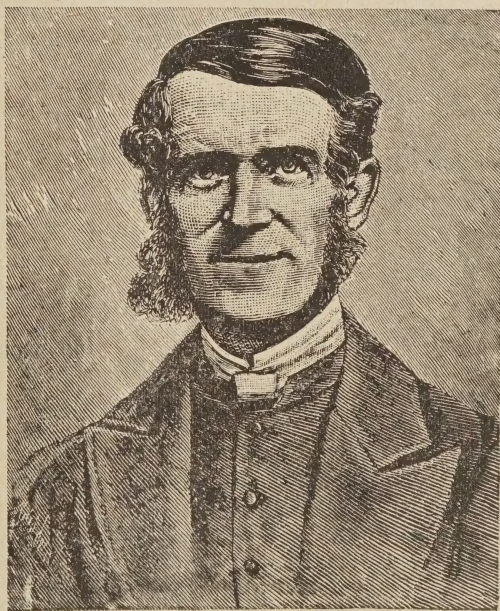




# Presbyterian Record.

≡ JANUARY, 1897 ≡



REV. JOHN GEDDIE, D.D.



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# Presbyterian Record.

VOL. XXII.

JANUARY, 1897.

No. 1.

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## THIS ISSUE OF THE RECORD.

Owing to events that none could foresee this issue appears the same size as formerly, without the eight additional pages by which it was to have been enlarged.

But the improvement in the quality of the contents makes it of more value than the added pages could otherwise have done. Instead of the customary stale trailing of the Editor's weary quill, it contains, in addition to its rich missionary correspondence, from Pointe-aux-Trembles, India, Honan and Demarara; no less than five able and interesting articles; from men prominent in the work of our Church, and from one whose far and reverent insight into the Holy of Holies of God's Word and Works gives world wide weight and interest to his words, whether of scientific research or of Christian work. Rev. R. G. McBeth, of Winnipeg writes on Young People's Work in the Church: Drs. Cochrane and Morrison, on Home Missions, East and West: from Dr. Campbell, of Renfrew, comes a powerful paper on Augmentation; while Sir William Dawson gives Jubilee Echoes of the Foreign Mission beginnings of our Church.

Then comes the Appeal from representatives of the missionary societies of Canada and the U. S. A. for a great forward movement, on the eve of the 20th century, to win the world for Christ and truth and right: while two selections, addressed to ministers, tell their duty along two lines of this great movement, viz. preaching to the young where their voice can reach, and raising means to send preachers where they themselves cannot go.

It is the best New Year's table the Record has ever had the means of spreading before its readers. May appetite, digestion, and resulting strength and work, be equal to the fare.

## DIVIDING CHURCH MONIES.

This is the time of year when many congregations and their societies divide and appropriate the monies they have been collecting during the year, and the question is: "how shall this division be made."

The claims are of two classes; one is, the Schemes of the Church; the other, benevolent objects outside the Church.

With regard to these two classes, the general principle may be laid down, that what we give to other benevolent objects should be given outside these societies, and that all we raise by our Church agencies should be given to the work of the Church.

1. We owe our existence, as congregations, to the Church. When we were few, she sent a missionary to us, established a preaching station and helped our little band until it grew into a self-supporting congregation. And now, when that Church has work in other places, more than she can do, and is depending upon our help; what we raise for mission purposes as a congregation, we should give to aid her in that work.

2. We are ourselves a part of the "Church." What she has undertaken, we have undertaken. Her responsibilities are ours, and each member and congregation is as responsible as any other for all that the Church is doing, and when our work is in need, it is not right to divert our own Church Funds for other purposes.

3. These funds, have been collected for Church work, and many who have given, have done so for that work, and it is not fair that these givings should be diverted to other objects, however worthy.

So far as possible let Church Funds be divided among our Church Schemes, for which we are responsible; and let our help for other deserving objects be given as we are able outside our Church Funds.



## Our Home Work.

An illustration of what Home Mission Work did not do, is seen in Lower Quebec, where McPhersons, McNeils, McDonalds, and Grants, are common names, but all lost in the French tongue and Romish worship. Bands from Scotland, many of them Protestants, were settled there, but no missionary came, they inter-married with the French, lost their language and religion and their descendants are called French. Had they been followed with the Gospel, Quebec might have been far other than it is to-day.

Rev. Dr. Campbell's paper on Augmentation, in this Record, as did that in last issue, shews that Rev. D. J. Macdonnell's mantle has fallen upon a worthy successor. His two articles shew that the new convener has a mind to work, and ability and power to do that work well; and that this department of our Church work is to be kept well to the front. Almost equally to East and West, these papers apply, and they should be helpful in raising our Church to a grander ideal of Life and Work for Country and for Christ.

The "Home Work" of the Churches in Canada and in the U. S. A. is much the same; scattered mission fields in the East, and a great, fast filling, West, to be kept and won for Christ; and the following words of a writer in the States are well fitted to our own H. M. Work.

"The cause of Home Missions is the cause of Christian patriotism. We must not suffer it to be crippled. Even through hard times this work must go on. Our Church is devoted to this cause and she still has money to save it from disaster. Let us bring this cause to God. This is His country and He will help."

### AUGMENTATION OF STIPENDS.

PRESBYTERIAN CH. IN CANADA, 1896-97.

As the year draws to a close the time is opportune for making a statement and appeal on behalf of the Augmentation Fund.

To very many of us the out-standing feature of the year must be the loss sustained through the death of Rev. D. J. MacDonnell, to whom, under God's blessing, the Scheme owed so much in the past. The Committee have to thank our ministers and people, that they recognized what was fitting in the sad circumstances, and enabled us to end the year, in which our beloved Convener died, with a small balance on hand.

It has been suggested to us, and one is tempted to accept of the suggestion, that this year's contribution should be a marked one, and that out of respect to the memory of him who did his work so well.

I am persuaded, however, that could he

speak with us again, he would say:—"No, show our people, rather, that this is work that should be done for Christ's sake, as he appeals to us through His needy brethren; show them that the Redeemer's Kingdom is being extended and upbuilt through this work; show them that our beloved land is being made a better country to live in through our efforts; ply them with the highest motives and lay the work upon the consciences of our people, and then you will not fail to reach and arouse and bring to your help a great number of the willing hearted ones. So you will be carried through and in time every year will be a marked year."

Such, as I hear it, would be his message, and it is on these grounds that I base this appeal especially, not doubting that the hearts of our people are right with God, and so being assured that they will do all work that can be commended to them as work for God and for the goodly land which God has given them for a possession.

### A RETROSPECT.

The historic aspect of our work is known to many of you, but it is worthy of being repeated until all our people know it, and rejoice in knowing it.

Only thirteen years have passed, and yet—the Scheme has in that time given impetus or help to 450 congregations. Think of it? More than half of the congregations in the Western Section of the Church, encouraged, helped onward, through our work. Add to this that 261 of those congregations are self sustaining to-day, 21 of these having reached that status during the past year.

These figures tell us of the great results reached, under the devoted leadership of him who is gone, and I may speak of these matters more fully than he might have spoken: and so I say:—These results are simply marvellous, and our Church should be stirred with thankfulness that God has done such great things through us. We simply did not realize that these were the great things of which he spoke to us, and for which he pleaded with us. It was work done for God and our country's weal, done as with the strong right hand of a cunning workman.

### THE PRESENT POSITION.

On the Committee's list to-day are 140 congregations, in which there are well nigh 40,000 souls. Our help assures to them a settled minister, regular Sabbath services, Sabbath Schools, and all the other equipments and privileges which are treasured and rejoiced in by the strong and well organized congregations of our Church.

Word comes back from sons in the far West, which brings joy to Eastern homes:—"We found our own Church planted here, and were soon found out and welcomed by the minister. It made us feel at home and think of home." So is it all along the line,



from the Atlantic to the Pacific, that by the gigantic work of our Home Mission Committee, and the more modest work of the Augmentation Committee, our children and our friends are being made to feel at home everywhere, because provided with a Church home.

Who among you Scotch and North of Irel and men, or their descendants, can help believing in such work as this? You believe that the greatness of those old lands is bound up with their Churches and Schools. You believe that the success of yourselves in this land, and your compatriots throughout the world, rests on the solid ground of character moulded by the teachings of the Gospel. Many of you mourned the loss of Church privileges in the early years, and never rested till they were restored. Think brethren of all these things and set your seal to the faith that is in you. Come, help on this work, which is God's work and which, as we all believe, will be a blessing to Canada, and a boon to the 40,000 who shall have the privileges of the Gospel placed within their reach.

#### HOW RELATED TO OTHER MISSION EFFORTS.

There may be just a doubt in the mind of some of you that the means used to strengthen these weak congregations, may have detracted somewhat from the success of other lines of effort in which you are deeply interested.

I like to meet the man who has honest doubts on this point, for I know that when we have talked the matter over we shall be thoroughly agreed. If his specialty is Home Missions, we soon get to see that not for an hour did the Augmentation Scheme hamper Home Missions. Relief from the care of 100 congregations, or more, and large increase in revenue, are, as we are all glad to know, the result to Home Missions.

If his specialty is Foreign Missions, we cannot fail to agree. We have only to go to the Blue Book together, and we find that we stand shoulder to shoulder (broad shoulder, mine) and that the result of adding so many congregations to the Church's working power has been shown most of all in the help they have given to Foreign Missions.

He may be a specialist in College work, and yet we cannot disagree. For any Principal would tell him,—"The hope of our Colleges, is the extension of the work." Many of our best men are coming from these weak charges, and we have so many young men preparing for the ministry, that it would be suicidal to contract the work.

I asked our friend, Dr. Warden, to look up this point, and he tells us, that investigating the case in the Synod of Montreal and Ottawa, he found that congregations that had been, or are assisted by our Committee, are contributing \$10,000 annually to Missions, which, as he says, "speaks

volumes on behalf of the Augmentation Fund." Add the other Synods, and the probability is that between \$40,000 and \$50,000 have been contributed to Missions by such fostered congregations during last year,—seven-eighths of which amount, at least, went to help other Funds than ours. Let us all be glad together and, casting our doubts to the winds, let us help one another!

#### OUR PLAN AND PROSPECTS.

If you will turn up the December "RECORD" you may find some suggestions there. You will see that we have the work in the older Provinces wonderfully well in hand. The demands in congregations in Quebec, are all provided for. Some that were thought to be dying out, are even self-sustaining. The scattered and poor settlements in Northern Ontario, and those that were sore depleted in Western Ontario, by immigration, are also cared for as they should be.

Now we must move on and do more than well for the Far West. Wheat growing and ranching and gold-mining, are not the only purposes for which those vast stretches were committed to our care. Soul winning, rather, and character building, and inspiring men with a great thirst for purity and uprightness. These are the first care and duty of our Churches and Christian people; care committed to us by the Master, and blessed shall be the servant who at his coming shall be found faithful. We must move on; we need your help; larger help than we have had in the past, that we may lay hold of an ever increasing number of fields that have been fostered by the Home Mission Fund, and nurture them still further.

Through lack of means, we have narrowed the work out there beyond what should have been done. Now, let us say,—we cannot afford only to be interested in and make investments in gold mines. We must take shares in this higher and surer investment, and be able to say, "Yes" I looked into the case of Lake of the Woods, and Rossland, and Kaslo, and elsewhere in Kootenay and Cariboo. I took stock in sending missionaries and ministers to all these districts, and I am told on the best authority, that it is going to pay."

Again I mention the \$28,000 that is needed, and appeal to Presbyteries and to ministers to help us. Make our case known to your people. Our trust is in God and in you, and the people whom you may fill with light on this subject. I believe we shall be prospered well.

The Sabbath appointed of the General Assembly for the Collection on behalf of Augmentation, is Sabbath, 17th January, 1897.

On behalf of the Committee,  
R. Campbell, Convener.  
Renfrew, December 22nd, 1896.



## THE WORK OF FIFTY YEARS.

A MESSAGE FROM PTE. AUX TREMBLES.

To C. E. Societies and Sabbath Schools.

Dear young Friends,

Fifty years ago a small society of Christians, devoted to God and to their country, decided to build a large school for the education of young Roman Catholics, as a means of bringing them to the light of the Gospel.

Those men were few in number, but they were men of faith and of determination, ready for any sacrifice for the glory of God and the welfare of their countrymen.

Their enterprise was a wonderful one. How were they to find money for building? How were they to obtain pupils to fill up their school? How were they to find teachers for those French scholars? How could they support, year after year, such an establishment? How were they to meet the opposition of the priests?

They knew not. They could not answer those questions; but like Abraham, they trusted in God, and they said: "The Lord will provide."

They toiled, they wrote, they travelled, they begged, they prayed.

And during fifty years the Lord has provided for the support of the school and for the education there of about five thousand pupils, for their release from the errors and bondage of Rome, for the conversion to Christ of hundreds of them and of hundreds of families through their influence.

The founders: James Court, John Redpath, Rev. Dr. Taylor, John Dougall, Rev. Dr. Wilkes, have gone to their rest and to their reward. Who is going to succeed those men who have been the pioneers of this work, those generous Christians and devoted patriots?

What an honor to walk in their footsteps, to receive from their hand the sword of the Spirit, and continue the glorious battle they have fought so bravely.

It is yours, young sons of the Church, to continue the fight. Enlist your friends sound the bugle and come to the front.

It is yours, young sisters, to encourage and stimulate their valor by your gentle words, your courage and your readiness to help them.

We want to build up our country for God, and, to accomplish this, we must train good men and women, bring them up under the principles of the Gospel, and teach them how to respect the Holy Word of our Heavenly Father.

What a noble and glorious cause is before us, to give the Bible to this province! There should be none nearer to your heart.

Rev. Joseph Cook, the eminent writer from Boston, who learned French at Pointe-aux-Trembles, wrote some years ago, these remarkable words about our pupils: "These young people are the advance guard of a host who will, I hope, rescue the majestic banks of the lower St. Law-

rence from the power which, in Europe, has made the lives of so many peasant populations a prolonged childhood."

The time is coming when every intelligent member of the Church shall understand that we have a definite and distinct message for our countrymen, a message of salvation from God entrusted to us, and which we are bound to deliver to all who are ready to hear it. We need your help, dear young Friends, for carrying on this on account of the improvements we have good work; we need it this year especially, been obliged to make lately in our buildings. We need it just now. We need it for the pursuit of our work on a larger scale.

Shall we not do something corresponding to the foundation laid by those who dared to start this mission fifty years ago? Shall you not prove their worthy successors? Led by their example, stimulated by their success, the propitious time in which we live, the improving dispositions of the French Canadians, shall you not do something worthy of this generation, worthy of our Church, worthy of this saving and liberating enterprise? We need your help for meeting our present liabilities, for taking other pupils who want to be admitted, for new improvements.

Love for our Church calls us to this work. Her history is one of which we may well be proud. Her character and standing must be sustained by the fidelity of the Country. The weak stations must be strengthened, so that, as in the past, they may grow into self-supporting congregations.

Loyalty to our Master demands of us this work. His command is "Preach the Gospel to every creature." We must save our country, first for its own sake, and then for the sake of other nations. Canada christianized would hasten the conversion of the world. Every new Church we organize at home is a new source of money and missionaries, and spiritual influence for the work abroad. If a strong arm is to be stretched out to the heathen for their help, the body that lifts it cannot be feeble. Home Missions must be vigorously pushed, if Foreign Missions are to be energetically worked.

Let not this fiftieth year of the existence of our School pass away without making a special effort towards this cause, the most patriotic and the most religious, the most practical and the most ideal: which deserves the interest, the sympathy, and liberality of all the Christians of the Dominion. Let every Sabbath School and every Society of Christian Endeavour, which has not yet considered seriously the duty of giving the Gospel to their French countrymen, send a generous contribution this Christmas Season, to our Treasurer, the Rev. Dr. R. H. Warden, Confederation Life Building, Toronto.

J. J. BOURGOIN, *Principal*.  
Pointe-aux-Trembles, December, 1896.



## CALLS, PRESBY MEETINGS, Etc.

## CALLS.

Mr. A. J. McMullen to Springville, and Bethany.

Mr. M. McLennan, of Kirkhill, to Free St. Columba, Edinburgh, accepted.

From St. Andrew's Ch. Tor., to Mr. McCaughan, of Belfast, Ireland.

## INDUCTIONS.

Mr. Alexander Miller, formerly of Mosa, into, Ashfield, Maitland Pres., 30 Nov.

Mr. Bryce Innis, into Bobcaygeon and Dunsford, Peterboro' Pres., 8 Dec.

Mr. A. J. McMillan, to be ordained and inducted at Springville and Bethany, Peterboro' Pres., 1st Jan.

Mr. P. F. Langill, called from Bridgebury, to be inducted into St. Andrew's Ch., Martintown, Glengarry Pres., 31 Dec.

## MINISTER'S OBITUARY.

Rev. J. M. Boyd, was born near Ottawa, and after completing his studies for the ministry, was settled for a time at Demorest, Prince Edward County, Ont. From this he was called to Beauharnois and Chateauguay, in the Province of Quebec, where for fifteen years he labored faithfully, though in weakness the last year or two, until the home call came, when, but three weeks absent from his pulpit, he passed away, 15 Dec., aged 55 years.

## PRESBYTERY MEETINGS.

Algoma, Thessalon, 3 Tues. Mar. 7.30 p.m.  
 Brandon, Brandon, 1 Tues. Mar.  
 Edmonton, Ed., 2 Mar., 10 a.m.  
 Glenboro', Glen., 2nd Mon. Mar., 7.30 p.m.  
 Glengarry, Cornwall, Knox, 9 Nov.  
 Huron, Blyth, 19 Jan., 11 a.m.  
 Inverness, Whyco., 3rd Wed., Mar.  
 Kingston, Stirling, 12 Jan. also.  
 Kingston, King., Chal., 16 Mar., 10 a.m.  
 London, Lon., 1st., 12 Jan., 10.30 a.m.  
 Miramichi, Newcastle, 30 Mar.  
 Maitland, Wingham, 19 Jan., 9 a.m.  
 Melita, Mel., 1st week, Mar.  
 P.E.I., C'rlott't'n., Zion, 1st Tu. Feb., 11 a.m.  
 P. la Prairie, Neepawa, 1st Tu. Mar., 4 p.m.  
 Peterboro, Port Hope, 1st, 9 Mar.  
 Stratford, Strat., Knox, 12 Jan., 10.30 a.m.  
 Regina, Moose Jaw, 3 Mar.  
 Superior, Sup., 1st Tu. Mar., 10 a.m.  
 Tor., Tor., St. And., 1st Tu. ev. mo.

## STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sab. January.

Directed also, that all congregations and mission stations be enjoined to contribute to the schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

## Our Foreign Missions.

"I have been rather busy, being the only ordained man at this station, and having so many patients in the hospital and dispensary to preach to daily, besides visiting in the country,"—casually remarks Rev. W. H. Grant, of Honan, in a private note. A casual remark, but it gives a little glimpse into the busy life of a missionary. And much of it is not very encouraging preaching. Much of it is seed by the wayside, among thorns, and in stony ground: but thanks to the Spirit's blessing upon patient toil, the acreage of good ground is getting larger, and harvest prospects brighter.

## THE GROWTH OF OUR F. M. WORK.

Just fifty years ago, see Sir Wm. Dawson's paper in this issue, our first Foreign Missionaries, Rev. John Geddie and his wife, sailed from Halifax for the South Seas. Now we have missionary men and women, six in the New Hebrides, thirteen in Trinidad, one in Demarara, four in Formosa, twenty in Honan, and thirty-nine in India;—see their names on next page;—besides hundreds of native helpers.

It is fitting that as our Church enters her second fifty years of F. M. Work, Dr. Geddie's picture should brighten the title page of our Church's missionary paper, and that the stirring story of his faith and work should be retold. Our readers will be thankful to have that story from one so closely identified with that movement of long ago, and who himself along a different line, has done so much by his influence and work to make the world better.

But it is more important that we should seek to be animated by the spirit of those men who have passed and are passing away, and whose works do follow them, and that with our larger means and opportunities we should do so much the more to hasten the final triumph of Christ.

## THE FAMINE IN INDIA.

Rev. J. Wilkie, our missionary in Indore, writes to Rev. R. P. Mackay, of the famine. He says:

"Wheat is selling at two cents a pound and north of us at two and a half cents a pound and yet we are just on the edge of it. What it will be when it has time to assert itself it is hard to realize.

Mr. Barr, the Agent General, asked if we would be willing to take charge of the children that will in large numbers probably be deserted by their parents.

To this I said that so far as we had means we would do so, and that I would write to ask you how far you thought we should undertake this work. He has already sent us two boys, whom we are seeking to train as best we can. Will you kindly let me know as soon as you can what you as a committee think of the matter?



Bombay has taken up the work, and has removed there at least one batch of fifty girls. Some of them died on the way, and all had, when they reached Bombay, to be fed with milk, and that very sparingly for several days.

Last evening I went around some of our Christians about the time they were cooking their food, and was pained to find in some cases how near to starvation they are. There will be much suffering even amongst them before the next rains.

## HELP FOR THE BHEELS.

*A Joint Stock Company.*

BY REV. J. BUCHANAN, M.D.

449 Church St., Toronto, Dec. 15th, 1896.

Dear Mr. Scott:—

Before leaving the Bheel country, I saw that the crops, owing to the absence of the usual rain, would be almost a failure. The little that was left was greedily watched by the avaricious, extortionate money lenders.

When it is remembered, that owing to the expensiveness of wood, buildings are constructed almost entirely out of clay and stone formed and fitted by the people on the spot, and that unskilled labor costs, without food, from three to eight cents a day, and for skilled labor from twelve to sixteen cents a day, it will be manifest how the making of the clay into bricks and the erection of the necessary buildings, as per my previous letter, will be in the first place the very best possible way of ministering to those half starved people.

But in addition to that, it is simply impossible to estimate the good that may come to those despised hundred thousands, who are sick, body and soul, no one ministering unto them, by the erection of an hospital for the diseased and simple homes for the homeless children.

A dear friend has suggested that the necessary five thousand dollars be taken up as a business for the Lord, and that it be divided into shares, himself agreeing to take the first \$200 share.

Accordingly I propose to divide them as follows:—

One "A" Share, value \$500. Five "B" Shares, each \$200. Twenty "C" Shares, each \$100. Twenty "D" Shares, each, \$50. Twenty "E" Shares, each, \$25. This will make up the total \$5,000. Of course all sums of whatever size will be thankfully received. I beg gratefully to acknowledge, from Mrs. Wm. Buchanan, Galt, \$5; and the following, from Toronto, Rev. J. Neil, \$3; Rev. J. M. Scott, \$1; Miss Cridge, \$1; Mr. A. T. Crombie, \$10; Mr. J. McMillan, \$2; Mrs. Mortimer Clark, \$10; Miss Annie McKenzie, \$3; Mrs. S.—, \$2; Mr. Lillie R. Brown, \$25; Miss Mitchell, \$5; Mrs. E. A. Bethune, \$5; Mrs. Robertson, \$1. Total paid to date, \$73.

In addition to this, there have been promised sums amounting to \$211.

## OUR FOREIGN MISSIONARIES.

### I.—THE NEW HEBRIDES.

Rev. J. Annand, D.D., and wife, Santo.  
" J. W. Mackenzie and wife, Efate.  
" H. A. Robertson and wife, Erromanga.

### II.—TRINIDAD AND DEMARARA.

Rev. J. Morton, D.D., and wife, Tunapuna.  
" Dr. Grant and wife, San Fernando.  
" W. L. Macrae, Princetown.  
" A. W. Thompson and wife, Couva.  
" S. A. Fraser and wife, San Fernando.  
Annie L. M. Blackaddar, Tacarigua.  
Adella J. Archibald, San Fernando.  
Cecilia Sinclair, Princetown.  
Lucy Fisher, Couva.  
Rev. J. B. Cropper, Demarara.

### III.—FORMOSA

Rev. G. L. Mackay, D.D., and wife, Tamsui.  
" Wm. Gauld and wife, Tamsui.

### IV.—CENTRAL INDIA.

Rev. J. Fraser Campbell and wife, Rutlam.  
" J. Wilkie and wife, Indore.  
" A. P. Ledingham and wife, "  
Marion Oliver, M.D., "  
Janet V. Sinclair, "  
Jessie Grier, "  
Janet White, "  
Margaret McKellar, M.D., "  
Rachel W. Chase, "  
Bella Ptolemy, "  
Harriet Thompson, "  
Rev. W. A. Wilson and wife, Neemuch.  
Charles R. Woods, M.D., "  
Agnes Turnbull, M.D., "  
Jessie Duncan, "  
Catherine Campbell, "  
Rev. J. Fraser Smith and wife, Mhow.  
" N. H. Russell and wife, "  
J. J. Thompson, M.D., and wife, "  
Isabella Ross, "  
Catherine Calder, "  
Jean M. Leyden, "  
Rev. W. J. Jamieson and wife, Ujjain.  
Margaret Jamieson, "  
Jessie Weir, "  
Rev. F. H. Russell and wife, Dhar.  
Margaret O'Hara, M.D., "  
Mary Charlotte Dougan, "  
Rev. J. Buchanan, M.D., and wife, Jhabua.

### V.—HONAN.

Rev. J. Goforth and wife, Chang te Fu.  
" Donald McGillivray, "  
" J. Menzies, M.D., "  
Annie McKenzie, "  
Jeanie J. Dow, M.B., "  
Minna A. Pyke, "  
Wm. McClure, M.D., and wife, Ch'u Wang.  
Rev. M. Mackenzie and wife, "  
" K. McLennan and wife, "  
Maggie J. McIntosh, "  
Davina Robb, "  
Rev. W. H. Grant, Hsin Chen.  
" J. A. Slimmon, "  
Wm. Malcolm, M.D., and wife, "  
Rev. R. A. Mitchell, "



## RECOLLECTIONS OF DR. GEDDIE AND THE EARLY HISTORY OF HIS MISSION.

BY SIR WILLIAM DAWSON.

On the 30th of November, 1896, it is fifty years since Mr. and Mrs. Geddie sailed from Halifax, on their adventurous voyage, as the first foreign missionaries of the Presbyterian Church in Canada. It is true the jubilee of the Mission was celebrated in Nova Scotia, two years ago; but that was based on the first action of the Synod of Nova Scotia in the matter in 1844. The few survivors of those actively concerned in the initiation of the work are more disposed to think of the day when they bade good-bye to their dear friends, scarce hoping to see them again in this life.

Geddie, though five years my senior, was a friend and fellow-student in the old Pictou Academy, then under the able management of the late Dr. Thomas McCulloch, a man whose services to the cause of education were beyond all praise, and bear good fruit to this day.

Geddie was of small stature and slender frame, but wiry and active, with sharply defined features, dark, expressive eyes, and an eager earnest expression,—a boy that any thoughtful person who saw him for the first time would be sure to look twice at. He was diligent and careful and of a kindly disposition, but not brilliant; and his most prominent gift in the eyes of his young friends was that of constructiveness, in the making of ingenious toys and the building of play-houses. To those of us who were younger it was a pleasure to be introduced to a tiny house he had constructed, and which was fitted up with ingenious contrivances in its furniture, and was adorned with many prints, drawings and curiosities.

Neither he nor I gave much time to the sports of our companions. He delighted to employ his leisure in working out mechanical devices, and I in exploring the shores and woods for specimens of natural history, in which, however, he also took an interest, which was in so far a bond of union.

Geddie came of a Godly stock. Both his father and mother were not only earnest Christians but spiritually minded and wide in their sympathies. John Geddie, senior, had in Scotland been a member of the Independent or Congregational Church, though in Pictou, where that body had no congregation, he connected himself with the Presbyterian Church, and was for many years an elder, in which capacity his gift in prayer, both in the homes of the sick and sorrowing and in the weekly prayer-meeting, was conspicuous.

In Scotland, he had been interested in Foreign Missions, especially those of the London Missionary Society, and in Nova Scotia, he continued to read missionary literature and to keep himself informed on the subject.

Young Geddie was thus trained in a missionary atmosphere, and accustomed to look with admiration on the heroes of missionary enterprise. Under these influences also he became early impressed with religious convictions, and made a profession of faith at the age of nineteen.

Not long after, he entered the Seminary of the Presbyterian Church, then recently established, and which at that time had to contend against a prevalent prejudice which regarded the home manufacture of a Christian ministry as an unwise innovation. Even as a theological student Geddie was fired with zeal for Foreign Mission work, and seems to have been the originator of a missionary prayer meeting among his fellow-students.

When, in 1837, he was licensed as a preacher, he would gladly have gone to the foreign field; but there was no opening in connection with his own Church, and he disliked the idea of serving under other bodies or missionary societies abroad. In the meantime, therefore, he accepted a call to the congregation of "Cavendish and New London" in Prince Edward Island.

This high-sounding name represented a stretch of fine agricultural country extending for about thirty miles along the north coast of that Province, and inhabited by a somewhat homogeneous population of intelligent and well-to-do Presbyterians of English origin. He was inducted there as minister in 1838.

In the following year he married Charlotte, daughter of the late Dr. Alexander McDonald, of Antigonish, in Eastern Nova Scotia. He had, I believe, made her acquaintance when resident there some time previously as teacher. Belonging to one of the best families in the county, she had the graces of a fine personal appearance and good manner, and was known in her social circle as a woman of eminent piety and zealous in every good work. She was content to bury herself in the quiet duties of a country manse, or go afar-off to the heathen, as the Lord might indicate; and I have been informed that before their engagement this was understood to be her determination.

I had the pleasure of accompanying Mr. Geddie to Antigonish to claim his bride, and felt that he had secured a helpmeet for any good or great work. It proved so in the sequel, and I doubt whether, without her advice and encouragement, her husband could have succeeded as he did in the great object of his life. In many difficult and dangerous positions she proved herself a woman of resource, judgment and courage, and was most devoted and untiring in her exertions for the benefit of the barbarous people among whom they labored so long, and especially of their women and children. At the time of her marriage, however, the immediate prospect was that she should occupy the quiet position of a minister's wife in New London.



A little later I had the opportunity, when collecting geological facts for my "Acadian Geology" to visit Mr. Geddie, at his home, and to study in his company some of the red sand stone cliffs of that part of Prince Edward Island, as well as the great sand dunes which stretch along its northern coast. We traversed them for long distances, examining their structure and mode of growth, and inquiring as to their history and changes since the coast was first occupied by settlers. In a figure of one of these dunes in "Acadian Geology" Geddie appears in miniature on the top, as if in the act of preaching to the waves dashing in on the shore.

I had an opportunity at this time of seeing something of his pastoral work, and also of learning the steps he was taking to interest the congregations of Prince Edward Island in Foreign Missions.

He had begun by forming a missionary society in his own congregation, and then urging his brother ministers to take similar steps. At first they contented themselves with collecting small sums for the London Missionary Society; but gradually the idea grew of an independent effort in the cause. This culminated in 1843, in an overture introduced into the Synod by Dr. Keir, the senior member of the Presbytery, to the effect that it was expedient for the Church to maintain a mission of its own abroad.

The Presbytery of Prince Edward Island certainly embraced some of the most earnest and spiritually minded men in the church; but its bold action in the matter of missions was, I have no doubt, due to the initiative of Mr. Geddie, and was greatly in advance of the ideas and information of the other Presbyteries of the Synod. By them the proposal was received but coldly. It was, however, sent to the presbyteries to consider, and report to the Synod of the following year, 1844.

At this meeting, though only one presbytery cordially approved the movement, the Synod agreed, by a small majority, to appoint a Board of Foreign Missions, and to circulate among the congregations copies of a memorial drawn up by Mr. Geddie, and presented to the Synod by the Island Presbytery in support of its movement. It was characteristic of the position of the matter that the Board consisted principally of the members of the Presbytery of Prince Edward Island itself, with a few members from the two other presbyteries.

The Board, however, did not let the matter rest, but proceeded to collect and to circulate information, and to appeal to the congregations for pledges of support; the result being that before the next meeting of the Synod all of the congregations of Prince Edward Island, and twenty of those on the mainland, had promised sufficient contributions to warrant the Board to ask authority to advertise for one missionary and to select and recommend a field of labor.

At this meeting, a few other gentlemen from the mainland, supposed to be favorable to the measure, were added to the Board, and it was among these that I became a member of it,—a position, however, which other engagements and long absences from home prevented me from occupying, except for a few years.

The proposal made in 1843 had been preceded by a number of articles written by Mr. Geddie, and published in a journal which at that time was the organ of the church. These may have produced some effect on the members generally; but there was still much doubt and uncertainty, and some opposition, arising partly from want of correct information, and partly from a conviction of the inability of the Church to maintain a foreign mission.

This was natural, when it is considered that the whole body represented in the Synod numbered at the utmost only thirty-five congregations, with a little over five thousand members, that most of the congregations were poor, many of them in debt, and some in arrears of their minister's stipends. There were also many still poorer outlying districts which could be provided for only with difficulty. Geddie, however, and those who sympathized with him, urged the duty of doing something to fulfill the great commission to evangelize the world, in faith that our action in this direction would bring greater blessing on ourselves.

The missionary fields open at the time and their various drawbacks and attractions are referred to at length in Dr. Patterson's Life of Geddie, and need not be discussed here. It is sufficient to say that the duty laid upon the Board of Foreign Missions was a difficult and anxious one.

After much correspondence, consultation, and prayer, it was, however, finally decided at a meeting held in Pictou, in September, 1845, to recommend a mission to Western Polynesia, and especially to New Caledonia or the New Hebrides; and this being decided, Mr. Geddie at once offered his services as our first missionary, an offer which was unanimously and cordially accepted.

This decision, however, at once developed a new phase of opposition of a specially unpleasant character. It was now discovered by opponents of the mission, that not only was the whole scheme chimerical, but that Geddie, owing to his delicate frame and his want of any imposing appearance or great popular gifts, was the most unsuitable man in the world. This kind of opposition appeared even in the Synod when the matter came up for discussion.

Geddie took all this in a calm and Christian spirit. He acknowledged that, like an earlier missionary, he might be said to be "in bodily presence weak and in speech contemptible;" and nothing could please him better than to give way to a better man, or that a Barnabas having the necessary qualities and the confidence of every



one should be appointed either in his stead or to accompany him.

But this opposition died away of itself, while as Mr. and Mrs. Geddie became known throughout the church, they gained many friends and admirers, and it was found that he at least possessed in an eminent degree the qualifications of zeal and of intimate knowledge of the work he had undertaken; so that eventually the missionaries went forth with expressions of universal love and good will, and many of whom little was expected made considerable sacrifices in aid of their outfit and maintenance. So it came to pass that after Mr. Geddie had further increased his qualifications by some studies in medicine, printing, and other arts, there was, on Nov. 3rd, a solemn and affecting dedication service in Pictou, the home of his father and early friends; a last farewell to the aged mother who had devoted her son in infancy to whatever work God might have for him, and to relatives and old friends, many of whom were to see him for the last time; and on the 30th of Nov., the missionaries and their children sailed from Halifax to Boston, to begin their long and circuitous voyage, in one of the sailing ships of those days, to their destined field of labor, the precise site of which they would learn only after arrival at the Samoan Islands and conference with the missionaries there.

How they were prospered on their voyage; and how, after much consultation and inquiry, they were finally placed on Aneityum, the most southern of the New Hebrides Group; and how their work was blessed; and the laborers that followed them and the remarkable success and extension of the mission:—these things are written in Patterson's biographies of Geddie and his companions, in Inglis' "New Hebrides," and in Murray's "Missions in Western Polynesia," and in many other reports and publications. But above all it is written in heaven with the names of many converts introduced into the kingdom of God from that Melanesian race, which, so far as we know, had been an outcast from the knowledge of God and His Salvation, almost from the dawn of history.

It was nearly twenty years later when my wife and I had the pleasure of receiving Dr. and Mrs. Geddie in our home in Montreal, on the occasion of their return for a time to visit the church in Canada; when the marvellous success of their mission was known throughout the Christian world, and when Dr. Geddie could say that he had been unable to bring with him a specimen of the idols of Aneityum, because no heathen remained on the Island.

So soon as letters began to arrive from the missionaries, they were published in the provincial newspapers. But it was felt by the Mission Board that more than this was needed; and more especially that facts were in demand respecting the field to be occupied and its people, and the ways

in which the Mission might be aided from home.

Another venture was therefore undertaken, and in January, 1850, the first number of the *Missionary Register* was issued. It was desired to obtain the co-operation of the Board of Home Missions, but it pleaded want of means, and would only undertake to contribute some matter to the pages of the new journal. The Rev. George Patterson, who had become a member of the Foreign Board, and has since greatly distinguished himself in literary pursuits, was placed in editorial charge of the new periodical, which consisted of sixteen pages monthly, and I undertook to give any assistance I could. We chose as a motto, or war cry, for the *Register*, the first verse of the 67th Psalm, the missionary hymn of the Old Testament, in one of the Scottish metrical versions:

"Lord bless and pity us,  
Shine on us with us with thy face:  
That th'earth thy way and nations all,  
May know thy saving grace."

It was a plain, rude little journal, got up in a way that would be despised in these more luxurious days; but its matter was of an able and stirring character and in looking over some of the old numbers it appears to me that it was in no respect inferior to its contemporaries and successors among missionary periodicals, in spirit and attractiveness. Geddie's letters in particular were very much above the average of missionary correspondence, and were full of graphic pictures of the Islands and their people, as well as animated by a fine spirit of consideration for them and their peculiarities.

The *Register* was merged, at the Union of 1860, into the *Home and Foreign Record*, which, at the larger Union of 1875, gave place, with others, to the PRESBYTERIAN RECORD.

A few thoughts may be added as to the lessons of Dr. Geddie's work. In any great enterprise the first thing is to find suitable men or women to carry it on. If they are found, the means also can be obtained; but mere gifts of money are often lost or squandered, because the agents for employing them to advantage are not forthcoming. Geddie's mission began in the man himself, and that was its great strength.

Geddie's work is also an illustration of how much a single man, animated by the Divine Spirit, can do. When he began the agitation on behalf of a Foreign Mission, no one could have imagined that it would grow to such proportions, and how many, not only in Canada, but elsewhere, would be induced to interest themselves in it.

Nor is the task by any means complete. It has yet to grow to greater things even in Western Polynesia and Australasia. God may have in His grace much in store for



the people of these Islands, now that he has so effectually begun a good work in them and has so clearly shown by their means how the last may become first in His Kingdom. It has, besides, been the beginning of a missionary spirit in Canada and Australia, which has developed in many other directions.

The influence of Foreign Missions at home is also an important consideration. In Nova Scotia the New Hebrides Mission was as life from the dead, as I had occasion to know in visiting different parts of the Province a few years after Dr. Geddie left. Congregations which had felt no practical interest in anything beyond their own limits were soon aglow with zeal in the work in the New Hebrides, and finding new openings for Christian activity in connection with it, and felt besides a new stimulus to Christian work at home.

The co-operation also with other churches in Scotland and Australia in Foreign Mission work had enlarged their sympathies and their field of perception.

New ideas of Christian obligation to the unsaved both at home and abroad took root, and new hopefulness as to every kind of Christian effort. In later times these influences have been extending throughout Canada, and they will extend deeper in proportion to the energy and vitality of missionary work.

Nor must we limit the influence of a man like Geddie, to the present time. In the kingdom of Christ the good that men do lives after them, and may go on growing and extending till the end of time. This is the reason why our Lord could not indicate to his too impatient disciples who should have the first places in the future Kingdom. The fruit of a missionary's work goes on from age to age, and its true value and amount cannot be made up till the final reckoning, and then only by the omniscient Judge.

But we have also here, a lesson of humility and high resolve. In the last fifty years, our country has been greatly blessed with peace and prosperity. It has increased much in wealth and population. God in his Providence has been opening up great portions of the non-Christian world to the Bible and to Missions Facilities for travel have been immensely increased. Many young men and women are offering themselves for the work. Can we truly say that, on the eve of the twentieth century since Christ gave His Great Commission, we are taking advantage of our opportunities. Surely in view of the history of the little movement of half a century ago, we should be prepared in God's strength to strive after greater and better things.

Can we, whose souls are lighted  
With wisdom from on high,  
Can we, to men benighted,  
The Lamp of Life demy?

## OUR MISSION IN BRITISH GUIANA

By OUR MISSIONARY, REV. J. B. CROPPER.

For the RECORD.

On Sabbath, 1st Nov., 1896. I received in the name of the Presbyterian Church in Canada, the congregation and mission station of Better Hope; and opened our connection with the Colony.

It was a glorious tropical Sabbath day, warm and bright,—rather too warm, when exposed to the sun, for comfort, but a fresh breeze tempered the heat and made it bearable.

In the morning, a Sabbath School was visited on an adjoining estate; and at 11 o'clock in the forenoon a large congregation assembled in the Church. This was the black and colored section of the congregation whose service is conducted in English. The Rev. Mr. Slater, whom I was to succeed, led, by request, the devotions, and conducted the opening exercises; and then introduced to the people their new minister. He spoke of the great pleasure he had in welcoming the Canadian Mission, and in graceful and fatherly language commended their new pastor to the people.

It was no easy matter for me to speak with composure on such an occasion. There had been, previously, considerable expectation with regard to the coming of the Canadian Mission; and evidently much is expected to result from its entering upon work in the Colony.

The retiring minister had been forty years in the ministry; and was not merely leaving his congregation, but retiring altogether from active service. For ten years had he ministered to the people he was addressing—and a most faithful and devoted ministry it had been. My first acquaintance with him had been many years before. I was then only a child; but the occasion and circumstances were such as to leave with me a permanent and vivid recollection of a man whom I have ever since continued to hold in high esteem.

As, therefore, the tall, spare figure stood erect in the pulpit, with ruddy face and silver locks, and spoke of his successor, it was very affecting; and it was a very difficult task for me, when he came down, to enter the pulpit he had just told me was mine, and address the people of my first charge. I felt as though I was receiving a command in succession to a retiring veteran; and the thought uppermost in my mind then, as indeed it had been more than once before, was "who am I and what is my house that thou hast brought me thus far?"

At the close of the service the Sacrament was dispensed by Mr. Slater, who charged the people to "encourage" their young minister. His reference to Joshua being encouraged when called upon to succeed the great hero-leader of Israel's hosts seemed to me fitting.



After this the Sabbath School of the Better Hope Church met; and at 2 o'clock in the afternoon the East Indian Service was held in the Church. I conducted the service, and Mr. Slater dispensed the Sacrament. There were visible signs which told how large a place he filled in the hearts of these people. Two men were admitted to the full membership of the Church; and their replies to the questions put to them evidenced how thorough was the training they had received.

The work has been begun under most favorable auspices. Mr. Crum Ewing has directed that every assistance be rendered; the Attorney for the Estate and the Manager have been very kind, and have shown every attention both to myself, personally, and to the work; and the ministers of the Church of Scotland in the Colony have extended to me the right hand of fellowship.

"What shall the harvest be?"

### JOTTINGS FROM HONAN.

Ch'u Wang, 12 Oct., 1896.

Dear RECORD:—

I have just returned from a brief visit to Hsin Ts'un, and Tou Kung, two of our outstations fifteen miles from here.

It is now a little more than three years since, shortly after my arrival in Honan, I first visited Hsin Ts'un. At that time there were no professing Christians there. None seemed at all interested in our arrival except the idle rabble of the street-loafers, who gathered around to see us put up for the night in the dirty, dismal Chinese inn, crowding into the small room, and tormenting us until we had to put them out.

Well do I recollect how in the evening, after our inquisitive friends had left us, a man, apparently quite an opium wreck, with a friend of his, came to talk about the Gospel; and how I, in spite of my most strenuous efforts to the contrary, fell asleep more than once listening to the hum of conversation between him and Mr. Goforth, in a language of which I could, as yet, understand very little.

The man had spent several months in an opium-refuge in Chang te Fu, conducted by a native Christian from Shansi, and had there heard the Gospel. Being an intelligent man and able to read, he had read most of the New Testament and large portions of the Old Testament, and remembered most of what he had read.

The conversation was continued by candle-light till almost midnight, when the man went away promising to return in the morning. Next morning we had scarcely finished breakfast when he appeared, and spent the whole of the forenoon, questioning and being questioned by Mr. Goforth, a large crowd of natives standing around listening.

His knowledge of Scripture was remarkably full and accurate, considering that he had never before come in contact with a

foreigner, but he was still addicted to the use of opium, his course of treatment at the opium-refuge having proved unsuccessful.

This was my first visit to Hsin Ts'un, and this our first acquaintance with Wang Fu Lin, "gambler, story-teller and opium-smoker." He afterwards broke off the opium-habit at Ch'u Wang, and was in due course of time baptized, and has been doing valiant service during the last half-year, preaching the Gospel to others.

How great the contrast between that visit and my last can be fully realized only by one who has experienced the difference between visiting a town in which he meets only hostile and suspicious heathen, and one in which he has Christian friends. Now we no sooner enter the town than we meet some friend, and by the time we have reached the inn several more have joined us, anxious to see us made as comfortable as circumstances will permit, and to hear and tell all the news that may be interesting.

In the evenings we meet for Bible-study and hymn-singing; and on Sabbath we have three services, which are attended by all the Christians and several others. We have now in Hsin Ts'un six baptized church-members, and fourteen recorded inquirers on probation.

At Tou Kung, six miles from Hsin Ts'un, we have five recorded inquirers, from whom we receive a hearty welcome. Here we spend the day, it may be on the street, preaching and selling Gospels and tracts, or it may be speaking to those who come to see us in the inn. The evenings we spend with our friends in Bible-study and hymn-singing.

The greatest hindrance to the work in these two towns, as in all outlying places where we have converts, is the lack of suitable buildings for meeting in. This is one of the most perplexing questions that we have to deal with at the present stage of our work. For though it would be a matter of no great difficulty or expense for us to erect small churches where they are most required, we dare not do so since we would thus defeat the very object we have in view, viz., the establishment of a self-supporting church in North Honan. Until our native Christians are able and willing to bear to some considerable extent the expense of such buildings, we believe it unwise to build.

There are few lessons the Chinese learn more readily than to look to the foreigners for everything, especially funds, if they receive the slightest encouragement to do so. Hence we seek to encourage them to depend on themselves for providing buildings and all else necessary for carrying on a church among themselves.

This year we have experienced a new difficulty, in having the Roman Catholics coming into our field and seeking to proselytize our adherents and church-members. In some measure they have succeeded, but



they have, we are rejoiced to say, in a large measure failed.

The methods of work of these "sheep-clothed wolves" are suited to the demands of each individual case.

In North Honan their plan has been, first to establish a school, offering a liberal money bonus together with food to all children who would attend; when this is fairly established, they open a sort of soup-kitchen, providing food for as many of the fathers and elder brothers as may wish to come to learn the doctrine.

As many as are not caught by these baits are tempted by special inducements, in the way of offices and salaries in the Roman Catholic Church.

All these are powerful inducements to the poverty-stricken and mercenary Chinese; and by such means they have succeeded in drawing several away. It is only a matter of surprise that all do not succumb to such temptations; but, praise God, the faith of most of our converts in the Gospel has been strong enough to keep them true. Thus the Romanists have not, up to the present time, done us much real injury.

Moreover, their doctrines and their methods of disseminating them do not recommend themselves to the better class of Chinese. They require so little change in their converts, that those they win from heathenism still practically remain heathen under a new name, their moral character being a matter of slight importance within the pale of a church, whose Supreme Pontiff can admit to or exclude from Heaven at will. They still continue to worship idols, but with names changed.

The Roman Catholics furthermore undertake to support and defend their converts in any law suits in which they may be involved. This brings into their fold many litigants; and thus some of the worst elements in Chinese society are absorbed into the Roman Catholic church, which does not add to the church's good name among the better-disposed class.

What means lie within our reach for combating these false teachers? Knowing the methods adopted by the Roman Catholics to be absolutely sinful, we cannot adopt them. The means we have adopted may be briefly stated:—

(a.) Waiting more constantly upon God regarding the matter, observing, also, a special day of prayer and fasting among both natives and foreigners.

(b.) Visiting our church-members and adherents more frequently and regularly, and not seeking so much to extend our church into new districts for the present.

(c.) More persistent instruction of our church-members in the doctrines of the Bible, and the errors of the Roman Catholic Church regarding them.

By these means we hope to successfully combat the efforts of the Roman Catholics to destroy our Church in North Honan. We realize that it is a serious crisis for our

Church here, but "the battle is the Lord's."

Neither time nor space allows me to tell of the work which the Lord is giving us to do at Ch'u Wang station. The numbers of sick who come from all directions, several of them distances of sixty or seventy miles, to be treated here, may justly be termed "phenomenal" in so young a country station in China.

Indeed, at present we know of no country station in North China, under the charge of a single physician, that can show so large a number of treatments per day for so long a period, as we can report at Ch'u Wang, this year. During three months the average number of treatments per diem was 104; one day, 210 patients were treated, and in one week, 1,267. All these people, both men and women, have heard the Gospel. Many Chinese tracts and Scriptures have been sold.

As tangible results we have the names of five recorded since May, as probationers for baptism; while many others have gone home deeply interested, and having a good intellectual grasp of the leading truths of the Gospel of Salvation. Many of these, will, we feel sure, be heard of later. "The Lord giveth the increase."

Yours sincerely,

Wm. Harvey Grant.

### EXTRACTS FROM HSIN P'AO.

THE WEEKLY MS. PAPER OF THE HONAN MISSION.

*Conducted by one of the Medical Missionaries.*

Quaint, simple, but exquisite, is the following bit of humor in the issue of August 28th, at Chang te Fu.

"Miss Mackintosh and Dr. Dow left for Chu Wang this morning. All being well, they will leave again to-morrow morning."

The explanation, given elsewhere in Hsin P'ao, is that the ox cart, with the two ladies, was upset over a bank into a wet mud hole, shortly after starting, necessitating a return for drying, cleaning, and repairs.

*From issue September 4th.*

"Chu Wang:—Farmers are busy sowing their fall wheat.

"Medical: week Aug. 15-22, total treatments, 391; week Aug. 22-29, total treatments, 468.

"We hear that Mr. Mitchell was terribly reviled by a drunken man, lately, for causing the drought. We have known Mr. Mitchell for some years, and have no hesitation in saying we don't believe he had anything to do with it.

"Chang te:—Many come every day to the chapel. Mr. Wang has been a great help these days in dealing with the scholars, who have come up to the great Chinese examinations for B.A., Mrs. Wang is also doing excellent work among the women who come, and also out in the villages near by. Her health is never very good, and as



she receives no pay for her work, it is all the more encouraging.

"Do not forget that next Sabbath, 6th, has been set apart for prayer and fasting *re* Roman Catholic aggression."

*From issue September 25th.*

"Chang te Fu:—Harvesting is now over. Farmers are busy irrigating their land preparatory to ploughing.

"Bread upon the waters:—Several years ago, when our mission in Honan was very young, two of the missionaries spent some days in a large town, some distance from here, preaching and selling books. Since then nothing has been heard of good results till a few days ago, when a man came from a village in that district, and asked to be taught the way of God more fully. He had bought some books from the missionaries, and the reading of these had given him a desire to know the way of life."

*From issue October 3rd.*

"Chang te Fu:—Weather lately has been cool and cloudy, with rain. Chinese now wear blue, a few still retaining the native brown.

"One of the things that lies very near to one's heart is a bowl of hot gruel sent over by a thoughtful neighbor when one is in the grip of malaria.

"An Incident:—One afternoon an old man applied for treatment at the hospital. His neck and shoulders were covered with dirt and sores, but it was the latter he sought treatment for. On being advised to wash himself, and then return, he said:—'Sir, I have no such custom as putting water on the outside of me. I am a poor man, and find difficulty enough in getting the water required for the inside!' He went away unwashed and untreated."

"Chu Wang. Medical:—Dispensary, Sept. 13-19; total treatments, 703.

"The long continued drought is causing several of the wells in town to fail.

"Dates are an abundant crop, and a popular dish here.

"Cold weather is near, and the shivering native redeems his garments from the pawn shops.

"It will rejoice many to know that Mrs. Chang has been taken on probation for baptism. She passed a very creditable examination. She has been very faithful in her attendance at worship and Sabbath service, and would sometimes be found in the hospital, teaching the patients. Her son was baptized last communion.

"Work at Chang te Fu very encouraging. All the missionaries reported well."

*From issue October 8th.*

"Chang te Fu:—Mr. McGillivray returned from the Pekin missionary convention on Wednesday evening. Li himself

would not have received a heartier welcome from the Chinese in the compound.

"Mr. Goforth left for Lin Ching on Wednesday morning. He intends to stay a week or ten days.

"Cheering news comes this week from the English Baptist mission at Ching chow Fu. Over 400 converts are added to the Church there this year.

"Hsin Chen:—The boycott among the masons has been at last broken, and the necessary building is proceeding rapidly. Our correspondent writes that the people seem lately more inclined to be friendly. Mr. and Mrs. Malcolm are expected in before long.

"Chu Wang:—Dispensary: total treatments, Sept. 20-26, 522. Sept. 27—Oct. 3, total treatments, 417.

"Mr. Grant visited Hsin Ts'un and Tou Kung, last week, and found everything progressing favorably."

*From issue October 15th.*

"Chang te Fu:—Fine sunshiny weather has taken the place of the wet weather of the past weeks. One is reminded these days of Indian summer.

"'It pays to wait in China?' Not always. The American Board at Pekin could have bought a lot several years ago for 400 tls. Mr. Anent says the price is now 4,000 tls., and they will give it, as they need the land.

In this connection, two proclamations are out here, telling of two Foreign surveys of railways, to a point, 60 li (20 miles), north of Chang te; and this week's *Herald* tells of surveys from Hankow to Yellow River crossing.

"Dispensary:—Total treatments, Oct. 4-10, 327 operations. People are very busy at present sowing fall wheat, hence the attendance of patients at the dispensary is small.

"Hsin Chen:—Mr. Mitchell has now attained his majority, having been a full year in Honan. He will now be entitled to form opinions, and to vote in Presbytery meetings. The *Hsin P'ao* congratulates the Presbytery as well as Mr. M.

"Punishment of robbers at the Fu. Four robbers were, on Sabbath last, tried here for robbery, and punished. The leader, 23 years old, was at once beheaded. The other three each received 3000 blows with the bamboo, till the bones of his legs were bared of flesh. Then all were exposed in the cage till they died.

"Mr. Goforth returned on Wednesday, from Lin Ching. He reports the prospects there very encouraging. Crowds came daily to hear the Gospel preached. Mr. Wang remained at Lin Ching.

"Mr. McGillivray left yesterday, on a visit to the Roman Catholic bishop, but finding out on the way that his reverence is at present at Pekin, he returned last evening."



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897, consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning Feb. 14th.

### THE GREAT HOME FIELD.

*Luke 10: 1-16.*

#### Hints for the Meeting.

1. Let the leader be selected well beforehand,—at least a month, if possible. He needs all that time to get his helpers, selected and ready.

2. He should call on as many as possible to assist. Better a number of brief papers or addresses than a few longer ones.

3. The poorest possible use of the admirable articles of Drs. Cochrane and Morrison, given below, is to have them read in the meeting as they stand. It is meant that they should be studied and digested, and worked into original papers, by the young people.

4. Select the Hymns carefully, and a number of them. The variety, both in Psalter and Hymnal, is great.

5. Points suggested for separate treatment in papers or addresses.

The Scripture warrant for Home Missions. Bible Home Missionaries.

The field by Provinces (a paper for each Province, with a map of the Dominion on the wall).

The Home Missionary and his work. Incidents from the Home field.

Home Missions as a national benefit.

The possibilities that lie before our Church in the Home field.

6. The Home Mission Reports in the General Assembly Minutes, a copy of which every minister has, will be found a rich storehouse of interesting facts.

#### Western Section.

By Rev. Dr. Cochrane, H. M. Convener.

#### I. THE OBJECT OF THE H. M. SCHEME.

It is, in brief, the extension of the Presbyterian Church within the Dominion. This

involves the responsibility of securing that the scattered immigrants from all lands, and of all languages, who have settled within our borders, as well as the Canadian settler who has removed from the older and more densely populated parts of the several provinces, into the newer and more sparsely settled districts, shall receive the means of grace, and not be allowed to lapse into utter godlessness. The first duty of the Christian Church is to look after spiritual wants of those of her own faith. See, Gal. 6: 10; Matt. 10: 5-7, 23; Luke 10: 1-16; 24: 46, 47.

#### II. ITS IMPORTANCE.

The importance of this work will appear on a little reflection. The following considerations may suggest others to the reader:—

(1.) It is easier to preserve and foster religious life where it already exists, than to introduce it where it is not, or to revive it where it has grown cold and numb. Under God, this depends on the means of grace administered by the Home Missionary. 1 Cor. 3: 5-7; Eph. 4: 11-14.

(2.) Increased efficiency of the church in all departments depends on the diligent prosecution of Home Mission Work. Who can estimate the influence for good to succeeding ages of a single congregation brought into existence by the labors of the Missionary? How inestimable the loss where such a possible work has been neglected! Financially it pays. How much is being contributed every year for Augmentation, Foreign Missions, French Evangelization, Colleges, etc., by congregations that owe their existence to the Home Mission Fund.

(3.) The wholesome influence of Presbyterianism on national as well as personal morality. It matters everything for a man's conduct what he believes doctrinally. The more thoroughgoing Presbyterianism there is in any nation, the better for that nation's morality, good government, and stability.

#### III. ITS HISTORY.

The history of Home Missions in Quebec and Ontario may be said to date from about the year 1843, when the Missionary Synod of the U. P. Church took steps "to form a missionary fund, for the purpose of assisting weak congregations and of supporting missionaries in more destitute places." Later on the Free Church and Church of Scotland had their Home Mission Systems, but the Union of 1860 gave great impetus to Home Mission Work, and the Union of 1875 immensely greater still. (See Dr. Gregg's "Short History of the Presbyterian Church in Canada," p.p. 120, 136, 148, 165, 206, for many interesting particulars under this head.)



## IV. THE FIELD.

Ever since the Union of the churches in 1875, the Home Mission Work of the Dominion has been operated by two separate committees,—one for the East and one for the West. The Western Section takes in all the Provinces and Territories from the Province of Quebec, (inclusive) westward to the Pacific Ocean. The present Convener has held the position ever since the Union of 1875.

1. *The Province of Quebec.*

This Province contains a large Mission territory, superintended by the Presbyteries of Quebec and Montreal. This H. M. Field is distinct from that of the French Evangelization Board. There are many English-speaking Protestant communities hedged in by French on all sides, which it would be criminal to neglect. Altogether, there are 23 mission fields, including 42 preaching stations. Eleven of these have ordained missionaries.

2. *Ontario.*

This Province includes a much more extensive Mission field than is sometimes thought.

The Presbytery of Ottawa, has 13 mission fields, with 26 preaching stations, and 6 ordained missionaries.

Lanark and Renfrew has 18 mission fields and 46 stations, reaching northward to Lake Temiscamingue in the Nipissing District, and not 300 miles due south from James Bay.

Kingston has 18 fields, with 49 stations.

Barrie has 35 fields, with 98 preaching stations, including the Muskoka and Parry Sound Districts.

Algoma, including the Manitoulin Islands, has 30 mission fields, with 103 stations.

Rev. Allan Findlay, Barrie, is superintendent of the most of this Ontario Mission field, extending from Algoma to the Ottawa, visiting the missions, aiding in the allocating of the missionaries, and dispensing the Sacraments.

Superior Presbytery includes the Keewatin and Rainy River districts, and brings us to the borders of:—

3. *Manitoba, North-West Territories, and B. C.*

These are, for the most part, under the superintendence of the Rev. James Robertson, D.D. In 1875, all this vast territory was included in the Presbytery of Manitoba. Now there are 12 Presbyteries with 2 Synods. The field includes the rapidly developing mining districts of British Columbia. The Gospel is preached in most of the languages of the continent of Europe, and the work includes a mission to the Mormons, in Alberta.

## V. GROWTH.

The following statement shows the increase from 1876 to 1896. In families, 537 to 11,120; communicants, 495 to 17,116; congregations and missions, 42 to 709, including about 40,000 hearers. "Yet there remains very much land to be possessed." Josh. 13: 1.

## VI. MEANS OF SUPPORT.

These are, 1. The contributions of the missions themselves, averaging about \$5 per member last year. 2. The contributions to the Home Mission Fund, by all the congregations of the Church. An average of about 50 cents per member during the year would enable the Committee to overtake the work. Last year the average was only about 20 cents per member. 3. Contributions and donations from the Presbyterian Churches, in Scotland, and Ireland. 4. Special contributions from Young People's Societies,—C. E., H. M., etc.—Women's Mission Societies, Mission Bands and Sabbath Schools. Many of these are contributing to the support of specially selected Mission fields.

Each Presbytery has a Home Mission Committee, the Convener of which will give assistance and information to Societies desiring to aid this work. A copy of the Home Mission Report for use of Societies will be sent on application to Rev. A. Henderson, Appin, Ont.

## THE EASTERN SECTION.

BY REV. DR. MORRISON, H. M. SECRETARY.

The Synod of the Maritime Provinces covers the Eastern Section of the Presbyterian Church in Canada, and embraces the Provinces of New Brunswick, P. E. Island and Nova Scotia, within the Dominion, as well as Labrador, the Bermudas, and Newfoundland, outside.

There are in all, 45 mission fields: 1 in Nfld., 16 in N.B., 1 in P. E. I., 26 in N.S., and 1 in Labrador. These comprise 136 stations.

In addition to these strictly mission fields, a number of congregations that are aided from the Augmentation Fund, while enjoying the services of pastors duly called and settled, are, on losing their pastors, frequently assisted by the Home Mission Fund to support ordained missionaries, appointed to them for one year by their Presbyteries; or student catechists appointed for a shorter time. Of these there were last summer in Nfld., 1, in N.B., 2, in P. E. I., 2, and in N.S., 14.

The number of these frequently changes, some securing settled pastors, and looking for help to the Augmentation Fund, others losing their pastors and receiving a missionary, by appointment of the Presbytery, whose salary must be supplemented by a grant from the Home Mission Fund.



A third class of charges, to a certain extent dependent on the Home Mission Fund, consists of congregations temporarily vacant. Presbyteries secure a large part of the supply needed by these congregations from the Home Mission Committee, who make monthly appointments of the ministers on their roll, to the Presbyteries asking for them. This system provides congregations with an opportunity of hearing ministers available for settlement, and affords the ministers without charges an opportunity of being heard, without any appearance of candidating, in the vacant congregations; and it very frequently results in the settlement of suitable pastors.

The payment of this supply is made by the congregations receiving it, so far as they are able; if the people are unable to raise the full amount, the balance, on the order of the Presbyteries, is paid out of the Home Mission Fund.

Last summer, there were engaged in Home Mission Work, 15 ministers who received appointments to vacant charges, 19 ordained missionaries subject to yearly appointment by Presbyteries, and 47 student catechists who spent the four or six months of their vacation in mission stations or vacant congregations. The first named of these classes have drawn from the Home Mission Fund during seven months since May last, \$300; the second, \$4,000; and the third, \$3,500. As compared with previous years this is a satisfactory record.

The Mission Stations, with few exceptions, have shown their deepening interest, by a fair measure of increased effort to support Gospel ordinances. It may be that they are not doing all they can do, and should do, but their average of giving compares favorably with that of the self-supporting portion of the Church. Per family, they gave about \$5, and per communicant, \$4, as compared with \$7 per family, and \$4 per communicant of the settled congregations within the Synod, for ministerial support. When the scattered condition of the families in these mission fields, and the straitened circumstances of a very large number of them, are considered, they must be credited with a very strong desire to enjoy the ordinances of the Church.

The support of the whole work for the year ending, 30 April, 1897, will require \$11,500. The debt on the fund at the beginning of May, was \$3,700. This should be wiped out. The contribution of \$2,466, made last year to the North-West, should be increased rather than diminished. So that in all, \$18,000 ought to be obtained for Home Missions. If all helped, the raising of this sum would not be burdensome to this section of the Church, having 22,000 families and over 35,000 communicants.

Some notable instances of liberality towards this cause have lately appeared. In New Brunswick, the Women's Missionary Societies have gone into the work with a will. The W. H. M. Society, of St. John,

have raised and paid \$500, and the W. F. M. Society, in the Presbytery of St. John, will raise \$400. The congregation of St. Paul's Fredericton, will pay the supplement needed for the support of an ordained missionary, in some field requiring \$150; and the congregation of United Church, New Glasgow, without reducing their previous gifts to the fund, have undertaken to raise \$400 to enable the field, of which Andover on the beautiful St. John River is the centre, to enjoy the services of an ordained missionary.

The Christian Endeavor Societies, at their rally during the convention at Charlottetown, resolved to make a vigorous effort for the removal of the debt, by securing from each member a contribution of 25 cts. before the end of the year. A goodly number of the societies have sent in their pledges for a contribution at this rate, and it is expected that the remainder will soon do so.

Some persons, too modest to give their names, have sent forward gifts ranging from \$5 upwards; one, over the suggestive signature "Gratitude" sending \$200.—Could gratitude for what our country is, and for what Christians in it enjoy, be better expressed than by affording the means of furnishing all in the land with the truth that makes a people good and great, and a Church true to God, and zealous of good works. No lover of his country can better show his patriotism than by upholding earnestly the cause of Home Missions. "If the truth make you free, ye shall be free indeed."

### ASSEMBLY RESOLUTIONS (No. 4.)

BY REV. R. G. MACBETH, WINNIPEG.

The appointment of a standing committee on Young People's Societies was another proof of the wisdom and adaptability of the Presbyterian Church. It was a proof of her adaptability, because it showed her readiness to make use of a somewhat untried but undeniably forceful agency as a means to the upbuilding of the Kingdom. It was a proof of her wisdom, because it meant that she saw how important it was to guide and control an engine, whose splendid motive power would operate the more effectively when joined with a great system of church government, and a world-conquering creed.

At last Assembly this Committee submitted its first report, full of excellently arranged and encouraging facts; and in connection with the report submitted a number of resolutions which became the finding of Assembly. The forth of these resolutions (a re-affirmation of former Assembly recommendations) reads as follows:—"That as a means of developing the gifts and graces of the young people, a Young People's Society of Christian Endeavor, or similar association, be organized on congregation and mission stations,



where such do not now exist, the constitution in each case to be approved by the session; the active membership to be composed of those in full communion with our own or some other Evangelical Church; and the minister or missionary to be counted *ex-officio* an 'active' member." We desire to examine this resolution briefly with a view to directing the attention of the Church to its importance.

The first thing evident from the resolution, is that the development of the gifts and graces of the young people, is something greatly to be desired. This is pre-eminently the era of the young people. Look around us where we will, we must admit that never before in the world's history, have young people been pressing forward so strenuously, and successfully to lay their hands on the prizes of life. So much is this apparent, that occasionally some resent their advance as presumptuous in comparison with the conduct of people of like age a generation or two ago.

But surely this resentment is ill-founded, for while we would not undertake to defend every individual case, it is clear to every student of present day progress that more may be compressed now into the first twenty-five years of a man's life, than could find place in his grandfather's at fourscore. This being so, it is not difficult to realize the importance of securing for the service of God those who are thus in ever increasing numbers becoming large factors in every work of life. Some of the "gifts and graces" of the young people, worth developing and utilising, may be looked at for a moment.

At the risk of appearing redundant we would place first amongst these the gift and grace of youth itself. Youth is a splendid asset amidst the business, and a grand equipment amidst the tunnel of life. Youth is almost synonymous with hopefulness, and hopefulness is one of the elements of success in any line of action. Youth is prepared to follow up to high achievement "in the face of clenched antagonisms" for life is a plain, stretching forward, and there is not as yet any roadway strewn with the shattered crowns of disappointed hopes to deaden and sicken laudable ambitions.

Along with youth we must place strength. John says, "I write unto you *young men*, because ye are *strong*—" and we certainly need not exclude any kind of strength, from the category under that word. The strength that overcomes, has elements, physical and mental, as well as spiritual, and these elements surely are present in large measure on the growing side of this present life. We want to bring all the strength we can to the help of the Lord, against the mighty, and hence must draw everywhere on our young people.

With youth and strength, let us place the enthusiasm peculiarly characteristic of the young. Enthusiasm is a sweeping force.

The dull phlegmatic man, however, good, never accomplishes as much as the white-hot enthusiast, who, intent upon the object before him, sways onward in the wealth of his strength. Enthusiasm, too is contagious. People catch the spirit of it by contact, and a few well-balanced enthusiasts create in a great many more, an earnestness that threshes mountains of difficulty into small dust.

Along with all these "gifts and graces," which may be spoken of as peculiarly accessory to the morning of life, place the talents and gifts of song and speech, which may both be utilized to the highest ends, and we see why it is "well worth while" developing them and yoking them to the work of the Master.

The second thing evident from the resolution is that A Young People's Society of Christian Endeavor, or similar association, is considered the best means of developing these gifts and graces, and securing them for Christ and the Church. Hence the organization of such a society in every congregation and mission station is recommended. That the organization of such a society is a means to the end desired appears in the highest degree a reasonable view. Nothing develops and draws out the latent power of a man so much as the presence of opportunity, and the consciousness of personal responsibility. Both these come home to the member of a Christian Endeavor or similar Society. There is opportunity for the exercise of gifts of speech, and song in the meetings that does not appear to the young to be so real in connection with the ordinary meetings of the Church, at which the older members of the congregation are present. There is opportunity for personal work and conversation in efforts to increase the membership which can be shared by all. There is opportunity too for the practical work of visiting the sick, relieving the poor, etc., in which these societies engage. No member can fail to realize personal responsibility in connection with all departments of the work, and hence the probability of development in work amongst the members is beyond doubt.

And lastly (for our space is limited), experience has pronounced these societies a success where rightly organized and faithfully conducted. Churches have come into a state of revival through their efforts, and empty pews and depleted coffers have been refilled. In the scattered Mission fields of the Western prairie, such societies have proved themselves an unspeakable blessing, by providing for services and meetings, when the missionary could not reach every point and by maintaining religious worship during the winter or other seasons, when there was no missionary at all.

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## The World Field.

New Zealand has raised the Chinese poll-tax to £100.

India represents more languages than Europe.

Max Muller says no country is so ripe for Christianity as India.

There are 2,750,000 Endeavourers in the world—a growth of 15 years.

For every two Christians in Japan there are five Buddhist temples; in all point 263,000 houses for idolatrous worship.

There are eighty-six students in all in the United Presbyterian Theological Seminary, at Allegheny, Pa.

In the United States the Presbyterian Church takes the lead numerically in Christian Endeavourism.

Rev. Dr. Matthews, of London, says that life pastorates in Presbyterian Churches are peculiar to Scotland and Ulster.

In the United States there are 15 branches of Presbyterianism and 17 of Methodism.

It took nine centuries for Buddhism to subdue Japan. Protestant Christianity has been proclaimed there less than forty years.

The Presbyterian Church throughout the world maintains one-fourth of the missionaries in foreign lands.—*Regions Beyond.*

In Minnesota, during the past nine years, 50 Methodist churches have been organized, 32 Baptist and 27 Congregational, while the Presbyterians head the list with 110.

More than five-sixths of the convicts in the penitentiaries of Pennsylvania have never been apprenticed to any trade or occupation.

In America we have one Christian worker to every 600 or 700 of the population. In India there is but one Christian worker to every 300,000 of the people.

More than 10,000 students go up every year for the matriculation and other higher examinations in art, science, law, etc., of the Calcutta University.

The Hindus themselves are so apprehensive of the spread of our faith that in 1892 Brahman authorities appointed a day of fasting and prayer that Hinduism might be conserved.

—Mr. Henry Robson, who recently contributed \$10,000 to the Church Building Fund of the Presbyterian Church of England, has now subscribed \$5,000 to the College Removal Fund.

There are said to be over thirty thousand Protestant Kaffir members in the Wesleyan missions in South Africa, and they are all said to be professed abstainers from intoxicating liquors.

There are 123 colleges in India and four great university centres; viz. Calcutta, Bombay, Madras and Lahore. Each of these universities matriculates 10,000 students annually.

In the Greater New York, with its population of 3,200,000, only 20 per cent. of its inhabitants are American by birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population.

The British and Foreign Bible Society issued in 1895, close on four million copies of the Word of God, in whole or in part. It is said since the beginning of the century 200,000,000 of copies have been issued. A vast number, but what are they all among so many?

The Jubilee of Trinity Presbyterian Church, Manchester, England, was celebrated on a recent Sabbath. Rev. Dr. McGaw, the former minister, preached the same sermon as he did in that pulpit fifty years ago, and three people were present who heard it on the first occasion.

The annual report of the London Missionary Society shows that the Society's European missionaries number 252, and its native Christian agents 2,557, exclusive of Madagascar, where, before the French invasion, there were 6,940 native preachers, come of £141,704 no less than £18,616 was raised at the mission stations.

The annual report of the London Missionary Society shows that the Society's European missionaries number 252, and its native Christian agents 2,557, exclusive of Madagascar, where, before the French invasion, there were 6,940 native preachers, and 1,300 native congregations. Of the income of £141,704 no less than £18,616 was raised at the mission stations.

Princeton University, in its one hundred and fifty years of history, has given its diploma to one President of the United States, two Vice-Presidents, one Chief Justice of the United States Supreme Court, four Associate Justices, seventeen members of the Cabinet, twenty-five Governors, 117 Judges of State Courts, 150 members of Congress, and seventeen Ministers to foreign countries.

Among the striking incidents reported from Turkey is one of an aged mother, 110 years of age, whose son was nearly ready to give up in despair in view of the terrible experiences through which they were passing. But the mother told the ruffians who were assailing them that she was too old to change her faith. "I know only Christ," she said, and they took the dear old lady's Bible and tore it up and burned it before her eyes. "But, thank God," adds our informant, "they could not tear the Word out of her heart."—*Missionary Herald.*



All are agreed that Hinduism must go. But the decay of Hinduism is not the advance of Christianity. Here is the crying necessity for the persistent activity of the Church. There are four distinct and divergent trends in India: 1. The restoration of pure Vedic Hinduism. 2. Christian reform that accepts the ethics of Jesus but ignores Christ. 3. Agnosticism, which is gaining tremendous force. 4. A growing movement toward true Christianity.—*Dr. Chamberlain.*

### LIVING LIKE THE NATIVES.

The Rev. J. N. Forman, of the American Presbyterian Mission in India, has been trying to live down to the social condition of the Hindus. He has lived in a room 14 by 8 feet, with a veranda on which his cooking was done. In food and dress he also sought to get as near the people as possible. He meant the self-abasement to be a means to the end of the more successful winning of the people to Christ. He tried the experiment in three different places, fairly and fully.

He now abandons it, asserting that the ordinary way of missionary living is far more successful in winning men to Christ. At present many who are willing that the missionaries should make sacrifices rather than themselves, are demanding that they live as the natives do. Over and over again has this been attempted, and owing to the inability of Westerners to live in Oriental style, health has given way, or it has resulted, as with Mr. Forman, in a downright failure to achieve the end of missions.—*Ex.*

### THE JEWS AND BABYLON.

Two Jews of Bagdad have lately purchased all the land on which ancient Babylon stood. That Babylon by whose waters the Jews in exile wept and prayed is now the property of those who, in their despair, hanged their harps upon the trees that are therein. All that remains of palaces and "hanging gardens" in that city where Daniel was cast into the den of lions, and "the three children" into the fiery furnace, is now held in fee by Hebrews.

We have here another illustration of the marvelous tenacity of the ancient chosen race. The Jews have survived all the races and civilizations which clustered about the capitol of the mighty Babylonian Empire. Though in their long history the predictions of the prophets have been fulfilled, and the cup of suffering has been drunk to the dregs, their permanence has not been affected.

On the other hand, the powers who became their conquerors and oppressors have fallen one by one. Assyria and Babylon perished ages ago; the Greek power waned and passed away; the Roman Empire is gone; but the Hebrew race is indestructible. In the race itself is fulfilled the old legend of the Wandering Jew doomed to survive the rise and fall of nations till the last great day.—*Ex.*

### TIME MARRIAGE IN PERSIA.

A missionary in Persia writes to an exchange about what is known in Persia as the *mutata*, "a legal authorized transaction which is among the greatest abominations of any country or any age."

Speaking of the women who work in the rice fields in Maazanderan, she says:—

A man who owns a field, instead of hiring laborers, marries eight or ten, or as many women as he needs to do the work. He marries them for the few months that there is work, and then divorces them.

During the winter, each goes somewhere else and becomes the wife of some other man, or finds work, or begs, and at the beginning of the next rice season they often come back and re-marry the same man. These poor women work all day in the hot sun, in mud two to three feet deep, often with babies strapped to their backs.

In Persia there are two kinds of marriages: one, where the people are married until they grow tired of each other, then they easily get a divorce. The other way, the man takes a wife for three days, a month, a year, or as long as he pleases to contract for, and until this time has expired he can not divorce her."

### HORRORS IN ARMENIA.

The horrors of many of the massacres in Armenia are far beyond the possibility of pen to describe. Young men were bound, heaped in piles, covered with brushwood, and burned alive. In one case women, from sixty to one hundred and sixty in number, were shut up in a church, the soldiers let loose upon them, and they were all killed, or worse than killed. Children were piled one on the other, and their heads struck off, or they were placed in a row, one behind another, and a bullet fired down the line to see how many could be killed with one bullet.

Groups of the Kurds would tie a man, throw him on the ground, squat around him, and hack him to pieces.

A chain was placed around a priest's neck and pulled several times, the fiends choking him and again reviving him, until finally, planting bayonets upright in the ground, they threw him in the air and let him fall upon them. People were crowded into houses which were set on fire, those who tried to escape being thrust back. Children were pulled apart by their legs. Three or four hundred women were hacked to pieces together in one narrow space. Living bodies were piled in with wood, which was saturated with kerosene, and set on fire.

In one place a soldier took pity on a beautiful baby, and was minded to give it back to its mother, but she had been made insane by the scenes around her, and did not recognize it. And the terrible things that can be told are as nothing to the horrors that it would not be seemly to tell.—*Golden Rule.*



## Life and Work.

### THE MIND THAT WAS IN CHRIST.

"The mind that was in Christ Jesus—"

Dear Lord, it is what I need

To make of my life a joy, a song,

Wherever my path may lead.

Let that grace, O Father, to me be given,  
And this earth shall seem as the door of  
Heaven.

The mind that was in Christ Jesus,

So loving, forgiving, kind,—

So patient and meek,—in lowliness

To the will of my God resigned,

At thy bidding, my Father, with joy to go  
Or to wait and suffer,—yet gladness know.

The mind that was in Christ Jesus,

O give to me, I pray,

That its power divine in my life may  
shine

A glowing, Heavenly ray,

To illumine the souls that are lost in sin,  
And to pathways pure and peaceful win.

The mind that was in Christ Jesus,

Let this be our chief desire,

That all may believe in His love and  
grace,

Endowed with its holy fire ;

Then the world shall be as a foretaste  
sweet

Of the mansions waiting our weary feet.

### FORWARD.

The following appeal is issued by a number of men representing the F. M. Boards and Societies in Canada and the United States. It is sent to us by Rev. R. P. Mackay. We trust that with the incoming year it may awaken many to new resolve and more earnest work for that great end, the evangelization of the world.

New York, Dec. 1, 1896.

To the Pastors of United States and  
Canada:—

Beloved Brethren:—

The Twentieth Century of the Christian era is upon us, and yet millions have never heard the name of Christ. The darkness of heathenism still enwraps nearly two-thirds of the population of the globe.

The "marching orders" of the Church are explicit and imperative. "Go." There is no suggestion of limitation. "Into all the world." The terms are universal. "Preach the gospel to the whole creation." Any narrower conception of the Mission of the Church is a belittling of our faith. Any smaller endeavor is unworthy of the Christian name.

The opportunity for world-wide evangelization was never so great as at present. Ability has kept pace with enlarging opportunity. The Christian Church has the

men and the means. Her responsibility has, therefore, proportionately increased. Yet, on fields long occupied and white unto harvest, the supply of laborers is utterly inadequate. The established work is crippled. Reinforcements are needed. Advance is impossible until gifts are enlarged, while the Church at home is suffering from the very "heresy of inaction."

In the hope of quickening the Church to a due conception of its blessed privilege and solemn responsibility in the sacred enterprise of Missions, we issue this appeal, and as the representatives of the Foreign Mission Boards in the United States and Canada, we suggest the enclosed Plan of Campaign.

The appeal is first to pastors. It has long been an axiom with our Mission Boards that where there is a Missionary pastor there will be a Missionary Church. The plan contemplates united action. It is in the theme of paramount importance. It seeks a concentration of Christian thought aims to secure the cumulative force of a series of meetings. To ensure the attainment of these ends, we ask your prayerful and hearty co-operation.

Your in fellowship of service,

E. E. Chivers, Secretary.

### PLAN OF CAMPAIGN.

1. A Sermon on Missions from every evangelical pulpit, on Sabbath, Jan. 10th, 1897.

The Evangelical Alliance has designated this day on its Programme for the Week of Prayer for preaching upon the Great Commission. Matthew xxviii : 18-20.

2. A Mid-Week Prayer Meeting for Missions. It is earnestly desired that the prayer meeting following the Sabbath sermon be devoted to prayer for enlargement and blessing in the work of Foreign Missions.

3. District Missionary Rallies, in the larger cities, on Thursday evening, January 14th. For this meeting let the City be divided into districts, and a Local Committee appointed in each district to make all necessary arrangements.

4. An Inter-Denominational Mass Meeting in the interest of Missions. We suggest that on Friday evening, January 15th, unless some other evening be better suited to local convenience, an Inter-Denominational Mass Meeting be held in the largest hall or church in every town in the United States and Canada.

In arranging for this meeting, do not wait for some one else to move, but confer at once with brother pastors, and select the most efficient laymen in your city or town to serve with you on a Committee or Arrangements. Be sure also to enlist your Young People's Societies in this movement, placing as much responsibility upon them as you think advisable.



We suggest that you make announcement of the campaign at once through the local press, and thus insure that no other meetings shall be fixed for that week which will interfere with this plan. Your own denominational board will gladly respond to your call for literature to aid you in preparation for the work.

### THE PLAN THAT WORKS.

A WORD TO MINISTERS.

Read what a "Pastor" writes in the *Evangelist*. Let us use as much of it as applies to Canada.

Debt! Debt!! Debt!!! How sick is the whole church of the word, and how much sicker of the condition! But what shall be done about it? What is the medicine that shall prove a specific for the disease? To repudiate, and let missionaries suffer for our bad faith? Never! To retrench and abandon the work the Lord hath so greatly opened before us and blessed? That were recreancy, indeed!

Yet have we done the next thing to that, and refused to take up any new work; that is, we decline to enter any new path into which our Lord may lead us never so clearly?

And we have not found it any too successful a way to get out of debt! The Boards still labor and complain; the work still languishes; missionaries, veterans, candidates suffer!

Yet all feel there is a remedy, and that it consists in letting the facts be known. We rely on the often tried benevolence of the church. It has never failed. Let the urgent need be but once appreciated and the funds come forth.

To give this information we have many plans. There is our dignified and able Magazine, our bright and popular papers, and millions of statements and leaflets for free distribution.

Yet there is a lack of adequate result. And it is to be expected. Very few families in proportion to our membership read the Magazine or the papers. Very few churches make systematic use of the free leaflets and statements. And where they do, if that is all they do, the result is and must be very inadequate.

We all know it is so. And in the nature of the case it must inevitably be so. Why? For the same reason that religious reading converts very few sinners; many in the aggregate perhaps, but exceedingly few in proportion to all.

When it comes to the Gospel, we realize that only the living voice, a heart speaking to a heart, will widely prevail. We never convene mammoth evangelistic meetings to distribute tracts for the masses to read. Nor do we even permit the preacher at such times to read his message. We know there is no power adequate but the fresh, persuasive power of the living voice that can prevail. An application of this principle I

am persuaded would solve forever the debt problems of our Boards, and would maintain adequately their current and aggressive work.

Shall we then return to the ancient plan of the peripatetic agent? God forbid! What then? Why then the very same means that the churches use to secure the presentation of the Gospel and of duty. That is, let the preacher in every congregation present these causes in just the same way that he presents matters of church interest and duty, and he will receive a similar response. The churches that give the most in proportion to their ability are the churches where the pastors themselves present, with all the power they possess, the crying needs of our soul-stirring work.

Leaflets, statements, papers, magazines,—all have their place, and all may be and should be systematically and persistently used. But each pastor should most earnestly supplement all this by his arguent appeals.

One of the Secretaries of one of our most deserving Boards says: "Notwithstanding the invention of all manner of novel ways of securing money for our Boards, including the valuable work of committees upon systematic beneficence, and the influence of wide-spread statistical statements, there remains, when all is said and done, no expedient that can possibly take the place of the old-fashioned, time-honored one of each pastor feeling a conscientious interest and using his personal influence with his own congregation. I would willingly exchange the entire paraphernalia of literature, magazines, Heralds, leaflets and everything else that is sent broadcast over the church, for the simple assurance that every pastor would act in the matter."

Undoubtedly this man is right. It is the only sure relief. Every pastor and church finds a way to meet their absolutely necessary church expenses. So each pastor can, if he will, assure the success of the collection of the proportion of funds his church ought to pay. An instance may be in point.

In a church where the Home Missionary offering had fallen off in one of these hard years, some forty dollars from the amount of the year before, the pastor briefly and earnestly called the attention of the people to the matter. Additional offerings shortly appeared, that brought the amount to some twenty-five dollars more than the previous year. The spoken word accomplished more than all the literature.

So I recently saw an Elder's appeal for the Board of Relief, followed by a few words from the pastor, result in the largest offering for that cause in the history of the church.

These things are open to all. There is no patent on the plan. But there is an exceedingly great obligation that every pastor should do his duty. Wherefore, brethren, let us come up to the help of the Lord and of our brothers who do the frontier fighting

in His army; let us destroy at once and forever these awful debts, and set forward the army of conquest. It is high time to awake and to awaken our people. And as we are in earnest, will God be with us and prosper our efforts.

### "IN SECRET."

The most sacred place to a sincerely devout life is the closet. The closed door shuts out the noises of the world and the soul listens to God's voice. There thoughts go straight to the Lord, and worship is in spirit and truth.

Whatever interruption the services of the sanctuary may suffer, this of the closet need never, ought never to be interfered with. Church life may grow languid through the summer, but heart life never. The place of public worship may be closed against entrance, but the closet door should be shut with the worshipper on the inside every day. True religion consists more in the secret communion of heart, mind, and will, with God than in any external acts of adoration or sacrifice.

A considerable portion of the Sermon on the Mount is concerned with emphasizing the importance of private devotion. The Lord urges it in a series of contrasts with the characteristics of the religious life of the times which is designated by the words "Seen of men." The life he sought to instill is in striking opposition to the established custom, and is described by the words "In secret."

Even in Old Testament times when ceremony and daily sacrifices were so conspicuous a feature of worship, noble minds conceived the truth that obedience is better than sacrifice, and that the sacrifices of God are a broken and contrite spirit, with truth in the inward parts. God's eye is on the heart.

Much of religious life must, indeed, be public. The stated seasons of prayer, praise, and attention to God's Word in the house of worship are permanent and indispensable institutions, which contribute largely to the strength and growth of Christian life. It is doubtful whether a healthy, vigorous spiritual condition could exist without external exercises; not because it is dependent upon these as its source, but because these are its expression, and the life of the heart must find utterance.

It is not the outward religious act which is seen of men that gives value to the inner character, but just the reverse. The secret devotion imparts worth to the external practice. The closet prepares for the sanctuary. The life it fosters is manifested in the acts of the Church service. And whenever the public worship is not the expression of the religion of the private life and of the heart, it is empty and vain.

This danger that the visible acts of the religious life will be done for show can be counteracted only by a careful cultivation

of closet communion with God. While not underestimating the importance of the outward acts of worship, it will not do to so emphasize them as to make them mere meaningless forms. The life that is faithful "in secret" saves that which is "seen of men" from decay.

Secret prayer is one of the most essential duties in the Christian life. It seems almost false to call it a duty, in light of the incalculable blessings and joys resulting from its exercise. It is a privilege of highest value, for the closet is the birthplace of that assurance which is needed most of all—the presence of God.—*Ex.*

### CHILDREN AT CHURCH.

The secret of having the children in the preaching services of the church is in having in the pulpit a "children's preacher." It is not so much necessary that sermons for children be so named as it is that sermons where children are present, or ought to be present, be preached in a simple way, so as to interest and instruct them.

The mistake many preachers make is in preaching to adults only, as though no children were present. It is not strange that that kind of preaching fails to reach children and to secure their regular attendance at the services of the church.

A minister was once wondering how he could reach the large number of children in the homes of his people. "How am I to get them interested in the church?" he said. "To be sure they attend Sunday school, but that is not enough. I seldom see them at the preaching services, and never on Wednesday night at prayer-meeting."

As a rule the children do not attend these services. Why? Parents do not require it. Why do they not require it? Because the minister so often takes no thought of the children in the preparation of his sermons, and only preaches to the older ones.

It is said that once upon a time it was announced from a certain pulpit, that on the following Sunday the pastor would like as many of the children of the Sunday school as would attend the morning service to take seats in the gallery, as they could all sit in a body. He especially asked the teachers of the Sunday schools to urge the children to come. He would "preach a sermon for the children."

Sunday came, and so did a goodly number of the children. When it came time for the sermon the minister glanced up in the gallery and said: "Girls and boys, it gives me great pleasure to have so many bright faces before me this morning. I wish you would come every Sunday and fill up those vacant seats." Then he went into his sermon with a will. But he soon forgot "the gallery." He just soared right over their little heads way up in the arches in the roof, and only came down long enough to speak to some of the boys that were whis-



pering a little too loud. Then he went back to the roof.

Inviting the children to remain for a service, and then instead of giving them bread a stone is given them, will not attract and hold them.

Of a certain preacher it is said: "He never fails to mention his pleasure at seeing so many children in the congregation. But he goes further. He makes his sermons so plain to every child present that they feel he really means what he says about being glad they are there. He talks to them."

A boy of twelve once said, "I like Dr. \_\_\_\_\_, mamma, because I can understand him."

A father once gave special commendation to a certain preacher, and added, "My boys always like to hear you preach so well." That was a compliment to that preacher, and showed one of the secrets of his success and usefulness wherever he went.—*Religious Telescope*.

### "STEPHEN, THAT WON'T DO"

When Dr. S. H. Tyng, the eminent preacher, was a young man, he received from some one a stinging, provoking letter. After reading it he wrote a reply filled with words quite as sharp as those which had come to him; for he was abundantly able to hold his own in such a controversy. Starting to the post-office to mail his letter, he heard on the way a voice as if some one spoke to him, saying,

"Stephen, that won't do."

He looked about him, but there was no speaker to be seen; and yet the voice had reached his ear, and reached his heart.

Said one good man, when speaking of certain things which other people sometimes practised,

"I cannot do such things; if I do there is some one inside of me who talks to me nights."

How many have been withheld from sin, from folly, from rashness, and bitterness by that voice within. And yet there are many who deliberately seek to silence that voice; who refuse to hear when conscience speaks; who will not obey the commands of God. They grieve the Holy Spirit of God; they become like the horse or the mule, whose mouths must be held in with bit and bridle. They stop their ears when God and conscience speak to them, and go on willfully, stubbornly, blindly, pursuing their own course, until they find themselves involved in troubles and sorrows from which they know not how to escape.

It is a great thing for persons to know, not only Divine leadings, but Divine withholdings. It is a great privilege to be taught what we *ought not* to do, as well as what we *ought* to do. The Psalmist fitly prayed, "Keep back thy servant also from presumptuous sins." Men need to be kept back. There is a continual inclination

to rush forward, to do some great thing, to follow some vain ambition, some fleeting phantom which men hasten to pursue until they find themselves in the quagmires of sin and sorrow.

Let those who love God seek His constant guidance, and let them ever heed the voice which prompts to go forward, or which holds them back and restrains them from entering the paths of folly and of sin. So shall they often hear a voice behind them saying, "This is the way; walk ye in it."—*The Christian*.

### SINGING THE GOSPEL.

Mr. Sankey, the Evangelist, in an article in the *Sunday School Times*, on his first experiences of "singing the Gospel" in Scotland, says:—"Our third meeting was held in the Barclay Church, and great interest was manifested therein by the citizens.

"The question of solo singing, as to its propriety and usefulness, was not as yet fully understood or admitted; hence it was with much fear and trepidation that we thus really entered, this third night, upon our three months' campaign.

"As I took my seat at the instrument on that, to me, most memorable evening, I discovered, to my great surprise, that Dr. Bonar was seated close to my organ, right in front of the pulpit.

"Of all men in Scotland, he was the one man of whose decision I was most solicitous. He was indeed my ideal hymn-writer, the prince among hymnists of this day and generation. And yet he would not sing one of his own beautiful hymns in his own congregation, such as 'I heard the voice of Jesus say,' or, 'I was a wandering sheep,' because he ministered to a church that believed in the use of David's Psalms only.

"It was with fear and trembling I announced as a solo the song, 'Free from the Law, oh, happy condition.'

"No prayer having been offered for this part of the service, and feeling that the singing might prove only an entertainment, and not a spiritual blessing, I requested the whole congregation to join me in a word of prayer, asking God to bless the truth about to be sung.

"In the prayer my anxiety was relieved. Believing and rejoicing in the glorious truth contained in the song, I sang it through to the end.

"At the close of Mr. Moody's address, Dr. Bonar turned toward me, with a smile on his venerable face, and, reaching out his hand, he said, 'Well, Mr. Sankey, you sang the Gospel to-night.'

"And thus the way was opened for my mission of sacred song in Scotland."—*Et.*

Professor Dorner, of Berlin:—"The Presbyterian Church is the muscular system of Christianity."

## International S. S. Lessons.

### CHRIST'S ASCENSION.

3rd January.

Les. Acts, 1 : 1-14. Gol. Text, Luke 24 : 51.  
Mem. vs. 7-9. Catechism, Q. 82.

The Parting Promise. vs. 1-8.  
The Departing Lord. vs. 9-11.  
The Waiting Disciples. vs. 12-14.

*Time.*—A.D. 30, May 18.  
*Place.*—Mount of Olives.

Our last lesson in the Gospel according to Luke, six months ago, concluded with the account of Jesus' ascension.

We now take up Luke's story of the founding of the Christian Church. Two angels appeared to the apostles, after Jesus had passed out of their sight, and promised that he should come again. The apostles then returned to Jerusalem with great joy. Here they spent the time in prayer, as a fitting preparation for the promised gift of the Holy Spirit.

#### LESSONS.

1. That Christ actually rose from the dead.
2. That Christians are to be Christ's witnesses.
3. That Christ returned to heaven to be our Friend there.
4. That Christ will return again in glory.
5. That we should meet together in prayer.

### THE HOLY SPIRIT GIVEN.

10th January.

Les. Acts, 2 : 1-13. Gol. Text, Acts 2 : 4.  
Mem. vs. 1-4. Catechism, Q. 83.

Filled with the Holy Spirit. vs. 1-4.  
Speaking with New Tongues. vs. 5-11.  
Wonder among the People. vs. 12, 13.

*Time.*—A.D. 30, ten days after Christ's ascension.

*Place.*—Jerusalem.

For ten days the apostles and their friends met and prayed earnestly for the coming of the Holy Spirit.

At a meeting of the disciples during this time, there being one hundred and twenty present, an election was held for a successor to Judas. After an earnest prayer for divine guidance, Matthias was chosen.

There is no other mention of Matthias in the Scriptures. Doubtless he was a disciple from almost the beginning of Christ's ministry, and he is thought to have been one of the seventy.

Early on the morning of the day of Pentecost, the fiftieth day after the passover Sabbath, and ten days after Jesus' ascension, the disciples were met together, perhaps after a night of prayer.

Suddenly the Holy Spirit came upon them and filled them, and they spoke other languages than their own. Jews from every part of the world each heard them speak his own language.

As the disciples were known to be Galileans, this miracle created a great stir. Many of the people were amazed and perplexed, others mocked and accused the disciples of being drunk. Peter boldly proved this to be untrue.

#### LESSONS.

1. We should pray to be filled with God's Spirit.
2. The Spirit is like fire which purifies and shines.
3. When we are filled with the Spirit we speak new words.
4. Christianity brings people of all nations together.
5. While some wonder at Christ's grace, others mock.

### A MULTITUDE CONVERTED.

17th January.

Les. Acts, 2 : 32-47. Gol. Text, Acts 2 : 39.  
Mem. vs. 38, 39. Catechism, Q. 84.

The Cry of Penitence. vs. 32-37.  
The Answer of the Gospel. vs. 38-40.  
The Rejoicing Christians. vs. 41-47.

*Time and Place.*—The same as last Lesson.

Our lesson is part of the first gospel sermon preached after Jesus ascended to heaven. Peter was the preacher, and it was on the day of Pentecost. The Spirit's gift of tongues to the disciples has caused some of the people to scoff, and to say that the disciples were drunk with wine. Then Peter boldly made known the truth, and showed that it was in fulfillment of Jewish prophecy. He also proclaimed that Jesus, whom the Jews had crucified, was their promised Messiah; that he had risen from the dead, ascended to the right hand of God, and sent the Holy Spirit. Three thousand of Peter's hearers were converted.

#### LESSONS.

1. Jesus who was crucified is our Lord and Saviour.
2. We must find some to be saved, or we shall perish.
3. To be saved, believe on Christ and confess him.
4. Young Christians should be faithful in all duties.
5. There should be love among Christians, all helping each other.



**THE LAME MAN HEALED.****24th January.**

Les. Acts. 3 : 1-16. Gol. Text, Acts 3 : 16.  
Mem. vs. 13-16. Catechism, Q. 80.

The Miracle of Healing. vs. 1-8.  
The Wonder of the People. vs. 9-11.  
The Power of Jesus' Name. vs. 12-16.

*Time.*—Probably A.D. 31-33.

*Place.*—Jerusalem.

Our lesson tells of the first recorded miracle of healing wrought by the disciples after the giving of the Holy Spirit. It occurred in the outer court of the temple, just before the time of evening prayer. There were generally a great many blind, lame, and other beggars about the temple gates. The one in our lesson was a cripple, helpless from his birth. Peter doubtless saw that he had faith to be healed, as Paul saw in the case of the man at Lystra. Acts 14 : 9. The man's joy at being healed was shown by his leaping ; and his devout gratitude, by his going into the temple and praising God.

**LESSONS.**

1. We can bring our suffering friends to the gate of prayer.
2. We can help by prayer and love without money.
3. We should give a helping hand to those we pray for.
4. In answer in Christ's name can we really bless others.
5. Our greatest need is not money, but Christ.

**THE BOLDNESS OF PETER AND JOHN.****31st January.**

Les., Acts 4 : 1-14. Gol. Text, Acts 4 : 12.  
Mem. vs. 10-12. Catechism, Q. 86.

Arrested and imprisoned. vs. 1-4.  
Standing before the Council. vs. 5-10.  
Witnessing with Power. vs. 11-14.

*Time.*—Of vs. 1-4, same as last lesson ; of vs. 5-14, the following day.

*Places.*—Solomon's porch ; the judgment hall.

After explaining how the lame man had been healed, Peter told the Jews that though, in their ignorance of Jesus' Messiahship, they had crucified him, all his sufferings had been foretold by the prophets. He then exhorted them to repent, and further explained the Scriptures. The priests, and the rulers of the temple, with the Sadducees, arrested the apostles. It was toward evening, and Peter and John were detained in prison until the next day. They were then brought before the Sanhe-

drin, the highest Jewish court, and questioned as to the power by which they had cured the lame man. Peter, filled with the Holy Ghost, boldly and plainly stated the facts, and proclaimed the gospel of salvation in Jesus' name alone. The bold and ready speech of the unlearned apostles astonished the rulers, nor could they deny the miracle. After a secret conference they dismissed Peter and John unpunished, commanding them to teach no more in Jesus' name.

**LESSONS.**

1. Sometimes we must suffer for Christ's sake.
2. Persecution does not stop the work of the Spirit.
3. We should give Christ the honor of all his own work.
4. There is only one name by which to be saved.
5. People should know when we have been with Jesus.

**TRUE AND FALSE GIVING.****7th February.**

Les., Acts 4 : 32-5 : 11. Gol. Text, 1 Sam. 16 : 7.  
Mem. vs. 32, 33. Catechism, Q. 87.

Examples of Generous Giving. vs. 32-37.  
Examples of Dishonest Profession. vs. 1-4.  
Swift Divine Punishment. vs. 5-11.

*Time.*—Soon after last lesson.

*Place.*—Jerusalem.

Peter and John refused to obey the Sanhedrin's command to preach no more in Jesus' name. They returned to the company of the disciples, who, after hearing what the Sanhedrin had done, prayed earnestly for boldness to preach, and for miraculous power. In answer to this prayer the place was shaken, and they were all filled with the Holy Ghost.

All the Christians were now associated in one self-sacrificing and loving community. Those who had property placed it at the disposal of the apostles for the benefit of those who had none. Among those who made this sacrifice was Barnabas. Ananias and Sapphira falsely professed to surrender all the proceeds of property they had sold, and were suddenly smitten with death.

**LESSONS.**

1. True Christian consecration holds all things for God.
2. The strong should help the weak, the rich aid the poor.
3. We should keep back nothing when we become Christ's.
4. We lie to God when our professions are not real.
5. We should fear to sin, for curse always follows.

—Westminster Ques. Book.

**Receipts.**

To 6th December, by  
Rev. Dr. Warden,  
Agent of the Church  
at Toronto.

Office, Confederation  
Life Building,  
8 Richmond St E.

**KNOX COLLEGE.**

Reported	\$889 24
Point Edward	6 25
Fees	2 00
Teeswater	4 67
Belgrave	6 28
Blake	1 00
Centre Bruce	1 43
Kemptville	6 41
Oxford Mills	2 00
S Luther	2 65
Holstein	4 00
Avonton	9 05
Millbank	4 00
Lucknow	8 00
Dunblane	1 50
Greenbank	7 51
Petrolae	10 00
Moore Line	5 00

\$971 89

**QUEEN'S COLLEGE.**

Reported	\$119 99
Teeswater	4 67
Malton	1 00
Dixie	3 00
Belgrave	3 00
Dunblane	1 50
Petrolae	20 00

\$151 07

**MONTREAL COLLEGE.**

Reported	\$88 97
Teeswater	4 66
Belgrave	1 00
Kemptville	4 00
Oxford Mills	2 00
Roxborough	10 00
Angers	2 00
Three Rivers	6 00

\$118 63

**MANITOBA COLLEGE.**

Reported	\$477 56
D Coulson, Tor	25 00
A W Fraser, Ott.	10 00
C M Arthur, Mon.	100 00
D M Lar n, Otta.	50 00
A M Michael, Tor.	25 00
J n Stirling, Mon.	50 00
Teeswater	22 00
J Henderson, Tor.	25 00
R Kilgour	50 00
Belgrave	3 00
Centre Bruce	1 00
B E Walker, Tor.	25 00
Hon E H Bronson.	50 00
D Mackay, Tor.	50 00
Kemptville	4 00
Oxford Mills	2 00
Mosa	7 65
Holstein	4 00
Lucknow	2 25
Petrolae	10 00
Moore Line	3 00
Three Rivers	6 00

\$1002 46

**HOME MISSIONS.**

Reported	\$10,886 47
Avonmore	16 00
Per Dr Morrison	20 72
Hargrave	7 25

Mont Chal	20 00
Beechwood	16 00
Manchester, ce.	11 00
Malton	2 00
Dixie	2 00
Roxboro, ss	10 29
Morden	86 00
Belgrave	12 54
Bathurst and S.Sh.	9 30
Welland, ce	5 00
Tavistock, ce.	11 00
Calgary	11 05
Kemptville	13 00
Oxford Mills	4 00
Roxborough	23 00
Mont Albert	13 00
Montreal W	15 00
Crowland	6 28
Perkin's Mills	2 00
Piton	1 43
Hon R B Dickey	50 00
Mon Am Pres Ch.	250 00
Bayfield Road	19 00
S Luther	4 55
Caledon Mel	2 00
Olds	3 00
Red Deer	3 00
Ayr Knoxss	50 00
Buckingham	41 00
Hampden ce	6 00
Bell's Corners	3 00
Merivale	5 00
B & S Soc	418 57
Hope Mill St	16 00
Lucknow	20 00
Est Mrs A White	43 50
Ballinafad	1 35
Friends, Cald.	3 84
Whitechurch, ce.	3 00
Petrolae	40 00
R G Harlock	5 00
Est A Loyachan	60 00
Paisley Knox	29 25
Wmston St A	87 00
Scarboro Knox	172 00
Moore Line	33 41
Ota St And	93 00
Lansdowne, etc	6 00
Keene	10 00
Keene, a friend	10 00
A Switzer	9 00

\$12,734 56

**AUGMENTATION.**

Reported	\$1,603 78
Franktown	10 00
Beechwood	6 00
Rev D Duff	2 00
Pt Hope, Mill St.	10 00
Belgrave	2 63
Calgary	1 00
T A Dawes	25 00
Kemptville	13 00
Oxford Mills	4 00
Mt Albert	7 00
Glenvale, etc	20 00
Lower Windsor	12 50
Carluke, St Pa.	10 55
Toledo	23 00
Ayr Knox, ss	3 07
Fairbairn	4 00
Osgoode Line	5 00
Merivale	4 00
Pt Hope, Mill St	2 00
Lucknow	2 00
Dunblane	2 00
Elmsley	13 27
Petrolae	40 00
Keene	5 00
Three Rivers	5 00

\$1,839 30

**FOREIGN MISSIONS.**

Reported	\$10,978 35
W F M S	1,000 00
do	19,500 00
Dauphin	5 00
Mont Chal	20 00

Bethel, etc., ce.	12 50
Per F M Sec	20 00
Morden	10 00
Belgrave	18 71
Welland	49 00
Tavistock, ce.	11 00
Calgary	3 75
Berlin	10 00
T A Dawes	25 00
Tor Central	165 00
Dovercourt ss	4 53
Kemptville	14 00
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Cashel	20 00
Ere Guthrie	7 00
Mont Am Pres	100 00
Caledon Mel	2 00
Guelph Cal C. cl.	20 00
Regina Indsch.	45 00
Ayr Knox, ss.	10 00
Oro Central	16 00
Souris, ce	11 20
Dickie Sett.	32 35
Kingston St A, ce	65 00
Hampden, ce	3 00
Bell's Corners	8 50
Skead's Mills	3 25
Merivale	5 00
Beechwood	5 60
Aylmer	12 00
Ont B & S Soc	418 50
Mont Stanley ss.	70 48
Lucknow	20 00
Est Mrs A White	43 57
Ballinafad	12 85
Friends, Cald.	3 80
La Riviere	24 00
Waterloo, ce.	6 00
Petrolae	40 00
R G Harlock	5 00
Est A Loyachan	100 00
Chichester	3 71
W F M S Tor	1500 00
Scarboro Knox	78 00
Wm Young, Osna	20 00
Admaston	17 00
Roxboro Knox	16 00
C D Tor	3 00
Friend, Sandbay	70 00
Keene	5 00
Keene, friend	5 00
A Switzer	8 00
Three Rivers	7 00

\$34,629 51

**WIDOWS & ORPHANS FUND.****Donations, etc.**

Reported	\$596 44
Pt Edward	3 75
Rev W T Morrison	50 00
Malton	1 00
Dixie	3 00
Tottenham	5 00
Belgrave	2 34
E Gloucester	5 50
Blake	4 31
Centre Bruce	1 50
T A Dawes	50 00
Kemptville	9 00
Oxford Mills	2 00
Roxborough	6 00
Forwich	5 65
Mrs D J Irvine	5 00
Forest	4 00
Tilsonburg	2 57
Brookville friend	10 00
Miss Dawes	10 00
Carlisle	3 75
Fairbairn	2 00
Holstein	4 00
Williamsford	1 60
Crawford	1 60
Millbank	5 00
Lucknow	6 00
Caledonia	8 00
Valleyfield	5 00
Petrolae	15 00
Barton	3 80
Ripley Knox	5 50

Keene	7 00
Three Rivers	12 00

\$812 81

**Ministers' Rates.**

Reported	\$937 91
J MacDougall	8 00
J White	8 00
J Eadie	8 00
R Wallace	8 00
W J Clarke	8 00
J Ross	8 00
P Musgrave	8 00
D B Macdonald	8 00
P Scott	12 00
D A Thompson	8 00
Dr Battisby	8 00
G S Scott	8 00
Dr Clarke	12 00
A Lee	8 00
W T Morison	8 00
A S Scott	8 00
H F Easman	8 00
W Farquharson	8 00
R Linton	8 00
Dr Mc Donald	8 00
D Duff	8 00
Dr Gray	8 00
J McNabb	8 00
C Stewart	8 00
Arch Currie	8 00
J Anderson	47 80
J A McDonald	47 80
J Douglas	10 00
T H Peachell	20 00
F A McQueen	8 00
J D Campbell	8 00
J S Henderson	10 00
W M Reid	10 00
J M Whaley	16 48
A B Dobson	8 00
W W Crau	8 00
Dr McMullen	8 00
Dr Ure	8 00
J M Aull	8 00
D James	8 00
F Ballantyne	8 00
J McFarlane	8 00
J Steele	8 00
C B Ross	8 00
D D McDonald	8 00
A Paterson	61 10
W Black	20 00
J Fotheringham	8 00
T Paton	40 00
Dr Fletcher	8 00
R V McKibbin	8 00
J McLaren	8 00
J Bremner	8 00
E E Duclos	8 00
J Rennie	8 00
J A Manson	39 00
D Carswell	8 00
J Hanran	8 00
L Johnston	8 00
J B Fraser	8 00
Dr Warden	8 00
J W Cameron	8 00
A Mackay	8 00
H Crozier	8 00
K M Shearer	8 00
T Burnett	8 00
J R McLeod	8 00
W Forest	8 00
A Henderson	8 00
J L Murray	8 00
J Turnbull	8 00
Dr M Fraser	8 00
P H Hutchinson	10 00
J J Cochrane	8 00
J McNair	8 00
Dr Sutherland	8 00
J MacChung	8 00
T Scanlan	7 00
J Mackie	10 00
D Currie	8 00
W W Campbell	8 00
J Murray	8 00
E H Sowers	8 00
A D McDiarmid	8 00
W A Cook	8 00

\$1,841 29

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Beverly	55 00
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Oxford Mills	2 16
Mount Albert	5 00
N & S Nissouri	6 58
Forest	5 00
Carluke St Paul's	7 25
Fairbairn	2 00
Holstein	2 00
Hemmingford	7 00
Moore, Burns	7 00
Lucknow	6 55
Dunblane	1 50
Caledonia	8 00
Petrolae	15 00
Gamebridge	9 52
Barton	4 00
Keene	7 00
Three Rivers	12 00

\$748 19

**Ministries' Rates.**

Reported	\$275 50
J MacDougall	4 00
Joseph White	5 00
J Eadie	4 00
W Farquharson	4 50
W McKinley	5 00
CB Pitblado	10 00
J R Gilchrist	5 00
R Pettigrew	4 25
J W Clark	3 00
J Ross	6 00
D L McCrae	5 00
J Neil	4 00
J Wells	5 00
P Musgrave	5 00
Dr Robertson	6 00
W T Wilkins	25 00
G Ballantyne	3 75
P Fleming	4 00
J H Graham	4 50
D B Macdonald	4 00
T Nixon	5 00
J Gray, DD.	20 00
Dr Kellock	20 00
Jas Anderson	3 75
D J McPhail	4 00
D Duff	3 50
P Scott	4 00
H Knox	2 50
A G Jansen	4 50
D W Morison	5 00
J A McDonald	3 75
M McVicar	2 50
J Patterson	5 00
A Macphie	5 00
R C H Sinclair	5 00
O Bennett	4 00
R Laird	3 75
A Findlay	5 50
D A Thomson	3 75
Dr Battisby	7 50
J R Miller	5 00
D Strachan	5 00
Dr E F Torrance	4 00
H J McDiarmid	3 75
A Dawson	5 00
J Gandier	5 00
Dr Moffat	10 00
R W Leitch	4 00
G S Scott	5 00
Dr Clarke	3 75
J Pritchard	4 00
J S Lochhead	3 75
D Stewart	3 75









## Literary Notices.

**"The Jesuit-Relations and Allied Documents":**—Being the Travels and Explorations of the Jesuit Missionaries in New France, 1610—1791. This will be a rich mine to the antiquary and lover of history, and very interesting reading to all who care to follow the story and incident of early French settlement in Eastern Canada and to some extent in the United States. The series will consist of sixty volumes. The letters, documents, etc., are given in the original French, Latin, and Italian texts, with English Illustrations and Notes, and illustrated by portraits, maps, and facsimiles. Vol. I is before us. It deals with Acadia, from 1610—1613, and has many a curious word picture of the life of those days, their idea of American geography, etc. Published by the Burrows Brothers Co., Cleveland.

**"The Bible and the Child";** is a neat vol. of 170 pages, containing eight chapters, by such writers as, Dean Farrar, Dr. Horton, Washington Gladden, Lyman Abbot, etc. Six of the Chapters have as their title "The Higher Criticism and the Teaching of the Young." As may be judged from the names of the writers, the tendency is strongly towards the "New" Theology. The MacMillan Co., 66 Fifth Ave, New York. Price \$1.00.

**"The Modern Reader's Bible,"** is a series of small, but neat and tasteful volumes, giving the text of Scripture in a form purely literary, without the common division, by Chapter and verse, but divided according to subject. There is the "Wisdom" series, 4 vols.; The "History" series, 5 vols.; The "Prophecy" series, 4 vols. These books give the Bible a new interest, not by comment or explanation for there is none,—save a brief introductory study of each book as a piece of literature,—but by their arrangement and division of subjects. Price cloth, 50 cents per vol., leather, 60 cents. MacMillan Co., 66 Fifth Ave., New York

**"The Cure of Souls":**—Another book by Ian McLaren, being the "Yale Lectures on Preaching," just published by Flemming H. Revell & Co. Price \$1.25, pages 300. Its nine chapters are:—The Genesis of a Sermon,—The Technique of a Sermon,—Problems of Preaching,—Theology the Theory of Religion,—The New Dogma,—The Machinery of a Congregation,—"The Work of a Pastor,—The Public Worship of God,—The Minister's Care of Himself. Ian McLaren here, as always, is interesting, and gives a most practical, sensible, and helpful book for ministers.

**"Our Jeames";**—"The Chronicles of Kartdale";—edited by J. Murdoch Henderson, pp. 350, price \$1.25, is just published by Drysdale & Co., Montreal. The writer is a kindly Scotch Dominie, not unlike "Domsie." In these Chronicles, old Scottish church life plays a leading part, for "Our Jeames," the Church officer, is the central figure of the book. To any with a Scottish instinct it will be pleasing, interesting, and entertaining, for the dialect of the heather and the humor of the Scot are plentiful throughout.

**MISSIONARY HEROINES IN EASTERN LANDS** by, Mrs. E. R. Pitman: illustrated, 160 pages, price 50 cents. Revell & Co., Toronto. This book contains the biographies of four devoted women who labored in heathen lands. The first mentioned is Mrs. Alexina Mackay Ruthquist, daughter of Rev. M. Mackay of Fordyce, Scotland. If we mistake not, she was a cousin of Mackay of Uganda.

**THE INSPIRATION OF HISTORY** by James Mulcahey, S.T.D., vicar emeritus of St. Paul's Chapel, N.Y. Some of its seven chapters are: I. The Credibility of history. II. The Bible a Historical Book. V. The Inspiration of Old Testament History. VI. The Witness of History to the Divine Personality of Jesus Christ, etc., p.p. 135. Thomas Whittaker, 2 and 3 Bible House, New York.

**HEAVEN EVERY DAY, or "Common Sense Christianity,"** by Theodore F. Seward, author of the School of Life. In thirteen Chapters: e. g., 1, Heaven every day; 2 Our God is a Sun; 5, Who are God's children? 6, What is Salvation? 9, Religious Timidity, 10, God's saving health, etc. The object of the author is to bring his readers into close touch with God and therefore with one another. Thomas Whittaker, Bible House, New York.

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## GLEANINGS.

It is easy to lead a Christian life only when it is made the first business of life.

A deep moral hurt leaves its traces as surely as a deep wound leaves a scar.

Conscience is the voice of the soul; the passions are the voice of the body.

To be able to bear provocation is an argument of great wisdom; and to forgive it, of great mind.

When a man dies men inquire what has he left behind him; angels inquire what he has sent before him.

If you would find a great many faults, be on the lookout. If you would find them in still greater abundance, be on the look-in.

We who are poor as well as those who are rich owe the world so much. It is a costlier debt than money can discharge. It is daily tender sympathetic helpfulness.

We often dread increased responsibility, just as Moses did. But increased responsibility is larger service, and so more glorious honor.

John Eliot, wrote on the fly-leaf of his Indian grammar, "Prayer and pains with faith in Jesus-Christ will accomplish anything."

A man should never be ashamed to own he has been in the wrong, which is but saying he is wiser to-day than he was yesterday.

Service is not simply a rule of religion; it is a universal law of life. All true life is necessarily a service. It is a law of nature. Everything is valuable as it serves a purpose.

The true democratic idea is, not that every man shall be on a level with every other man, but that every man shall be what God made him without let or hindrance.—*Beecher*.

A busy life, with good principles, strong purposes, and wisdom enough to secure a fair cultivation of the different sides of the nature, is one of the most important factors for securing a ripe and happy old age.

At what time do you propose to repent and turn from your sins? You continue to postpone it; to what date? Can you keep your agreement? Can you find any friend who will endorse for you that you will do so? If not, would it not be wise to turn your face Godward at once?

How tenderly Jesus looked on the young man who was not far from the kingdom of God, but was unwilling to enter in! On that young man only? No, on every one in like state of mind; on you, And when he so loves you will you not hear his words and find eternal life?

"The first two things in the early Church were prayer and missions, and the deepest alliance in the early Church was between missions and prayer. And whenever in subsequent centuries the Church has caught something of the spirit of those early days, it has been manifested in a new devotion to missions and a revival of prayer."

Good, steady work counts. High pressure activity makes the most fuss and show, but it is generally unreliable, spasmodic and liable to reactions. Rush, dash, impetuosity and excitement catch the eye, and are more boastful and pretentions, but the calm persistent and onward movement ensues the highest and best gains in the long run.

## EVIL-SPEAKING.

Make it a rule to speak evil of no one, unless necessity requires it. And it certainly does sometimes require it. If a bad man would impose upon your friend or the community where you live, and you know his true character, speak out boldly and unmask him. But never say evil of any one unless necessity does actually demand it. Wantonly assail no one's character in public or in private.

The familiar story of the old lady who always had something good to say about every person named in her presence is an example worthy of imitation. "Why, grandma, I believe you could even find something to say in favor of the devil himself if you tried," one remarked to her. "Well, my dear," she replied in her blindest tones, "you will certainly admit that he is at least very industrious!"

How effectually we all could work for the destruction of this great evil on earth if we should adhere faithfully to the practice of saying nothing about others if we cannot say something good.

Above all, don't indulge the reckless habit of blackening every name that happens to be mentioned in your presence. There are such people in the world. They never were known to say anything good about anybody. Not a person can be spoken of where they are, and specially in terms of favor and commendation, but they will manage somehow to get in a sentence or two of detraction. Be not ye like unto them. But, on the contrary, let the law of love control your speech. Say nothing if you cannot say good.

Let us learn to tame our tongues. Let us cease from this awful sin of slander. Let us band together to quit it ourselves, and to drive it from the world. Let us try to hasten the good day.—*Christian Guide*.



# The Record

OF THE

Presbyterian Church in Canada

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## THE WORLD'S OUTLOOK.

### THE PROGRESS OF RIGHT.

The world's outlook is steadily growing brighter. The power of evil is growing less and the influence of good becoming ever stronger. Though far, far, from its goal, earth is tending heavenward. "Thy Kingdom Come" is receiving constant answer along two lines, viz. the spread of the Gospel in the heathen world, and the strengthening of that Kingdom in Christian and civilized lands. A review of the former would be a survey of missions, with ever brightening outlook. The latter may for convenience be divided into two parts, the extension of the Christian Church and the growing power of right in the laws and customs of the world. The following remarks refer more especially to this last phase of "The World's Outlook."

"The kingdom of God is not meat and drink, but righteousness and peace." These two may be included in righteousness, for where righteousness is there is peace, and so far as communities and nations are concerned righteousness is making progress. Oppressions and wrongs are being pointed out and resisted and overcome more fully and completely with each passing year.

Much of wrong yet remains but there is scarce a wrong which men suffer at the hands of their fellowmen to-day, but was greater far not many years ago, while wrongs that were have wholly disappeared. The time is not very far past when among the nations in the van of progress, Great Britain and the United States, men and women were hung for petty theft and innocent people burned on a charge of witchcraft, while in cases far more numerous than at present might made right. One has only to study the laws and life of Britain for the century, and learn the wrongs that once were legal and the sins that were common, to see how great the advance in righteousness to-day.

Peace too has progressed. During the past twenty years the nations have passed

in peace through testing times that not very long ago would have led to war.

Not only so but the very provocations to war have resulted in more solid and enduring peace. The latest and most marked illustration of such a result is that between Britain and the United States. A year ago the Venezuelan scare brought anxiety to many. Not only has it passed away but it has led to the present proposed treaty of arbitration between these two great peoples, which without that scare would probably not have been made for some time to come. Thus it is that God makes the wrath of man to praise Him, and the spirit of strife to further the ends of righteousness and peace.

Another illustration of the same principle is seen in Canada. A year ago the Manitoba School question, with its strife of race and creed, made many anxious for our country's weal. But the very strife has been the means of leading the French Roman Catholics of Canada to think and act as never before; to assert their civil rights and refuse to blindly rest in the submissive ignorance to which the hierarchy would doom them. They have themselves taken up the struggle for their rights and Protestants can look on with confidence that manhood against priestcraft will win the day.

The above outlook may seem unduly bright. It is certainly not in accord with much of present day prophecy. Many can see nought but "breakers ahead." Two great subjects, strife between nations and between classes, war national and social, furnish text and theme for much gruesome foreboding. Nations are armed and arming as never before; the struggle between capital and labor, between class and class, seems growing more intense, and taking on ever new phases; and prophets of evil find in these two thunder clouds that hang on the horizon material in plenty to keep the fearful in unrest. Press and platform and pulpit sometimes harrow hearers and readers with ominous predictions of impending ill and make timid people wish

themselves safe through life before the ill draws near.

But the history of the past, both along the line of human experience and of prophecy, and the outlook for the future along the same lines, warrant the assured hope that all the gloomy pictures of dark and troublous and awful days to come, which sometimes make timid lives a burden, are about as unreal as the bogies from which the childhood of by-gone days was wont to shrink in terror.

Even the warlike preparations on a vaster scale than ever before, that make Europe an armed camp, burdening and making anxious its peoples, are not without their "other side." In the first place, while armaments are greater than in former times, they are not greater in proportion to the general advance. They are but keeping pace with the progress along all other lines.

In the second place these vast armaments are probably the most potent factors in preserving peace. In proportion as nations are prepared for war, in that proportion will other nations hesitate to attack them; and the very fact of the Great Powers being armed to the teeth, may, in the present imperfect condition of things, be the means of preserving peace. When all peoples are sufficiently elevated to act from higher and better motives the world can forge her swords and spears to instruments of peace and keep glad jubilee. But while that day has in large measure come with our own Empire, with most others it has not, and preparation for war seems the best means of keeping peace. Prevention is ever better and cheaper than cure and the burden of vast armaments, with peace, is infinitely better than war.

The war of classes also, under its varied names, has its "other side." Socialism, the spirit of unrest with present conditions, which sometimes breaks out in violence, in destruction of property, causes no little anxiety to many thoughtful minds, and one often hears gloomy predictions of dark days to come in the war between class and class, between capital and labor.

But what is Socialism under its varied names? At bottom it is a protest against some unrighteousness. It is the waking of man to his manhood and his resentment against being made in any way a victim to the selfishness and greed of his fellowman.

Constituted as men are, it is inevitable that in its protest this spirit of resentment will go too far in the opposite direction; but as the pendulum in its swing must ultimately rest in the perpendicular, so humanity must and will find its rest in the moral perpendicular, in uprightness, in the righteousness towards which the world under the influence of the Gospel is ever making progress.

So long as one-half of the world tamely accepts the conditions which the other half may choose to impose upon it, so long will these conditions be hard ones; and with human nature as it is, the class war seems the only way of securing a measure of righteousness to all, until the coming of the better day when the Spirit of Christ shall rule men's acts and lives.

Socialism under other names has blessed the world with reforms in the past and will do so again. It has won for men all the liberties they enjoy. It wrested Magna Charta from an unwilling King and gave us British liberty. It is the unrest of men who refuse to be slaves and their demand for their rights. Welcome, the spirit of unrest with wrong. May it live until earth's wrongs be righted and the Golden Rule have sway and man to man be brother.

The protest against wrong sometimes takes shape of greater ill than that against which it is aimed, but this too finds its partial corrective in the protest of those who suffer by it; while, to complete the good work, the blessed influence of the Gospel comes into the thick of the strife with ever increasing power, hastening heaven on earth and earth to heaven.

Be it ours, while indulging the glad hope of a better day for our sinning, sorrowing, bright and beautiful world, to do what in us lies, by life and work, to hasten that day in its coming.

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Cordial thanks for the kind words of encouragement that have come with the renewals for another year, and for the help of willing fellow workers. Many ministers and elders and members have heartily co-operated in extending the circulation of the Record. But it should have more readers. Loyalty to our Church should lead every Presbyterian family to take it, and few there are who cannot do so. Let other papers be taken but let not our own, only, Church paper be forgotten.



## Church Notes and Notices.

### CALLS.

From Knox Ch. St. Thomas, to Mr. Drummond of Russeltown, Que. Accepted.

From Osgoode & Kenmore, Otta. Pres., to Mr. Walter Beattie of Virden, Brandon Pres.

From St. Paul's Ch., Hamilton, to Mr. Neil McPherson accepted.

From St. Paul, Minn., to Mr. A. E. Driscoll of Souris, Man. Accepted.

From Newmarket, to Mr. McNabb of Meaford, Ont.

### INDUCTIONS.

Mr. W. L. Atkinson, ordained and inducted at Innisfail, Edmonton Pres., 1st Dec.

Mr. Duncan Campbell, ordained and inducted missionary to Cariboo, B.C., 30 Dec.

Mr. J. Lindsay, ordained and inducted into St. Andrews, Banks, and Gibraltar, Barrie Pres., 29 Dec.

Mr. McMullan, into Springville and Bethany.

Mr. D. J. Fraser, ordained and inducted into St. Stephen's Ch., St. John, N.B., 14 Jan.

Mr. J. L. Small, ordained and inducted into Keewatin, Presbytery of Superior, 11 Jan.

Mr. P. F. Langill, called from Fort Erie, into St. Andrew's Ch., Martintown.

### RESIGNATIONS.

Mr. Thorn of St. Andrew's Ch., Arthur, Saugeen Pres.

Mr. James H. White of Deer Park.

Mr. A. McVicar, of Nelson, B.C.

Mr. D. Miller of Coboconk and Kinmount.

Mr. W. P. Begg of Kentville, N.S.

Mr. A. McVicar of Vernon, B.C.

Mr. A. Sutherland of Knox Ch., Ripley, Maitland Pres.

Mr. John McLean of Claremont, Whitby Pres., 19 Jan.

### MINISTER'S OBITUARY.

Rev. John McGillivray was born near Goderich, Ont., in 1856. He obtained his early education in the Goderich Grammar School, after which he entered Toronto University in which he took a high standing. Graduating from the University he took the Theological course at Knox College, Toronto, and immediately after licensure he received and accepted a call from Melville Church, Westmount, where for the last ten years his ministry has been a very successful one. Two years since he was obliged on account of ill health to spend some months in Denver, but since that time he

carried on his work as usual. On Sabbath, Jan., 10th, he preached in the morning. In the evening and through the following week he felt somewhat unwell but was bright and cheerful, until, late on Friday evening, 16 Jan. he became suddenly worse and before midnight passed to his rest at the early age of forty years.

### PRESBYTERY MEETINGS.

Algoma, Thessalon, 9 Mar. 7.30 p.m.  
 Barrie, Barrie, 9 Mar. 10.30 p.m.  
 Brandon, Brandon, 2 Mar.  
 Brockville, Cardinal, 22 Feb. 2 p.m.  
 Bruce, Paisley, 9 March, 1.30 p.m.  
 Chatham, Chat., St. And., 9 Mar., 10 a.m.  
 Edmonton, Ed., 2 Mar., 10 a.m.  
 Glenboro', Glen., 8 Mar., 7.30 p.m.  
 Glengarry, Cornwall, Knox, 9 Mar., 11.30 p.m.  
 Inverness, Whyco, 17 Mar.  
 Kamloops, Kam., 3 Mar., 10 a.m.  
 Lan. and Ren., Pembroke, 22 Feb., 8 p.m.  
 Kingston, King., Chal., 16 Mar., 10 a.m.  
 London, St. Thomas, Knox, 9 Mar., 9 a.m.  
 Maitland, Ripley, 16 Mar., 1 p.m.  
 Miramichi, Newcastle, 30 Mar.  
 Melita, Mel., 1st week Mar.  
 Montreal, Mont., Knox, 9 Mar., 10 a.m.  
 Owen Sd., O. Sd., Knox, 16 Mar.  
 Paris, Brantford, Zion, 9 Mar., 11 a.m.  
 P. la Prairie, Nepeawa, 1st Tu Mar., 4 p.m.  
 Peterboro, Port Hope, 1st, 9 Mar.  
 Quebec, Mor. Coll., 9 Mar., 4 p.m.  
 Regina, Moose Jaw, 3 Mar.  
 Sarnia, Sar., St. And., 9 Mar.  
 Stratford, Strat., Knox, 9 Mar., 10.30 a.m.  
 Tor., Tor., Knox, 9 Feb.  
 Superior, Sup., 2 Mar., 10 a.m.  
 Win. Man., Coll., 2 Tues., Mar. and of ev. alt. mo.  
 Whitby, Whitby, 20 April.

### STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church in congregations where there are no Missionary Associations, be made as follows:—

Augmentation Fund, 3rd Sabbath Jan.  
 Aged and Infirm Minister's Fund, 3rd Sabbath February.  
 Foreign Missions, 3rd Sabbath March.  
 French Evangelization, 4th Sabbath July.  
 Home Missions, 4th Sabbath August.  
 Colleges, 3rd Sabbath September.  
 Widows' and Orphan's Fund, 3rd Sabbath October.  
 Assembly Fund, 3rd Sabbath November.  
 Manitoba College, 3rd Sabbath December.  
 Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes for the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

## Our Home Work.

In a note just received from Rev. Dr. Warden, the Agent of the Church in Toronto, he states that the receipts for all the schemes in the Western Section are far behind the corresponding period of last year; Home Missions receipts are about \$9,000 less than those of last year to date, and Foreign Missions in the least favorable condition of any of the Funds.

Into the opening gold fields of our Far West men are pouring from all lands. There are many reasons why we should have Home Missionaries at all available points. 1. The forces of evil will be very active and will make plague spots in our land unless counteracted by the Gospel. 2. Many of our young men from the East are going there. If the Church and Sabbath be not there some of them will be ruined. 3. These mining districts will be the source of at least some wealth and churches established there should early become self-supporting and help to support others. 4. Christ's command is, the Gospel "to all."

### YOUNG FOLK'S AUGMENTATION FUND.

Hitherto the Augmentation Committee has made no special appeal to our Young People's Societies and Sabbath Schools, chiefly because we did not wish to divert their attention from the various Home and Foreign and French Mission objects, to which they have been contributing. As the circular which has been sent out shows, we think that at the present time we may make this modest appeal, which practically asks our young people and children, to search "the corners of their pockets," and give to Augmentation the cents, or larger coins, which they had not intended to give to any of the Schemes above mentioned.

Is there any special reason why this appeal is made? Just this, that the Committee finds difficulty in extending the work in the new districts, and especially in the North-West and British Columbia, to fields where it is most important that there should be *settled ministers*. In many of these fields young men who have "gone West," are in the majority, and we have thought that it should be an inviting object of mission effort to our Young People, that they should help in casting cords around these young men, which will draw them in right paths. Our children too, many of whose older brothers are out there, may surely be expected to be interested in such an effort. Our idea, therefore, is to have the Young Folks' Fund specially devoted to such work in new districts. It seems to be work which is in true accord with that well known Endeavor hymn, "Throw out the life line," and I trust that the members of Young People's

Societies, may cordially fall in with the suggestion of the circular, and that a Rally evening, on behalf of our friends in the West, may be held. They have gone to seek a fortune, and let us seek to keep them always within hearing of the tidings of that Gospel, which offers them the unsearchable riches of Christ.

I have also to ask Superintendents of Sabbath Schools, to explain the object of the Committee to the children, and if possible, to have an Augmentation day in their respective Schools.

Just a little from every Society and School, and the result will be an important and exceedingly beneficial extension of our Church's work. The following circular has been sent out.

To Young People's Societies and Sabbath Schools:

Dear Young Friends:—

In Nipissing and Algoma and our great North-West there are many weak congregations wishing very much that they could have *their own minister*, one likely to remain with them for a number of years. The Augmentation Committee would like to help them, for we think it would do them good; but it is so hard to get the money, for all the older people say that they are giving us every cent they can spare and yet we have not enough.

Sometimes we have thought of you young people and children, but we know about your Mission Bands and Home Missionary Societies and pupils at Pointe-aux-Trembles, and so we thought you, too, might be giving every cent you could spare. Now we think you may have a cent or 5 cents or 10 cents over what you intended for the other missions. So we ask you to consider whether between now and the end of March you can have an Augmentation night in your Young People's Society, or an Augmentation day in the Sabbath School, and send on the collection to Rev. Dr. Warden, Confederation Life Building, Toronto. Don't be afraid to send it because it's small—twenty-five cents or a dollar or five dollars, may be—a great many small gifts will make a large fund and do ever so much good. We shall put all we get into a Special Young Folks' Fund, and use it only for very weak fields in new districts, and after a while let you hear about the results.

I send you a leaflet which may help your meeting, but better still, get your minister to tell you about our work, which I am sure he will be glad to do.

Hoping Dr. Warden may soon hear from a great many of you,

I am, yours very faithfully,  
R. Campbell,  
Convener.

Renfrew, January, 1897.



## Our Foreign Missions.

A friend in Pictou, N.S. sends to Dr. Morrison \$100 for Foreign Missions. A lady in Montreal sends to Dr. Warden \$1000 for the same object besides as much to Home Schemes. Yet there is room. Our F. M. Work, East and West, requires our utmost efforts during the three months that remain of our Church year.

The Victorian Church which ordered the last Dayspring, resolved by a large majority at its recent Assembly to do nothing towards a new vessel until the Mission Synod, which meets in the New Hebrides next summer, expresses its wish in the matter.

Rather a motley list of articles Dr. Annand acknowledges for his Training Institution, from friends of the mission, chiefly in Australia and New Zealand, *e. g.*, 1 case hollow ware, 1 anvil and forge, 1 parcel exercise books and pencils, 1 parcel drapery, 1 box clothing, 1 sledge hammer, 1 bag beans, etc. The list gives a glimpse of the College curriculum.

The uncertainties of life in some of the New Hebrides Islands is seen in the rather naïve remark of Rev. Dr. Annand, given in another column, that some of the heathen proposed killing two of his workers who were travelling among them preaching the Gospel, but that the intended victims heard nothing of the affair until the leader of the plot was himself killed and eaten.

The slow tedious work of winning South Sea savages is incidentally but very strikingly suggested by the statement of Dr. Annand given below that after his helpers had itinerated nearly every Sabbath for a year and preached the Gospel more or less in nineteen different villages, as a result one or two bushmen decided to come to him to learn, and that these were prevented by some of the people living near him who oppose the Gospel. We should often remember in prayer these workers and their work.

One way in which the enemies of the Gospel in Tangoa shew their hatred is by trying to prevent anyone selling food to Dr. Annand for his Training Institution, which with twenty-eight young men and their wives needs no small quantity. Concerning this he writes:—"It becomes us to make special reference to the goodness of God in providing food for our large family. As soon as one source of supply closed, through the intriguing of our enemies, another would open; so we were always supplied bountifully as the days came round.

Our mission in Trinidad has suffered a loss in the resignation by Rev. E. A. McCurdy of Greyfriars Church, Port-of-Spain. This congregation was originally a mission of the U. P. Church of Scotland and is yet nominally in connection with that body though it has long since become a self-sup-

porting congregation. Mr. McCurdy, of Nova Scotia, was called to the pastoral charge of it nearly six years ago and has not only done a good work among his own people, but has been a help to our missionaries, as from long intimacy with our Foreign Mission Work and workers there, he was so well qualified to be. There were hearty and kindly tokens of appreciation of the work of himself and Mrs. McCurdy and much regret at their departure.

Rev. Dr. Morton has been in Trinidad some twenty-nine years. Eight years since he gave over to a new missionary the field where he and Mrs. Morton had long labored, Princetown, and began a new work at Tunapuna. Of that work he spoke as follows at a recent missionary meeting in Greyfriars Church, Port-of-Spain.

In 1881 I came to Tunapuna, 8 miles from this place. Rev. Mr. Falconer, your minister, and a few members of this congregation, and one or two others in Port-of-Spain, urged this step, and for a number of years were generous contributors. Our work went on and now extends from the border of the Couva district to Sangre Grande. During the past 15 years, over 1000 have been baptized by me and there are close on 100 Communicants.

### WORK ON SANTO.

On the little islet of Tangoa, separated from Santo by a narrow channel, Dr. Annand has established his home and his Training Institution, and from this he works the South Side of the larger Island.

In his Report to the last New Hebrides Synod he says:—

The weather having been particularly favorable during the greater part of the year, a larger field has been worked than heretofore. Supatalo our Nguna teacher in company with some of the students or servants has itinerated almost every Sabbath. They have preached the gospel in nineteen different villages on Santo.

Almost everywhere they have been fairly well received. On one occasion some of the heathen proposed killing Supatalo and Paul of Malekula. It was all unknown to these until the leader in the affair was himself killed and eaten. Several murders and cannibal feasts have lately taken place in the districts visited.

As fruit of these evangelistic efforts one or two bushmen decided to come to Tangoa to school, but they were prevented from coming by the Tangoans. The leading men of Tangoa are still doing their utmost to prevent the gospel taking hold upon the people. They also try hard to keep us from getting food but all in vain.

Two infanticides of a most diabolical kind took place in our parish not very long since. They continue their heathenism, but they fear God, *i. e.*, they dread Him, as indicated by their abstaining from work on Sundays. We trust and pray that God's time to favor the people of South Santo is near.

## A VISIT FROM VICE-ROYALTY.

TO OUR MISSION HOSPITAL, INDORE.

The following is an address presented to the Countess of Elgin, wife of the Viceroy of India, on the occasion of her visit to our Mission Hospital at Indore, Central India, a few weeks ago, 3 Nov., 1896.

*May it please your Excellency :—*

In the name of the Presbyterian Church in Canada, whose missionaries we are, we bid you a hearty welcome.

We appreciate very highly the honor Your Excellency has conferred upon us. In no part of the Empire of Her Gracious Majesty are to be found hearts more sincerely loyal

to Her Majesty than in our fair Dominion of Canada; and we therefore rejoice that we are thus permitted to receive within our Hospital walls one who so worthily represents Her Gracious Majesty in this interesting land.

We, especially, are cheered in thus being honored by the visit of one who has shown such a warm interest in the special work we are seeking to forward. Lady Dufferin had the honor of inaugurating the work that bears her name, that has done so much to ameliorate the condition of the women of India. We rejoice that her mantle has fallen on shoulders so able and so willing to carry the burden, even after it in its prosaic routine lacks the stimulating influence of novelty.



Our Mission Hospital at Indore, Central India.

We are deeply grateful to Your Excellency that you should be able in your short visit to Indore, amidst the important functions of your exalted position, to turn aside to encourage and show your warm sympathy with our humble efforts.

Dr. Elizabeth Beatty was the pioneer in Central India of special Medical work for women; and at first the work was carried on in dispensaries and by house to house visitation.

H. H. Maharajah Holkar early showed an interest in the work, and at different times has given substantial proofs of the same. The site on which the Hospital now stands, so centrally situated and so suitable for our work, was his gift. The funds for its erection were provided by the women of the

Presbyterian Church in Canada, by whom also the work has been maintained.

Five years ago the Hospital was opened. Each year we have been encouraged by seeing more of the sick and suffering women of Central India availing themselves of the help provided. Last year our in-patients numbered 297, and the attendance of out-patients 22,547.

Every woman coming to us knows she is coming to a Mission Hospital, and that while with us she will receive daily teaching in the truths of Christianity. That this fact keeps some away, we do not deny; but we also know that once a woman has been an in-patient she is generally most anxious to have all her friends, when ill, avail themselves of the Hospital.



From our small beginning the work has gradually developed. Medical Mission work for women under fully qualified lady doctors has been carried on in five centres in C. I., viz., Neemuch, Ujjain, Indore, Mhow and Dhar; and at the present time we have in the field four lady doctors and one trained nurse from Canada, in addition to hospital assistants, nurses, etc., of this land. We desire also gratefully to state that we have been encouraged in thus developing our work by some of those occupying high places in C. I.; notably by H. H. the Maharaja of Dhar, who recently gave two very valuable sites for a hospital and bungalow accommodation in his capital; and by invitations from both princes and ministers to their States, as in Jaora, of which as yet we regret we have not been able to avail ourselves. 62,306 women in C. I. were assisted by our Mission last year, at a cost of about Rs. 24,000 (about \$8,000, Ed. Record), almost wholly the gift of the women in Canada to their suffering sisters of India.

Though the time does not seem to have come when we can hope for much assistance in this land for the work, which is becoming each year a heavier burden, as it is constantly growing; yet we beg to assure Your Excellency that in thus recognizing and sympathizing with our work you have conferred on us a very real favor and very valuable aid. We, therefore, beg to return to you our very sincere thanks for your kind visit, and pray that you may long be spared to assist and encourage the cause of truth and humanity.

(Signed), Marion Oliver, M.D.,  
Margaret McKellar, M.D.,  
Physicians in charge.

## HELP FOR THE BHEELS.

BY REV. J. BUCHANAN, M.D.

Dear Mr. Scott:—

With regard to the \$5,000 approved by the F.C.M. for the erection of the Mission House, Hospital, and two boarding schools, one for boys and one for girls, in the country of the destitute, oppressed Bheel, let me tell your readers in outline how this money will be useful for missionary purposes.

The Mission House is a necessary shelter for missionaries going to a hot climate in order that continuous work or any work at all may be done for more than half the year.

A Hospital in the midst of a timid untutored host of 800,000 people scattered over a wild rough country in thousands of villages, or more correctly communities, is useful in breaking down prejudices; in being a practical manifestation of the loving gospel we preach; and as a means of reaching, through the crowds that will gather day after day, outlying communities of these poor people, that would be otherwise utterly impossible for one man.

One person from a distance treated lovingly, helpfully, faithfully, in a hospital, changes the attitude of his far-away village toward the missionary and the gospel he preaches. Those remaining for a time in the hospital carry back with them to their villages a fairly good conception of what practical Christianity is. In the hospital with loving true Christians they have a book written in a character they can understand. Christ's life was pre-eminently a ministry. In the hospital the medical missionary has a constant opportunity of proving to the understanding of all grades of thought that God is love and that Christians are 'His servants.

The boarding schools are Christian Homes for boys and girls left destitute, either by the oppression always there, or by famine which is now claiming so many victims in that sin-cursed land. These orphanages we hope to make, by means of industrial labor, as near self-supporting as possible. While the children will be taught to read they will also be taught to work with their hands. There has always been a good return for the money spent for the orphan. God's blessing has seemed to rest in a special way upon such work. It has yielded in some thirty, in some sixty, and in some a hundred fold. Next month I hope to shew how the money will be useful as a famine relief fund.

I beg gratefully to acknowledge the following additional sums toward the \$5,000 Bheel Building Fund: From Toronto, Miss M. A. Snively, \$50; Mrs. J. T. Brodie, \$10; John Gowans, \$10; Rev. W. D. Ballantyne, \$5; C. H. Kahrs, \$5; Anon., \$1; Anon., \$1; Mrs. M., \$2; Mrs. Dr. Small, \$1. From Doon, "Friend of Missions," \$2. From Salt. The Misses Ballingall, \$5; W. Cassels Buchanan, 35c.; Esther Deans, \$5; Central Church, C. E., \$21; Mr. Nairn, \$1; Central S. S., \$30; Mrs. Mary Buchanan, \$50; Anon., \$2; Norman Colvin, \$1.20. "Christmas Offering" by L. W. Montreal, \$25; Stamps, 79c.; Robert McQueen, Kirkwall, \$2; Margaret McTavish, S. Mountain, \$15; Mrs. Harris, Tor., \$5; "Nina," \$6. From Glen Morris, Blue Lake, S. S., \$5; Blue Lake M. B., \$2; Mrs. Wm. McVittie, Algoma, \$2; M. Steed, Glen Small, \$1; J. M. M., \$5; Mrs. D. M. Buchanan, Lanark, \$2.50; "A Sympathizer," Levis, \$5. From Hamilton, "A friend," \$0.50; "A friend," \$1; J. Watt, \$5; Mrs. J. McQueston, \$5; "A friend," \$25; "Cobourg," \$1; A friend of Missions, Sarnia, \$1; "Gratitude," \$2. Previously acknowledged, \$73. Total, \$319.34. Promised \$241.00. Grand Total, \$633.39.

## FORMOSAN JOTTINGS.

There has been much disturbance of the work; some churches have been injured and others destroyed, but the energy of the missionaries and the liberality of the native Christians have both combined to meet the difficulties of the situation. Dr. Mackay writes:—

"Since the last uprising here, it became evident we would have to reorganize our stations, so as to have 60 in working order. The destruction and occupation of rented chapels by Japanese soldiers, and reduction of converts by dispersion and death, led us to decide on the selection of other places. That has been the burden of my work since College closed.

Koa Kau and I are back from ten days labor inland. On Sabbath, 23rd, ult., I preached at five stations, the last being the one recently opened, fifteen minutes walk from the Bang-kah Church. Upwards of 100 listened to my exposition of Psalm 29:3, What grand, majestic words. "The voice of the Lord is upon the waters."

The next day at 8 a.m., Mr. Kawai a Japanese Evangelist, and I rode on "rickshas" to Sek-khau. Japanese soldiers were in possession of the chapel, so we went at once to a convert's house, where the preacher and family have been staying since their removal from the Church. Fifty Christians assembled in the brickyard outside, where we spoke of Jesus and His glory, sang a hymn of praise to God, and returned to Bang-kah. In the eve, 36 children sat in front and recited the Ten Commandments and the One Hundredth Psalm.

On the 26th I visited Pang-liau, a town about three miles away. The people were delighted, and the children followed talking as friendly as Canadian youth. There was a time when the youngsters there could shout "Barbarian" with voices shrill enough. A report that the rebels were in the vicinity kept soldiers so much on the alert in the streets, that converts could not assemble in the Bang-kah Church for evening services.

The next day, Rev. Giam Chheng Hoa, the Bang-kah preacher, Koa Kau, Kawai and I, went by train to Kelung. At 7 p.m., Kawai preached in Japanese, and I in Chinese, to upwards of 100 hearers. \$42.75 were put on the table for repairing the Church. The following day we stayed over at Tsuitng-kha, and held a mid-day meeting. Including those in and outside, 100 listened to the Gospel. \$50.00 were given there and then, by the Christians, for repairing their much damaged place of worship.

In the morning Kawai went with me to Sin-tsng, and secured a building in an excellent locality for mission purposes. That night in Bang-kah, a venomous serpent crawled up the steps and glided along the floor in the midst of the congregation. There were neither wild cries nor confusion, and the reptile was soon dispatched.

Sabbath morning I went to Sin-tiam, and found soldiers still occupying the Church. The commanding officer was very gentlemanly, however, and I addressed a house full of eager hearers, then accompanied Rev. Tan He' to Lai-o, about three miles distant. There a number of old converts are fitting up a place for Christian worship.

## FORMOSA'S GOOD NEWS.

ITS NEW RULERS, FRIENDS OF MISSIONS.

In his own vivid way, Rev. Dr. Mackay of Formosa, in a recent letter dated 7th December, pictures an interview with the new Japanese Governor of Formosa, Mr. Nogi, who gave the cheering assurance that the Christians would be protected. Dr. Mackay was accompanied by Rev. D. Ferguson of the English Presbyterian Mission in South Formosa.

"Mr. Myoshi, the interpreter, met us at the door and in a few moments we were heartily received by the Governor who without any ceremony sat down beside us. He pleasantly made inquiries about Formosa climate, diseases and people.

"I then stated that North Formosan Christians refused to take up arms against the Japanese, and in consequence were threatened, persecuted, and several killed by rebels. Nevertheless, Japanese petty officials and soldiers failed to distinguish between friends and foes, and insulted, abused and even killed Christians in more than one locality. Therefore Christians had a very hard lot between rebels and reckless soldiers.

"When Mr. Miyoshi, the interpreter, was about through, the Governor's eyes sparkled with fire, as he sprang to his feet, grasped my hand tighter and tighter, whilst he told the interpreter to say that he sympathized with us and was determined to protect the Christians.

"Turning to Ferguson he said, 'And you in the south have suffered in the same way. I will protect your Christians also.'

"He was thoroughly aroused, and I was greatly impressed (so was Ferguson) with his grand soldierly appearance. I will never forget the scene; it reminded me of my interview with Lin Ming Chuan during the French war.

"I believe Governor Nogi will do his part according to justice in governing this island."

A pleasing incident came out during a call which Dr. Mackay made upon another official, Shitago Midzune, Chief of the Civil Department; H. Sugimura, Chief of the Foreign Section being present also. Let Dr. Mackay tell it in his own words:—

"An hour was very pleasantly and profitably spent together. Before leaving, I said, 'Twenty-two years ago three or four Japanese called at my little Chinese house in Tamsui.' With an enjoyable smile, Mr. Midzune said, 'I was one of them.'

How interesting! it seemed like meeting an old friend. How impossible to see through the unknown before us! Both these officials said that every convenience would be given for spreading Christianity. I believe such assurances are honestly made, and time will show whether or not the minor officers and civilians will carry out the good intentions of these gentlemen.



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E's. is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning March 14th.

#### FOUNDATION WORK.

John Knox and His Times.

Gen. 12 : 1-9 ; Heb. 11 : 8-10.

#### LITERATURE.

The Literature on Knox is very abundant. The Committee have selected the following as sufficient for the purpose :—

McCrie's "John Knox;" G. Barnett Smith's "John Knox and the Scottish Reformation;" Taylor Innes' book on Knox, each 50c.; "John Knox" in "Memoirs of Mighty Men" series, 3c.

"McCrie" is the standard history, full, and exceedingly readable. Barnett Smith's book is a good attempt to popularize the story and is illustrated, as is also the little booklet, a chatty account of the great hero, in the "Memoirs of Mighty Men." Taylor Innes is the latest writer and is deeply interesting. With much skill he seeks to display the underlying principles of Knox's life and work.

#### POINTS FOR PAPERS OR ADDRESSES.

Scotland as Knox found it.  
Scotland as Knox left it.  
Knox's forerunners.  
Knox as a priest and tutor.  
Knox in the castle of St. Andrew's, and his call to the ministry.  
The Galley Slave.  
Knox in England.  
Knox and his women friends—Taylor Innes, Chap. III.  
Knox in Geneva with Calvin.  
The Lords of the Congregation.  
The First General Assembly.  
The First Book of Discipline.  
Knox as a Preacher.  
Knox and Education.  
Knox and Queen Mary.  
His last days and death.  
His influence upon our Church and our day.

Any four or five of these topics briefly treated will be sufficient to ensure a profitable meeting. Material will be found in the paragraphs given below and the admirable article of Rev. W. G. Jordan, and more in detail in the books recommended.

The outline of the life of the great Reformer may be obtained from any good Cyclopaedia. A description of St. Giles, Holyrood, John Knox's House, the Castle at St. Andrew's, would be very appropriate.

#### I. KNOX'S PERSONAL APPEARANCE.

In a letter addressed in 1579—seven years after Knox's death—to Beza, by Peter Young, the tutor of James VI., the personal appearance of him "who never feared the face of man"—as the Regent Morton said—is thus described :—

"In stature he was slightly under the middle height, of well-knit and graceful figure, with shoulders somewhat broad, longish fingers, head of moderate size, hair black, complexion somewhat dark, and general appearance not unpleasing. In his stern and severe countenance there was a natural dignity and majesty, not without a certain grace, and in anger there was an air of command on his brow. Under a somewhat narrow forehead his brows stood out in a slight ridge on his ruddy and slightly swelling cheeks, so that his eyes seemed to retreat into his head. The color of his eyes was bluish gray, their glance keen and animated. His face was rather long, his nose of more than ordinary length, the mouth large, the lips full, the upper a little thicker than the lower, his beard black mingled with gray, a span and a half long, and moderately thick."—*Rev. T. Fenwick.*

#### II. KNOX IN THE PULPIT.

Randolph writes of him to Cecil : "The voice of that one man is able to put more life in us in one hour, than five hundred trumpets blustering in our ears."

The student, James Melville, thus describes him when an aged and broken man in the pulpit at St. Andrew's :—"I had my pen and my little book and took away such things as I could comprehend. In the opening of his text he was moderate for the space of half an hour, but when he entered to application he made me so to grew and tremble that I could not hold a pen to write. In St. Andrew's he was very weak. I saw him every day in his doctrine go hylie and fear (hooley and fairly, gently and with caution), with a furring of martins about his neck, a staff in the one hand, and gude, godlie Richard Ballender holding up the other oxters, from the Abbey to the Parish Kirk; and by the same Richard and another servant lifted up to the pulpit where he behoved to lean at his first entry; but ere he had done his sermon he was sae active and vigorous that he was like to ding the pulpit in blads and flie out of it."

## III. FROM THE BIBLE.

In writing the First Book of Discipline, as John Row, one of those who assisted Knox in preparing it, says:—"They took not their example from any Kirk in the world, no, not from Geneva." They went direct to the word of God. In general outline this book shaped the Presbyterianism of Scotland as it has ever since remained and therein gave the model for the Presbyterianism of all English-speaking peoples.

## IV. KNOX AND EDUCATION.

There is nothing more worthy of note in this First Book of Discipline than the plan laid down for national education. A school was to be established in every parish for the instruction of youth in the principles of (mark the admirably simple programme and the order in which the subjects are given) religion, grammar, and the Latin tongue. There was also to be college in every notable town; and regulations were made for three great universities. The funds were to come from the religious endowments. The Scheme was only partially carried out for want of funds, which greedy nobles absorbed, but still was productive of untold benefit.

FOUNDATION WORK—JOHN KNOX,  
HIS LIFE AND TIMES.

BY REV. W. G. JORDAN, STRATHROY.

The Christian Church is built upon the foundation of the prophets and apostles, Jesus Christ himself being the Chief Corner-Stone. That is a fact which we would ever place at the front in all our discussions of Church life and work; but, at the same time, we believe that we are justified in using the phrase "foundation work" in connection with the career of John Knox. No one would have been more ready than he to say, "other foundation can no man lay;" but on that foundation once laid, it was given to him to build for the generations that came after.

In asking the Young People's Societies to study the life and work of John Knox the Committee has set before us a large inspiring subject. It is a subject that is still handled by able men of various shades of opinion and has by no means lost its freshness. To many of our young people this subject is no doubt quite new and it will introduce them into a world very different from that in which their lot is cast. If, however, they will make an effort to bring back the by-gone days and learn

"In what a forge and what a heat  
Were shaped the anchors of our hope"

they will find the study both instructive and stimulating.

All the space at our disposal might be spent in discussing the literature which is now available for students of this particular period of Scottish history, but we must leave for the present that attractive field, with the remark that the books recommended by the Committee are amply sufficient for the purpose of gaining a general view of those distant times and some definite conception of the Reformer's personality and work. Dr. McCrie's life of Knox, though published over eighty years ago, is still a standard work, a store-house of information concerning the man and his times. The recent work by Mr. A. Taylor Innes is perhaps more suitable for the purpose of a brief text-book; there is not so much detail, but there is an effort to grasp the deepest significance of the man's spiritual life, as well as to give a comprehensive survey of his outward career. Biography written in such a spirit is one of the most wholesome and quickening forms of literature, and if the counsel of the Committee leads many of our young people to read these books much good will assuredly come out of it.

We do not admire the saying attributed to Voltaire, "Happy are the people that have no history;" we rejoice that we have behind us a glorious history, that we are encompassed about by a "great cloud of witnesses," and that, when something is needed to rebuke our sordid meanness and enfeebling sloth, it may be found in the lives of men and women who fought the great battle of freedom through their loyalty to God.

John Knox was born in 1505, and died in the year 1572, so that his real work falls in the third quarter of the sixteenth century. He did not live to a great age, and he was late in life before he got to his work, but he has left an indelible mark on the religious life of Scotland and of the world. That short career had compressed into it a mighty work which was done under great difficulties. There were fightings without and fears within but he came off more than conqueror through the love of Christ. Whether it would have made so much difference to the religion of Scotland as Ian MacLaren seems to suggest, if Knox, instead of being like Paul, broken down by imprisonment and weakened by disease, had been like Luther, a jovial man, who "could play the flute and fight the devil,"—is not a point that can be dealt with in an article of this kind. We have time only for the essential principles and the most important facts.

To explain the full import of the phrase "His times" would require volumes instead of sentences. The life of Knox was not that of a private saint but of a public reformer. It was bound up with the life of the Scottish nation in one of the most critical periods of its history, a time when Scotland was swayed hither and thither by the changing currents of European politics. At that time Scotland was not in the stream of European culture, it had not been



much influenced by the revival of learning, by the great movement which we call the Renaissance or Renascence. John Major, a professor in Glasgow (and afterwards in St. Andrew's), under whom Knox studied, brought a great reputation from Paris, and George Buchanan, the great "humanist," born the same year as Knox, went to that city to study; but these are the brilliant exceptions that prove the rule.

The Church of Scotland was wealthy and corrupt. The monastic orders had great power, so that, while the large country parishes were neglected the priests and the monks lived in idleness luxury and vice in the abbeys and monasteries into which they had gathered the riches meant for the support of the ministry and the maintenance of God's poor. This and much worse we know on the testimony of men who continued to be faithful sons of the Old Church in that evil time.

There were many crying out for reform, but there was no sign that it could come from within the Church. That Church had sinned away its opportunities, so that reform could not come from any still small voice speaking within, but from the more violent forces which work in a revolutionary spirit. Grumblers, satirists, and even mystics were not sufficient; what was needed was a prophet of fire, an Elijah of the sixteenth century, a man with a strong sense of God's righteousness and a full realization of the eternal love manifested in Jesus Christ. Such a man was John Knox, not so great in pure theology as Luther or Calvin, but a mighty preacher, a faithful pastor, a man of keen insight and dauntless courage.

In dealing with the life of Knox, we must take first a period of forty years, stretching from his birth, in 1505, to his first public appearance as the companion and helper of Wishart.

The birth place of Knox was in or near Haddington, in East Lothian. He never lays claim to rank and both friends and foes speak of him as a man of lowly birth. Still, his parents could not have belonged to the poorest class, as they found means to send their son to Haddington Grammar School, and afterwards to Glasgow University. At school he was well drilled in Latin, and at college he studied the old Scholastic philosophy and theology.

He became a priest and tutor, but we have little information about this part of his life, as he always manifested a strong reserve with regard to it. So we cannot trace the course of his inward life, as in the case of the open-hearted, expansive Bunyan, but must infer the deep struggles and silent battles from the final decision and full formed character. In 1546, we see him going before George Wishart bearing a two-handed sword and only by earnest pathetic entreaty prevented from following that gentle, courteous man to prison and death. Thus, when we first meet Knox he is on the side of what seemed to be a feeble, hopeless cause.

Driven from one place to another, he was persuaded to take up his abode in St. Andrew's castle along with his pupils. There he continued his work of teaching and catechizing, and was occasionally drawn into controversy by some of the ecclesiastics of the city. There also there came to him in a strange fashion his real call to the ministry, which, after considering for a week in his chamber, he decided to accept. That week of communion with God and wrestling with self gave the bent to the whole of his subsequent life.

But we see in what strange ways God leads his servants. The man who has submitted to take upon himself the burden of a great work finds first of all, not useful activity, but painful imprisonment. Knox, along with others, was taken captive by a French fleet and carried to France, there to spend the greater part of the next two years in degrading slavery. The strong, resolute Scotchman was doomed to be a "galley slave." Even there he and his companions refused to bow to idols, and flung the images away from them contemptuously as "painted boards." Once during this time, the galleys appeared off the coast of Scotland, and Knox, on seeing the steeple of St. Andrew's, expressed a confident hope of again lifting up his voice there to the glory of God.

It is probable that he was liberated through the influence of the English Government; but there were still ten changeful years to pass away before he could stand face to face with his full and final work as the reformer of Scottish religion. Five of these years were spent in England and the other five on the European Continent.

The connection of Knox with England is full of interest. His first wife was an English woman, two of his sons became clergymen of the Church of England, and he himself might have been a bishop of that Church, had he chosen to accept the office. Two years he spent in Berwick-on-Tweed, and a similar period in Newcastle-on-Tyne. In both these places he exerted a powerful influence, speaking boldly for righteousness and vigorously denouncing "idolatry."

Thus a year was spent in and around London in preaching and helping on the work of the Reformation, until, on the accession of Mary, he was compelled to flee to the continent, with less than ten groats in his pocket, but believing that God would provide.

We cannot follow the details of this period of his life. At Dieppe he strengthened the Protestant cause by his personal energetic influence; at Frankfort he showed calm courage and wisdom in the midst of bitter controversies; and at Geneva he was an esteemed colleague of the great Calvin. We must not think that all this time Knox was absolutely cut off from Scotland. He watched with anxious interest the movements of religion and politics in his native land, and helped the good cause

by occasional visits and frequent epistles. To him the leaders of the Protestant cause looked when the crisis came and he did not disappoint them.

In 1559, Knox appears in Scotland, "ever in the brunt of the battle." His coming struck panic into the hearts of the priests, and he was at once declared to be an excommunicated outlaw. From this time onward he takes his place as the foremost man of Scotland and as the real leader of the movement for purity of faith and simplicity of worship. Whether we view him as a preacher, politician, or statesman, we can see that he is a man of one clear purpose,—that is to win Scotland for Christ, and to cast out the superstition which had so long blighted its religious life. He was brusque, impetuous, intolerant, but withal tender-hearted and sympathetic towards those who sought his counsels and help.

When he came home he found the nation divided into hostile camps; when he died a few years later, he could rejoice that the battle was won, the nation had made a deliberate choice, from which it was not likely to recede.

Besides preaching and lecturing, he carried on difficult negotiations and championed the cause of Protestantism in the presence of nobles and princes. In his dealings with the Queen Regent, and Mary Queen of Scots he may not always have displayed gentleness and tact, but he was always true to the one purpose of his life, and the carrying out of that purpose meant freedom and progress for Scotland.

He gave counsel to the Lords of the Congregation; he inspired the soldiers when they were faint-hearted; he rebuked avaricious nobles who were eager to devour "widows' houses," and the poor ministers' portion; he fought for a more scriptural creed, a more intelligent worship and a more godly discipline.

He was often cast down by bodily weakness and irritated by half-hearted friends or treacherous enemies, but through it all he preached a bold, clear gospel, and though often ready to say "good night to it all," "endured as seeing Him who is invisible."

It was largely by his means that a nation, which for long had groaned under priestly tyranny was made to feel that it stood face to face with God and must choose whom it would serve. "Common man as he was, the vague, shoreless universe had become for him a firm city, and a dwelling place which he knew. Such virtue was in belief in these words well spoken, *I believe.*"

Very affecting is the story of his death. The man who had fought such a fierce battle passed peacefully away, drawing to his heart the precious promises that had sustained him in many a trying hour. "It is no painful pain, but only such a pain as shall soon, I trust, put an end to the battle." His anchor had been cast in the seventeenth Chapter of John and it held fast during the

last dread storm. When the voice that had often rung out boldly in defence of truth lost its power, his servants begged for a sign. Then he lifted his right hand heavenwards and glided gently out of this troublesome world. Thus died the man who feared God in such a way that he lost all base fear of men.

The great lesson of his life is that it is a positive enthusiastic faith which alone is competent to wrestle with tyranny, reform abuses, and bring in purer manners and nobler laws. Scepticism and criticism are of themselves poor weapons with which to fight the world's great battles. "This is the victory that overcometh the world even our faith."

Knox had no narrow view of the work of the churches. In addition to the preaching of the Gospel and the building up of men in spirituality of life, he would in every parish support the poor, compel the lazy to work, give every child a good common education, and open the way for higher education, as far as possible, to young men of real intelligence and noble ambition. Here was a great programme, a true, "forward movement," which was to bear rich fruit in spite of many hindrances, not only in Scotland, but throughout the world, in the distant lands of which he never dreamed.

We do not claim perfection for Knox. He had "the defects of his qualities," and perhaps other defects as well; but much of the criticism that has been lavished upon him has been very foolish, magnifying his infirmities, belittling his work, and reproaching him for not having attained the superficial tolerance of our easy-going days, a tolerance that is too often a shallow indifference.

It is true that Knox was a zealot, a man of strong convictions and full of fire and we cannot imagine what other kind of man could be a reformer in days of darkness, when the Church had lost the power to preach and retained only the energy to protect vested interests by cruel persecution. In such days it is refreshing to meet a man whose highest interest is to know God's truth and to use it as an instrument by which a nation may be liberated and sent forward to its high destiny.

#### C. E. Prayer Meeting Topics.

A very pretty Topic Card is published by the Endeavor Herald Co., Toronto, for the General Assembly's Committee on Young Societies. It includes "Uniform" Topics, and is therefore suitable for any C. E. Society; and it also includes the "Plan of Study" of the General Assembly's Committee, and is specially suitable for Presbyterian C. E. Societies. It is a very neat and tasteful card, and should be used by all Presbyterian C. E. Societies. Price 60 cents per 100.



## TO SECRETARIES OF Y. P. S.

Presbytery Conveners will now be awaiting reports from the Young People's Societies on the blanks sent out at the New Year and due to be returned before the first of February. There should be no delay in forwarding them but rather a friendly rivalry as to who should be first heard from. The Presbytery Conveners will then be able to make their report to Presbytery promptly and the Assembly's Convener furnished with his material in good time. Societies that have not received blanks may get them from Presbytery or from

Rev. R. Douglas Fraser,  
Bowmanville, Ont.

## Y.P.S. ASSEMBLY RESOLUTION No. 5

BY REV. R. G. MACBETH, WINNIPEG.

In the January RECORD we considered the fourth of the resolutions appended to the Report on Young People's Societies and adopted by the last Assembly. It remains for us to consider briefly the fifth, which reads as follows:—

"That ministers and elders be urged to give loving encouragement and counsel to Young People's Societies as they may require it, and especially to forward every well-directed effort to bring more of the young men into the membership of the Societies and an active interest in the Church."

As the present writer, though a member of the Committee, cannot claim any share of credit for framing the report or resolutions, he feels at liberty to say that the present resolution is wisely worded and planned. The only criticism that the resolution might seem open to *prima facie* is that in the last clause, referring to the desirability of bringing young men into the work, the Society seems to be placed before the Church.

But during the study of the fourth we saw how the Society was found to be a means of developing the gifts and graces of the young people and of securing them for the Church, and those who know how many of our Church workers were gradually brought in through associate membership in the Christian Endeavor Society to active membership in the Church, will see that not only do these two resolutions follow each other in order, but that we have the right sequence in the clauses of the fifth.

In the first part ministers and sessions are urged to give encouragement to Young People's Societies. If our study of the fourth resolution was followed we need not now stop to show that ministers and sessions do well to encourage them. The youth, strength, and enthusiasm, together with the other gifts of the members, all lead us to realize how desirable it is for the cause of Christ that these Societies should be formed and fostered. That they will need encouragement from the spiritual leaders in the congregation is not to be doubted. Our young people, whether mem-

bers or adherents, are loyal to the Church to which they belong and they will be anxious to have the approval of their elders in the work they are endeavoring to do. The presence of minister and elders, as frequently as possible, even without their taking an active part in the meeting, will show the members that the society is appreciated, and its work recognized as an important factor in the congregation.

The resolution asks further that not only encouragement but counsel be given as required by circumstances. The minister and elders have the advantage of years and experience. The young people recognize that fact fully and will welcome counsel and suggestion at all times and especially at the critical junctures when new plans of work are being discussed or undertaken.

The resolution asks that both encouragement and counsel should be *loving*. The word is wise and well placed. We do not say that any of our ministers and elders would cherish any other spirit towards their young people, but it is important that a loving spirit should not only be cherished but manifested. The human heart responds readily to love as he knew who wrote, "We love Him, because He first loved us," and when the young people feel that their spiritual shepherds are ready and anxious to deal lovingly and tenderly with them in the Spirit of the Great Shepherd their hearts will respond with throbbing answers to the encouragement and counsel offered.

The last clause of the resolution urges ministers and elders to forward every well directed effort to bring more young men into the Society and the Church. This surely is something devoutly to be wished. The so-called stronger sex are in the minority, though not as yet alarmingly so, in all departments of the work in which both engage. Before men are caught away in the whirlwind of business and pleasure let us get hold of them. The world is full of temptations in which the saloon, the gambling den, and other haunts abound, and tempters and temptresses whose feet take hold on hell are storming against the life of the young man.

On the battlefield of the young man's life the powers of the unseen world are waging war for possession of him, and it is ours to ally ourselves with God to win the battle for the right. The best directed effort to win the young man for God is made by magnifying true manhood and by holding up the ideal man whose bravery and purity and tenderness throw a splendor around humanity. It is well too to direct the attention of the young man to the heroic figures of history who have been supremely strong because of their religion, for when he is led to feel that the manliest thing is to do right and the most cowardly thing is to do wrong, the battle is nearly won. The Church cannot well afford humanly speaking to do without the young men and the young men certainly cannot afford to do without the Church.

## Other Presbyterian Churches.

San Francisco Presbytery has appointed a lady as Presbyterian evangelist, and her addresses are creating considerable interest.

The memorial stone of the new Presbyterian College at Cambridge will be laid next May by Mrs. Lewis and Mrs. Gibson.

In Scotland the Established, Free, and U.P. Churches embrace 80 per cent. of the population.

Rev. Dr. Ritchie of Duns, Scotland, has just entered upon the 58th year of his ministry in the U. P. Church.

Dr. George Smith the Foreign Mission Secretary of the Free Church of Scotland is this winter visiting the missions of that Church in India.

The United Presbyterian Church will next year celebrate its jubilee. Histories of the origin of the Secessions, one for the young and another for adults, are being prepared.

Paisley Kirk Presbytery unanimously agreed to a petition asking for the appointment of a deaconess in connection with the North Parish.

The proposed Christian college towards which Dr. Sheldon Jackson has generously given \$50,000, will be placed four miles from Salt Lake City.

Fifty years ago the U. P. Ch. of Scotland had 22 missionaries, now 154. Its missionary income then was £11,500; now it is £39,600.

Rev. Hur. L. Mackenzie missionary in Swatow, China, been nominated as Moderator of next Synod of the Presbyterian Church of England and has accepted.

Ian MacLaren:—"The best service any man can render to Christianity is to see that the work of his own denomination is well organized and effectively carried out."

President Patton at the sesquicentennial of Princeton College:—"The best way for a man to serve the Church at large is to serve the Church that belongs to him."

Professor Ramsay, of Glasgow:—"More than one quarter of all the missionary labor and toil of the Protestant Church of God falls to the lot of the Presbyterian Church."

The oldest minister in the Free Church of Scotland, Rev. W. Ross Taylor, D.D., died 5 Oct. He was ninety-one years of age, and was ordained in 1829, sixty-seven years ago.

Herman Warsawiak a missionary among the Jews in New York applied recently for ordination to the Presbytery of New York, but he declined to consent to the Presbytery's overlooking his work and Presbytery declined to receive him.

There are, or were until recently, two John McNeils, Presbyterian Evangelists, one the well known Scotchman; the other, an Australian Scotchman, almost equally well known in the Australian Continent. The latter recently died at Brisbane, the former, with untiring zeal is pursuing his good work in various centres in Britain.

The late Mr. George Stewart, carpet manufacturer, who resided at Thornhill, Lasswade, has left to the General Assembly of the Free Church of Scotland \$15,000, to be invested, and the annual proceeds to be devoted in equal shares to the Sustentation Fund, the Foreign Mission Fund, and the Mission to the Jews.

Home Missions and Foreign Missions grow together. Texas has been the great Home Mission field of the Southern Presbyterian Church. It has been well evangelized, and the result is that the churches have increased eight-fold, and the gifts to foreign missions nearly tenfold. Establish more churches at home, and you will surely have more abroad.—*Phil. Pres.*

The Presbyterian Seminary at Danville, Kentucky, has its old Seminary building divided into suites suitable for small families, and eleven married students with their wives and children are housed there for the winter, while pater familias is completing his studies. Dr. Annand's Training Institution in the New Hebrides, however, leads the world in that respect, for its twenty-eight students, are almost without exception married and have their wives with them to share in the training.

This is the Jubilee year of Mission Work in China, by the English Presbyterian Church. Forty-nine years ago the work was begun by setting apart a solitary laborer, William Burns; while to-day the Church is represented in China by eighteen ordained missionaries, twenty lady missionaries, and ten medical missionaries, together with a staff of native pastors and evangelists. There are 130 missions stations and ten hospitals, besides institutions for the training of native workers.

By the statistical report presented to the sixth general council of the Presbyterian Alliance, in Glasgow, in June, there are now 89 Presbyterian Churches connected with the Alliance, consisting of 1,426 Presbyteries and 31,925 congregations. The communicants in these churches, as far as returns have been received, number 4,795,216, and



their contributions for self-support, home work, and foreign missions amount to £6,779,292. The general secretary of the Alliance estimates the number of Presbyterians in the world to be not less than 20,000,000.

Old ministers are not confined to Scotland. At St. Joseph, Mo., U. S. A. lives a retired Presbyterian minister aged 86, who on 18 Sept. celebrated the 60th anniversary of his ordination. In these years he received over 2000 members into the communion of the Presbyterian Church.

How to settle difficulties was well illustrated in the recent Synod of Nebraska. There were two Presbyterian Colleges in the State, Bellevue and Hastings. The General Assembly had recommended that but one college in a State should receive aid from the Board of Aid for colleges, and had asked this Synod to make choice. Both had many warm friends. The discussion was long and earnest, but kindly; and one morning, after half an hour of prayer, the vote was taken by ballot and resulted in a majority of twelve for Bellevue. Friends of Hastings moved to make it unanimous, and then they sang "Praise God from whom all blessings flow."

In the Southern States the Synods are making arrangements for celebrating the 250th Anniversary of the Shorter Catechism and the other standards of the Westminster Assembly. That Assembly met July 1st, 1643, and sent up to Parliament the Directory for Public Worship, November 21st and 27th, 1644; the Confession of Faith on December 4th, 1646, and April 29th, 1647; the Shorter Catechism, November 25th, 1647, and April 14th, 1648; the Larger Catechism, October 15th, 1647, and April 14th, 1648; and held its last meeting March 25th, 1652. This series of documents contains the most complete summary of Bible truth ever prepared, and of the series, the most widely known is the Shorter Catechism. Who can measure the influence of that little book on the world's intellectual and moral and spiritual character during the past two hundred and fifty years. And its influence is not growing less for The Shorter Catechism is more widely studied to-day than ever it was before.

The riot at L'ai Kang, that compelled Dr. Howard Taylor and other missionaries to leave, was caused by the rage of one woman. She had demanded the loan of 200 taels, but was refused, and in her rage she spread the report that on a certain day relief would be given by the foreigners to all who came for it. This, of course, caused the gathering of a mob, and but for the timely arrival of the magistrates, lives might have been lost. As it was the missionaries were driven out and the place looted.

## The World Field.

The French Government has issued a decree abolishing slavery in Madagascar.

Ecuador and Bolivia, containing over 3,000,000 of people, have never had a Protestant missionary, and Venezuela has but one.—*Woman's Work for Woman.*

Korea has been re-divided into thirteen counties. First-class post-offices have been placed in eleven of the cities, and second-class in fourteen smaller towns.

In the past year, the most memorable thing in science was the discovery of the so-called X ray by Professor Roentgen, of Wurtzburg.

Moody and Sankey held a revival meeting in the prison at Sing Sing on the afternoon of Dec. 16th. About 900 of the 1,400 convicts attended the services.

The United States now pays about \$250,000,000 annually for military, navy and pensions. Well on to a million dollars per day for war purposes in times of peace.

It has been stated that, since the application of the anti-Jewish laws in 1892, more than 50,000 Jewish inhabitants of the two Russian capitals have embraced the orthodox Greek faith.

Mr. W. Howard, of the New York Armenian Relief Association, makes an accurate list of twenty-four separate massacres of Armenian Christians in the Turkish Empire, from September 30 to December 29, 1895.

According to Prof. Sayce, in the *London Academy*, three of the four names of kings mentioned in Genesis xiv. have now been discovered in cuneiform inscriptions: Chedor-Laomer, Tidal, and Arioch.

The ancient copper mines of Sinai have been re-explored. These were worked by the Egyptians, or their slaves, thousands of years ago, and are believed to have been abandoned about 3,000 years ago.

The Orthodox Church of Russia is enormously wealthy. It is said that it could easily pay the £200,000,000 which constitutes the national debt of Russia, and yet not altogether impoverish itself.

Dr. J. L. Humphrey, a missionary, writes: "I baptized our first convert in Bareilly, July 24, 1859; to-day we have an army marching heavenward of 105,000 strong." Are Missions not a success?

The London Missionary Society has used four successive ships in the South Seas bearing the name of John Williams. Her annual cruise covers not less than 20,000 miles.—*The Missionary.*

A great Christian movement among Jews in Warsaw and some other towns in Poland is in progress through the faithful efforts of Pastor Meyerson. He writes that "Jargon Testaments are asked for, and simply snatched out of our hands."

In India there are now about *one thousand* natives of India ordained by the Reformed churches to preach Christ to their countrymen—Hindo, Parsi, and Moham-medan. Fifty years ago there were only twenty-one.

One of the features of California life, which is not often noticed in print, is the large decrease of the Chinese laboring population of the State. San Francisco's Chinatown has fallen off almost one-half during the last three years.

The Lord Mayor of London proposes to signalize his mayoralty, and commemorate the sixtieth anniversary of the Queen's reign, by raising a national subscription to free the hospitals of the metropolis from debt. It will require from \$4,000,000 to \$5,000,000.

The largest school in the world is located in the heart of London, presided over by Lord Rothschild. Thirty-five thousand poor Jewish children are in attendance. During the year, one, or, if needed, two suits of clothing are presented to each child by this generous peer of the realm.

Mr. Hermann Warzawiak, through *The Jewish Christian*, reports twenty-two baptisms in his Mission: ten on October 11th, one on October 25th, and eleven on November 8th. All but one of these were baptized by Dr. John Hall, of the Fifth Avenue Presbyterian Church.

"You belong to the conquering faith; I belong to the dying faith," said a Brahmin to Bishop Hurst. "How do you know, comrade?" "I see it everywhere," was the answer. "The missionaries of the cross are aggressive. They have faith in their faith, while we cultivate only an inward hope, and that hope means very little."

"The Uganda region," says *The Missionary*, "has an area of 400 by 500 miles, with one-sixtieth of the area of Africa and one-sixteenth of the population." There is no missionary field in which more marvelous work is being done than to-day in Uganda. No one comes forward for baptism who has not first learned to read.

A papyrus has lately been discovered in Egypt, giving an account of a suit against Herod Agrippa brought before the Emperor of Rome by two leading anti-Semites of Alexandria. That helps to make more real the suit brought before the Emperor of Rome against Paul by Portius Festus, in which Herod Agrippa figured.

Giving money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—*Dr. T. L. Cuyler.*

There is a benevolent society in Russia called "The Lovers of Zion," whose purpose is to encourage and assist emigrants from that country to Palestine, and which has already sent more than 30,000 families who have bought or taken up the idle land in and around Jerusalem and are cultivating the olive.

### A LETTER FROM TURKEY.

Mr. James Croil has kindly forwarded to the RECORD the following letter which he recently received from Rev. R. Chambers, formerly a minister of our Church, of Norwich, Ont., and now for about a score of years a missionary of the American Board in Turkey.

It tells simply and well its own sad story.

Bardezag (Ismidt),

29 Oct., 1896.

Dear Mr. Croil:—

This is a trying year financially in this country. Trade is at a standstill. Armenians are not permitted to go to the capital even to buy goods, the fields are unsafe, people going to and coming from their work being shot down without warning. Many thousands of Armenians have fled the country, aided by the foreign consuls. Other thousands are in prison. Everyone who leaves the country forfeits his earthly possessions; if he remains in the country he is likely to forfeit his life. What a mad carnival of pitiless disorder and slaughter!

My school has suffered severely. Many of the parents (my pupils come chiefly from Constantinople) have been massacred and their homes destroyed.

I was expecting this year 100 full-pay boarding pupils; I have only 45 boarders, and many of them charity or half-pay pupils. I have not money to pay my teachers. Not only do the Great Powers still look on with patience, but the Mission Boards are aiding, and encouraging the Turks by cutting off the financial support previously given for the support of Christian institutions among the Armenians. The Christianity of this generation has been "tried and found wanting;" it will be "a scorn and a hissing" to all future ages.

Our opportunities for Christian work are overwhelming and our workers are very few. I now preach and conduct Sabbath School every Sabbath, teach five hours every day, conduct a prayer-meeting every Wednesday, and vainly try by correspondence to keep up connection with the out-stations of my field.



How the Indian women in the settlements of the Hudson Bay Co. live and toil, is thus told by C. W. Whitney, in *Harper's Magazine* :—

"They sleep and dance and smoke, but their sleeping comes as well-earned respite after the day's toil; their dancing has the outward appearance of a sacrifice, to which they are silently resigned; and smoking is an accompaniment to work rather than a diversion in itself. The woman is the country drudge. Her work is never finished. She chops the firewood, dries the fish and meat, snares rabbits and carries her catch into the post on her back; makes and embroiders with beads the mittens, moccasins and leggings; yields the lion's share of the scanty larder to her husband when he is at home luxuriating in smoke and sleep, and when he is away gives her children her tiny allowance of fish and goes hungry without a murmur."

Rev. Dr. Josiah Strong, General Secretary of the Evangelical Alliance for the United States, writes: "It would be impossible to say how many of the Christian subjects of the Turk have been massacred, but, making no account of any number less than 10,000 at a time, there have been 152,000 slaughtered since 1822, as follows: In 1822, 50,000 Greeks; in 1850, 10,000 Nestorians and Armenians; in 1860, 10,000 Maronites and Syrians; in 1876, 10,000 Bulgarians; in 1894, 12,000 Armenians; in 1895 and 1896, 60,000 Armenians."

### EVILS ABOLISHED IN INDIA.

How steadily the world is bettering, thanks to Christian missions and Christian governments. An interesting summary of the evils abolished in India within the last century is given in the *Free Church of Scotland Monthly*, by Rev. J. Murray Mitchell, a veteran missionary.

"In a heathen land like India many institutions and customs existed of which no Christian or truly civilized government could possibly approve. Among the most notable of these were the following :—

1. *Infanticide*.—The murder of female children had been found by Mr. Jonathan Duncan as grievously prevalent among the Rajput tribes in and around Banares. He did his best to suppress it; and when he became governor of Bombay he put forth new efforts on discovering its existence in Gujarat, Kutch, Malwa, and Rajputana. This was very early in this century. Since then Government has been on the watch, but, with all its vigilance, it does not seem to have wholly extinguished the hideous crime.

2. *Suttee (sati)*, or the burning of widows on the same funeral pile with their dead husbands. This had become fearfully common among the higher castes. In 1829 it was forbidden by Lord William Bentinck

throughout all the British territories. In 1838 it was still very common in the native states, and in 1839 a great sensation was caused by the cremation of nine women along with the body of old Ranjit Singh, "the lion of the Punjab." Gradually, through continual pressure on the part of Government, the dreadful rite has been altogether suppressed.

3. *Thuggee*.—A hideous association of wretches called Thugs had infested the roads of India from time immemorial, who devoted themselves (they were servants of the goddess Bhawani) to the work of strangling travellers. They buried the bodies after they had robbed and stripped them naked. Individuals had been found guilty and executed, but the frightful extent of the evil was not known till 1829. A new department was at once organized, and in less than ten years more than three thousand Thugs had been apprehended. Cases of Thuggee are now scarcely heard of.

4. *Meriah Sacrifices*.—In 1829 another startling discovery was made. The Khonds, an aboriginal race among the hills of Orissa, were in the habit of sacrificing to the goddess of the earth children or adults who had been captured or purchased from the inhabitants of the plains. This dreadful rite could also be traced back into far antiquity. The Khonds were wedded to it; they rose in rebellion when Government forbade it, and, as their country was full of rugged fastnesses, the insurrection was crushed with difficulty. They were allowed to sacrifice bullocks instead of human beings, and with that concession they became at length content.

From among other evils, now wholly or nearly extinguished, we select the following :—

5. Swinging suspended by an iron hook run through the muscles of the back.

6. Piercing the thigh with a sword, and marching with the weapon sticking in the limb.

7. Taking evidence by torture.

8. Barbarous modes of executing condemned persons.

9. Slavery (once common among Mohamadans and Hindus).

10. Forfeiture of property on conversion.

11. Indecent exhibitions at festivals.

12. Unjust treatment of lower castes (partially remedied).

13. Prohibition of widow-marriage.

14. Early marriages (discouraged).

15. Government administration of the revenues of heathen temples.

16. Firing salutes in honour of heathen festivals.

It will be seen that the last two items indicate reforms of Government procedure. How truly sad that *such* changes should ever have been needed!

## Life and Work.

### CHRIST'S GIFT OF PEACE

BY DR. CUYLER.

"Can I do anything for you?" said an officer on the battlefield to a wounded soldier who lay weltering in his blood. "Nothing, thank you." "Shall I bring you a little water?" No, I thank you; *I am dying*. There is one favor you can do for me. In my knapsack there you will find a Testament. Please open it at the fourteenth chapter of John, and you will find a verse that begins with the word 'peace.' Please read it to me."

The officer got out the book and read, "Peace I leave with you; My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid."

"Thank you, sir," said the dying man. "I have got that peace; I am going to that Saviour; I want nothing more." In a few minutes his fluttering spirit had flown away homeward to its everlasting rest. He had come into possession of the precious legacy which his Saviour had given him.

### JUSTICE WITH CHILDREN.

HOW A BOY WAS MISUNDERSTOOD.

So much has been said about the management of children that mothers begin to weary of it all, and yet of children I wish to speak. Would that my voice could reach every woman's heart, whether mother, sister or teacher. First, I wish to lead you back to your own childhood. Did you ever begin to do some odd job that you had not been told to do, but that you supposed yourself fully capable of performing, expecting to be thanked for kindly helping, only to find that you had done the worst piece of mischief that you possibly could, and, more than all, were told that you had done it out of pure mischievousness? If you never had such an experience it must have been because servants were so plenty that nothing was left to do or that you were too indolent to exert yourself. A friend that I was visiting had a bright boy of six years, with a loving disposition, always willing to help every one but apparently the most mischievous of children. His mother was in despair. She confided her trouble to me and I resolved to watch him and see if I could not find out the reason he had won such a name as "Little Mischief."

The next morning at the table my friend remarked that the weather was so beautiful that she must remove her plants from the sunny window they occupied to the veranda, but she added, "I do dread to do it; it is so tedious and it tires me so."

I noticed how the little eyes sparkled, and knew as well as if he had told me that the little fellow had heard what she said, and

would try and do the much dreaded job for her. Not long after she ran over to Mrs. A's and no sooner did the gate shut than Harry was active. The flower stand was already in the accustomed place waiting for the plants. One by one carefully he lifted the heavy pots and without breaking a leaf, transferred them to their summer quarters. Sometimes he paused a moment to rest then went bravely to work again. His face was a picture of happiness. He was helping his mamma.

I watched and wondered if this would also be laid to his mischievous propensities. My friend was gone rather longer than she expected, for, as she told me afterwards, Mrs. A. had a love of a bonnet that she must see, as well as several costly additions to her parlor furniture. Ah! there lay the secret of her discontented looks for she had told me that owing to several losses she would not be able to expend much money on her summer outfit. As she came in the gate her face passed through all the phases of surprise, dismay, and finally anger.

"Harry come here this instant! What have you been doing? How dare you touch my plants?"

Stinging blows fell on the hands that had toiled so thanklessly.

"You are always in some mischief!" she exclaimed.

I watched the child; he was heart-broken. His bosom heaved and his sobs were pitiful.

"Go to your room and stay the rest of the morning." He obeyed.

"There! what did I tell you? How can I manage such a boy?"

"By simply understanding him," I replied.

"What do you mean?"

"This; your little boy wanted to help you; I read it in his face. His motives were the best. You said it tired you so and he generously did the disagreeable task for you."

"But if he had dropped one?"

"He did not; and if he had a broken plant is better than a broken heart. I tell you candidly if you do not act differently with that boy, he is ruined."

They were harsh words but I knew the mother heart would in time forgive them.

"What can I do?"

"Put yourself in his place. Find out his motive if you can, and believe me, ten times out of twelve, what passes for mischief is only a wish to lighten your burdens, a desire of the loving heart to help you."

She went with me to the veranda. We re-arranged the plants and I called her attention to the heavy pots and then to the little aching arms and back, and after she had acknowledged she was glad they were moved I begged her to tell her little boy the same.

"What! acknowledge that I did wrong to punish him? I would lose all control over him if I did that."



"Try this time and see," I urged. And she did. When she entered Harry's room he sat in a chair by the window quietly watching the floating clouds. Still smarting from a sense of injustice he did not look around or smile.

"Harry, come here." He obeyed. "Why did you move the plants? Tell me the exact truth."

He looked up to her face, and, reading encouragement there he simply said: "Because you said it tired you so. I am most a man now. I can help you lots. I did not break one, not one mamma, and they were heavy. Are you glad now I did it, mamma?"

"Yes, yes, Harry, and I was cross and hurt your hand. I am sorry."

"Oh, it does not hurt any more now. Next time I'll wait till you tell me."

They came back together and I saw by the looks of my friend that she had learned a lesson not soon to be forgotten. That was six years ago. They called while passing through our town this winter and a more gentlemanly helpful boy would be hard to find. She said, "I have you to thank. From the day of the much needed lesson I watched and looked into the motives of my child and always found that the so-called mischief arose from a desire to be useful. I soon got acquainted with my boy and had no more trouble with him. He is now my greatest comfort."

Mothers, fathers, and all that have charge of precious souls, beware how you misconstrue their motives! Though they may perhaps seem to do things out of pure mischief be sure it is so before you punish them lest they cease to care, and as they have the name, only wish to make it fact. Oh! the men and women that have gone to destruction from having their motives mistaken, their actions misconstrued! Be sure none of these sins are laid to your charge.—*The Housekeeper.*

### STUDY TO BE QUIET.

This most wholesome injunction of the Apostle, when observed, becomes a method of deliverance in not a few of the trying experiences of life.

"Study to be quiet" when sickness and bereavement come to your home. God takes no pleasure in pain or sorrow, but he will impose both if thereby he may bring us to love him, or make us more like himself. At such a time it is unselfish, unbelieving, to complain and murmur—very wicked to find fault with God.

There are medicines which, taken with wisdom and in moderation, baffle disease and restore health; but abused, they weaken and destroy. So with sickness and sorrow, as we please to use them. To some they are what God means them for—all a savor of life unto life; to others, a savor of death unto death.

At such a time, it is only wise to be very considerate, very humble, very submissive. Think of God's wisdom and goodness, of his fatherhood, of your own ingratitude, unfaithfulness and worldly-mindedness. Go alone and let the Lord speak to you in the silence, let him unravel what seems a mystery, let him offset your pain or loss with his own loving presence. Say, "It is the Lord, let him do what seemeth him good." At such a time, "Study to be quiet."

"Study to be quiet" when your feelings are wounded. Feelings are a very sensitive brood, especially when they nestle in pride and have been much petted. Perhaps there is no time when it will be so difficult to conform to this wholesome injunction, certainly no time when it is so necessary.

We rather like the old law, "an eye for an eye." In this day of a larger, nobler manhood and womanhood, it is not good. Jesus never struck back; he answered not reviling with a like base weapon. How quiet he was amid almost brutal provocation. Herein was his greatness. He that conquereth his own spirit is greater than he that taketh a city.

When any one says an unkind thing about you, don't fuss and hunt up an equally unkind thing to say about your enemy. That is not brave nor noble. It is selfish, weak, a blot on a character which might be beautiful but for that. One dead fly will spoil the sweetest ointment.

Sometimes unkind, untruthful suspicion will be laid upon you; you will be charged with wrong hatched in the imagination of the accuser. Hasty, prejudiced people, with only one side of the case before them, without a shred of proof, will believe and circulate what is wholly untrue and damaging to sacred reputation. It is hard to bear, I own; but remember Jesus and other good people have borne far more. What is the wise course in such a case? Keep your temper sweet, don't let kindness wander from your heart. Take this thing to the Lord, not publicly, but in the secret place.

Be very quiet; if you speak, do it with charity. If you are innocent, have not the slightest fear—the time of vindication is coming, provided you have not foolishly fanned the spark into a great flame. From this on will we not pray for grace to give hearty, loving consent to this good word—"Study to be quiet."—*Rev. M. Rhodes.*

### THE SCHOLAR'S INFLUENCE.

From time to time, we hear a great deal about the Sunday-school teacher's influence over the scholars: influence which, if rightly used, often proves of far greater benefit to the pupil than the most learned instruction. But now I wish to speak of this subject from another standpoint.

I refer to the influence which the scholar (oftentimes unconsciously) exercises over the teacher. I think, to realize this fully, a

teacher must (like myself) have scholars who belong to her own social circle, and are beginning to join in the many worldly amusements of the day.

Have them come to her, with their invitations in their hands, and ask if there is any harm in their attending this party, going to such an entertainment, or playing cards (just for fun). She must feel that her scholars look to her for counsel and example in every-day matters, before she can fully grasp this solemn question of influence.

I remember my favorite scholar, a boy who was very fond of gayety, asking me if there was any harm in his going to a ball about to be given. Now, reader, between ourselves, I intended going; for though I did not see much good to be gained by so doing, I did not think it any very great harm,—not for myself, I mean. But when it came to the question as to his going, and I looked into the earnest eyes fixed on mine, and thought that my word was to decide his going or staying away, that was a different matter.

I could not say, Go, and send that boy into all the temptations of a fashionable life; so I told him to stay away from the ball-room, and gave him my reasons, to the best of my ability. Then, when the eventful evening arrived, what was I to do? could I go?

Go, with my own words of condemnation still ringing in my ears, and the memory of his earnest glance still haunting me? No! Ten thousand times no!

The thought of his perfect trust in me, and the wondering question, so sure to be asked the next Sunday, "Why could not I go, if you did?" kept me away from the ball-room until I found that I had lost my taste for such frivolities.

And once again. How often I have heard one scholar quiet another by saying, "I would not tell her about that; she does not care for such things" (things that I did care for, mark you), until I, with a blush of shame, wished that I was as true a Christian as they thought me.

Ah, fellow-teachers! have you never felt a longing to live up to your scholars' ideal of you? Have you never felt appalled at the thought of your own unworthiness, and resolved to lead a better life, when you have heard your scholars say, "Our teacher's so good!"

Has the thought of your influence over their trusting hearts never made you pause and shrink back from taking a wrong step? If so, believe me, you also know something of the scholar's influence.—*Ex.*

Lord, Thy will be done in father, mother, child, in everything and everywhere; without a reserve, without a But, an If, or a limit.—*Francis De Sales.*

## EXCUSES.

Excuses which are generally pleas, or extenuations for neglect of duty, are seldom honest and truthful. There is almost always an evasive quality that invalidates them. It oftentimes happens that the person to be excused had failed in duty from some unworthy cause, and hence the excuse. The seldomer we give excuses in exchange for evasion, or neglect of duty, the better.

The world would be vastly improved were no excuse given. They are strong indications of weakness, of want of manliness or womanliness, and should seldom or never be offered.

We often hear a person say, "I forgot," or "it slipped my memory." Indeed, these expressions are but stereotyped forms, and drop almost mechanically from an offender's lips. How belittling these words are! Often indulged in, they weaken and deteriorate the mind beyond all expectation.

To always confess a fault and never extenuate it is far the wiser way. One excuse begets another, until it becomes a lengthening chain with no apparent ending. Shakespeare says:—

And oftentimes, excusing of a fault  
Doth make the fault the worse by the  
excuse;

As patches set upon a little breach,  
Discredit more in hiding of the fault  
Than did the fault before it was so patched.

Let us not hide our faults or seek to palliate or excuse them. The true way is to eradicate them if possible, anyway not to gloss them over with the varnish of excuses, which often are the revelators of glaring faults.—*Alexander Macaulay.*

## SIN A TELLTALE.

Sin is a merciless telltale. It is its own revealer. In its very effort at self-concealment it exhibits itself. It tells the truth without meaning to. It is an offence toward God, and therefore strikes no chord in the eternal harmony of truths. It is discord, and as such has no support, no vital unity, with the universe of fact or truth. In its forlorn isolation it cannot but sooner or later be discovered. He who is getting entangled in evil practices would do well to remember that they cannot long consist one with another. The artifice of making them seem honest and true and straight must break down. One need not be so afraid of the glances of his fellowmen as of the inexorable telltale of his own evil deeds. Sin is the detective that dogs the footsteps of the sinning. As Moses said to the disobedient children of Reuben and of Gad, "If ye will not do so, behold, ye have sinned against the Lord; and be sure your sin will find you out."



## MY NEIGHBOR.

BY REV. THEODORE L. CUYLER.]

"Thou shalt love thy neighbor as thyself."

A whole-hearted love of God expels selfishness and prompts us to put our fellow-men into the same heart also.

Who is our neighbor? You say it is the person who lives near us. Very true; but that has a wide meaning. All our fellow-men dwell together in this huge planet-house which our Heavenly Father has built for us. We shall all sleep side by side in one common burial-ground; and we shall all stand together before the great white throne on the Judgment-morn. The tawny savage of Borneo and the swart barbarian of the upper Nile, the lone fisherman of Labrador and the crisp-haired boor of Timbuctoo will be my neighbors before that tribunal.

Will I not be ashamed to meet such neighbors then and there, if from our laden table of Gospel-bounty I did not send to one of them a slice of precious Gospel or even a crumb? If I had, then I might have more neighbors in heaven.

Your neighbor, you say, is the person who lives near you. But perhaps he is only a nettle in your side. His being near you enables him to backbite you, or oppose you, or undermine your comfort so that you wish that he lived farther off. What then? Love him; that's all. Not his mean or jealous or malicious conduct; but love the man! So love him as to forgive him and do him all possible good, and make a better man of him.

What a triumph of grace it would be if your prayers and your efforts should bring about the salvation of the very person who has tried to do you an injury! Do you think that you ever had a neighbor who treated you as unkindly and as ungratefully and as shamefully as you have often treated your Heavenly Father? Yet He loves you to the point of sending His Son to die for your redemption!

To love a kind, courteous, generous and hospitable neighbor requires no religion. A churl or a scamp could do as much as that. "Do not even the publicans and sinners the same?" But to treat a wantonly offensive man—to treat a malignant, revengeful man as we treat ourselves—this is the sublime requirement of genuine Christ-likeness.

The measure of our love to our neighbor, whoever he is, is the love we bear to our own selves. Do I wish to prosper? Then must I wish him to prosper also. Can I teach him how to manage his business better, and help him to get customers, and aid him to fill up his drained purse? Can I make his home the brighter and put more sunshine into his dark hours? Then by all means let me do it; and if he has been my enemy then I can kill our enemy, and make a friend by one shot.

There is an awful and a distressing inequality in the condition of people on every side of us. A part of it is caused by their own follies, or vices, or improvidence. Another part and a very large part is caused by the violation of Christ's clear commandment, "love thy neighbor as thyself." If we were careful to give every fellow-creature his and her *just dues*, there would not be so much need for what is called "charity." If we spared the unkind thrust or the freezing neglect, how many more happy hearts there would be! Christ's people never will convert this old sobbing and sinning and suffering world to Jesus until they learn that *love* is the only omnipotent conqueror.

Our Lord painted that vivid and beautiful picture of the *Good Samaritan* in answer to the question, "Who is my neighbor?" Tens of thousands of Christian people read the exquisite parable, and wax indignant over the heartless priest and inhuman Levite who passed by on the other side, leaving the wounded traveller to welter in his blood.

Stop, good friend, and look into the mirror of that parable! On your way to your comfortable church last Sunday you passed more than one whom you knew are seldom seen in the house of God. Did you invite any one of them to go, and listen to God's glorious offers of salvation? You hope to be saved yourself; what are you doing to save your neighbor?

On Sabbath afternoon while you are resting on your lounge, or enjoying your religious newspaper, there is a mission school for poor waifs that sadly needs teachers, and pecuniary help, and *personal soul-winners*.

Don't cast a stone at that Levite on the road from Jericho. Those heathen children in our slums are as truly your "neighbors" as the bleeding man on that road side was to the Levite.

There is no more fatal foe to the cause of Christ to-day than this spirit of *Leviteism*, for it wears the robe of religion and professes to be going up to Jerusalem and yet leaves perishing souls unpitied by the wayside. It is the secret of small missionary collections. It is the chief reason for the fewness of conversions to Christ. It creates the chasm between the cultured class pampered with religious privileges and the vast heathenized mass of neglected souls. If it "passes by on the other side" in this world, perhaps it may find itself "on the other side" in the next world. May a fiery baptism of the Holy Spirit purge our churches of this accursed spirit of the Levite and purge it out of all our hearts!

Blessed is the man who has the gift of making friends for it is one of God's best gifts. It involves many things, but above all the power of going out of one's self and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes*.

### QUIETNESS.

It was autumn time. An educated Christian lady, warned by the rapid progress of disease, resigned her place as instructor in a ladies' seminary and returned home to die.

No medical skill could avail. The unwasting love of a mother might soothe the sufferer but could not arrest that fever which was daily consuming vital force. We tenderly watched each symptom with alternations of hope and fear—at one time the varying changes giving encouragement, at another causing painful apprehensions of a speedy departure.

One Sabbath day, as the mellow light of autumn crept softly into the sick chamber, the patient sufferer called her sister to her bedside. She said: "I do not know how soon the end will come but there is one thing that has given me trouble. It is the quietness—almost unconcern—with which I view the future. I cannot understand it. Surely my heart ought to be always engaged in prayer but it is not so. I seem to be resting, with only an occasional thought of death.

"This freedom from solicitude about myself and spiritual things gives me concern. Why should it be so? Even as I recall the mercies of God I seem not to be moved in an unusual way; the love of Jesus is no more than I enjoyed in health; the Bible is the same as before. I seem to be quietly resting—that is all. Is this right, or am I mistaken as to my religion after all these years of profession?"

The Bible was forthwith opened, and such passages as these were read: "Take my yoke upon you, and learn of me, and ye shall find rest upon your souls;" "In quietness and confidence is your strength;" "The work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever;" "The ornament of a meek and quiet spirit, which is in the sight of God of great price," etc.

It was given her while listening to such scriptures to see a new meaning in spiritual quiet; all that the heart was expected to do was to "be still" before the Lord. Now the light broke upon her soul, producing an increased peace. It was no longer a temptation to her that she could not always enter with intense earnestness into the prayers offered in her sick room.

She now began to realize the blessed privilege of quietness in sickness. Why should she grow faint? The Lord was her keeper; he was at her right hand; the floods could not overwhelm her; she knew whom she had believed, and that he was able to keep that which she had committed unto him.

The hour of departure came, finding her still resting—an hour so welcome to many a suffering child of God. It came, as does the close of a beautiful autumn day, crowned with golden fruitage, calm in loveliness as

the autumnal sun gently sinks away behind the hills—so she died in quiet peace. Heaven burst upon her view. "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down."

Here is a lesson for us all. If in life we are wholly devoted to God the end is always the same. "Mark the perfect man and behold the upright: for the end of that man is peace." Our Saviour will then say to us in our failing strength: "My peace I give unto you."—*Ex.*

### GOOD THINGS TO LEARN.

Learn how to tell a story. A well-told story is as welcome as a sunbeam in a sick-room.

Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows.

Learn to stop croaking. If you cannot see any good in this world, keep the bad to yourself.

Learn to hide your aches and pains under a pleasant smile. No one cares whether you have the earache, headache, or rheumatism.

Learn to attend strictly to your own business. Very important point.

Learn to greet your friends with a smile. They carry too many frowns in their own hearts to be bothered with any of yours.—*Selected.*

### SPENDING MONEY.

There is much to be said about the extravagance of the times. Young people expect to step into the places of their fathers and mothers and begin life where they leave off. They are not prepared by the years of experience that were spent in gathering wealth together to spend it properly, and in many cases they rush into extravagances which in time dissipate their father's hard earnings.

The remedy for this lies in giving to the young better training in the matter of spending. With the children of the poor this is a knowledge which comes painfully soon, for adversity is a severe training school, but among the children of the well-to-do people, and the wealthy class as well, there is a lack of knowledge which is sometimes pitiable. Every article purchased has an intrinsic value which is easily estimated, but it has also another value that is represented by the need of the one who desires to purchase it. There are times when the commonest articles assume a value altogether out of proportion to their actual value on account of the demand for them. Something of this varying value should be understood, and no one is prepared to take charge of money unless he understands values as related to his actual needs, and who is not prepared to set his face like flint against the temptation—the enticing temptation—of buying what he really does not need when he cannot afford to do so.



### A FATAL INHERITANCE.

A bright little girl joined a juvenile Temperance Society, and was very earnest in getting her young friends to join. But her crowning achievement, on which she had set her heart, was getting her father to sign the pledge. He was a confirmed tippler, but he loved his child, and to please her he signed. The man went away and broke the pledge, but the little maid would not be discouraged, and in a few weeks she induced him to sign again, and this time he kept it.

When this child grew to be a girl of seventeen she was one day invited to tea by some of her friends, who thought her a fanatic on the subject of temperance, and had concocted a plot to have a joke on her. When the first cup of tea was passed round and she had tasted it, she burst into laughter which was almost maniacal. They asked her how she liked it. She said, "Very much." "Do you know what is in it?" they said. "No," she answered, "but whatever it was I will have some more." They had put rum in the tea, and the girl took some more, and that night was carried home drunk, and from that night she never could be kept from the drink. She wandered away to Portsmouth, and there she ultimately died an outcast on the street. The little maid had saved her father, but the virus of the father's sin was in the child's blood, and she perished through that taint. —*Christian Herald*.

### SIR WM. DAWSON'S VIEW.

"I cannot go beyond history. I do not think we have any facts that take us farther back than the Bible records. If you suppose that man originated by spontaneous evolution out of lower animals, you have to go infinitely far back—but that supposition is purely hypothetical."

Concerning the origin of man, Sir William said—I know nothing about the origin of man except what I am told in the Scriptures—that God created him. I do not know anything more than that, and I do not know anybody who does. I would say with Lord Kelvin that there is nothing in science that reaches the origin of anything at all. That man is a product, a divine creation, is all that I can say. So with the first animal, it must have been a product of absolute creation. As regards the future, Sir William does not take a pessimistic view at all. "In my time I have seen so many abuses rectified, so many great evils overthrown, and so much done for the spiritual welfare of humanity, that I look forward to better things to come."

The testimony of such a man far outweighs all the shallow anti-Biblical conceits concerning the origin of man which find their way to newspapers and monthly magazines.—*Exr*.

### "CRITICISM" AND "INSPIRATION."

Rev. John Hall, D.D., of New York, whose mental weight and strength are in keeping with his giant stature, spoke as follows at the Presbyterian Council recently held in Glasgow:—

"There is undoubtedly a real place for true Biblical criticism. The Bible never has been in such circulation as it is at the present time, and the god of this world, the enemy of the Bible, has been devising and propagating forms of attack upon it in the name of science and in the name of philosophy.

"We need not be discouraged by that circumstance. On the contrary, let us as ministers be diligent students of our Bible as such, and teach our people to be the same; and while I do not think it is a desirable thing for us as ministers to formally speak and preach upon those conclusions of the so-called higher criticism,—which I venture to describe as the lowest criticism,—I am persuaded that there is a certain fitness, that there is a certain wisdom, in our occasionally calling attention to the answers that can be given to some of these imputations; and I take it as one of the indications of the providential care of His Church that is exercised by its King and Head, that in the departments of investigation that are now sometimes called Egyptology and Syriology, we are now getting the most remarkable confirmations of the historical accuracy of the Scriptures.

We as ministers could do well by calling attention to these particular matters, and occasionally and fittingly, without parading ourselves as being eminent scholars, directing attention to the replies that are being given in increasing degree and with increasing clearness in these two lines of inquiry and investigation that we have come to describe as Egyptology and Syriology. I am one of those who believe that there will be continued study upon these lines, and that the farther it is carried the clearer will be the demonstration that the World of God, is rue, through and through, from beginning to end.

If critics or others question us about the mode of Inspiration, there is one answer that I have always felt perfectly free to give them:—"regeneration is the work of the Holy Spirit;"—and if any man insist upon my telling the *modus operandi*, how that thing was to be done, I can quote the words that our Blessed Saviour used to a learned and scholarly man—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." And precisely so in the matter of inspiration, we have the blessed and glorious fact, and are not required to explain to these so-called higher critics the *modus operandi*.

## International S. S. Lessons.

### THE PRISON OPENED.

14th February.

Les. Acts, 5: 17-32. Gol. Text. Acts, 5: 29.  
Mem. vs. 29-32. Catechism Q. 88.

*Time.*—Uncertain; probably not long after last lesson.

*Place.*—Jerusalem.

#### HOME READINGS.

*M.* Acts 5: 12-32. The Prison Opened.  
*T.* Acts 12: 1-19. Peter Delivered.  
*W.* Acts 16: 16-30. Paul and Silas set free.  
*Th.* 2 Tim. 2: 1-13. "The Word not Bound."  
*F.* Luke 21: 5-19. "Not an Hair Shall Perish."  
*S.* Psa. 91: 1-16. The Safety of the Godly.  
*S.* Acts 5: 33-42. Gamaliel's Wise Counsel.

1. Brought out of Prison. vs. 17-21.
2. Preaching in the Temple. vs. 22-26.
3. Obeying God rather than men. vs. 27-32.

Many converts resulted from the continued preaching and miracle working of the apostles. The growing popularity of their doctrine and works again aroused the jealous opposition of the Jewish ecclesiastics. The apostles were arrested and imprisoned. But, being delivered the same night by the angel of the Lord, they promptly resumed their teaching in the temple early next morning. Their strange deliverance and renewed preaching were reported to the Sanhedrin. The apostles were arraigned before them. The high priest accused them of filling Jerusalem with their doctrine, in defiance of the Sanhedrin. Peter, replying that they must obey God rather than men, fearlessly reiterated the truth concerning Jesus and his salvation.

#### LESSONS.

1. God's angels can open prisons.
2. God's ministers should preach wherever they go.
3. The world blames its troubles upon Christians.
4. No human command should close a Christian's mouth.
5. The Christ men despise we should ever exalt.

### THE FIRST CHRISTIAN MARTYR.

21st February.

Les. Acts 6: 8-15; 7: 54-60. Gol. Text, Rev. 2: 10.  
Mem. vs. 57-60. Catechism Q. 89.

*Time.*—Probably A.D. 36.

*Place.*—Jerusalem.

#### HOME READINGS.

*M.* Acts 6: 1-15. Stephen Arraigned.  
*T.* Acts 7: 1-21. His Defense before Council.  
*W.* Acts 7: 22-36. His Argument Continued.

*Th.* Acts 7: 37-53. His Argument Concluded.  
*F.* Acts 7: 54-60. The First Christian Martyr.  
*S.* Rev. 2: 8-17. "Fear None of Those Things."  
*S.* Rev. 7: 7-17. "Out of Great Tribulation."

1. Stephen's Life and Work. vs. 8-11.
2. Stephen before the Council. vs. 12-15.
3. Stephen's Death. vs. 54-60.

Peter's bold reply (last lesson) greatly angered the Sanhedrin. They determined to kill the apostles. But the wise counsel of Gamaliel, a learned Pharisee, prevailed, and they let them go after beating them and warning them to speak no more in Jesus' name. Nothing daunted, however, the apostles unceasingly preached Jesus.

Seven deacons were now ordained from among the disciples to look after the relief of the poor and needy. One of the seven was Stephen. Certain Jews disputed with Stephen and being unable to meet his arguments brought him before the council on false accusations. Stephen then made the noble defence given in Tuesday's-Thursday's readings. Enraged by his words the Jews hurried him from the city and stoned him to death.

#### LESSONS.

1. Faith gives power for Christian work, and for defence of the truth.
2. Faith transforms a believer's life and very face.
3. Faith looks up in the hour of danger.
4. Faith looks within heaven and sees Jesus Christ.
5. Faith makes a Christian's death glorious.

### THE DISCIPLES DISPERSED.

28th February.

Les. Acts, 8: 1-17. Gol. Text. Acts, 8: 4.  
Mem. vs. 5-8. Catechism Q. 90.

*Time.*—Probably A.D. 36.

*Places.*—Jerusalem, Samaria.

#### HOME READINGS.

*M.* Matt. 10: 16-32. Persecution Foretold.  
*T.* Acts 9: 1-22. Saul the Persecutor.  
*W.* Acts 8: 1-17. Disciples Dispersed.  
*Th.* Acts 11: 10-40. Whither They Went.  
*F.* Mark 16: 14-20. Power Promised.  
*S.* Acts 8: 18-25. The Sorcerer Reproved.  
*S.* Psa. 118: 1-29. "The Lord is on my side."

1. A Fierce Persecution. vs. 1-3.
2. Scattering of the Disciples. vs. 4-11.
3. The Power of the Gospel. vs. 12-17.

After the killing of Stephen, the Jewish persecution of the followers of Christ increased. Large numbers were driven into the provinces of Judea and Samaria. As they went they preached the gospel. The apostles however remained at Jerusalem in spite of the persecution.



Philip, one of the seven deacons, went to the city of Samaria. His powerful preaching and miracles of healing caused great rejoicing in the city. Many accepted the gospel of Christ and were baptized. One of these was Simon, a sorcerer. His subsequent conduct however showed that his faith was very imperfect.

The apostles at Jerusalem, hearing how the Samaritans had accepted the gospel, sent Peter and John to Samaria.

## LESSONS.

1. Hatred of Christ leads to bitter hatred of his disciples.
2. Persecution only sends believers out to carry the word.
3. The gospel carries rich blessings and produces great joy.
4. Those who believe on Christ should publicly confess him.
5. Those who truly believe receive the Holy Spirit.

## THE ETHIOPIAN CONVERT.

## 7th March.

Les. Acts, 8 : 26-40. Gol. Text. Acts, 8 : 35.  
Mem. vs. 29-31. Catechism Q. 91.

*Time*.—Probably A.D. 36 closely following last lesson.

*Place*.—On the road from Jerusalem to Gaza.

## HOME READINGS.

- M.* John 5 : 24-39. Scriptures Testify of Christ.  
*T.* John 1 : 35-51. Moses and Prophets Wrote of Him.  
*W.* Luke 24 : 13-32. "The Scriptures Concerning Himself."  
*Th.* Acts 8 : 26-40. The Ethiopian Convert.  
*F.* Isa. 53 : 1-12. "The Scripture Which He Read."  
*S.* Matt. 16 : 13-20. The Son of God Revealed to Peter.  
*S.* 1 John 5 : 1-21. Believers in Jesus, Born of God.

1. An Earnest Inquirer. vs. 26-31.
2. A Helpful Teacher. vs. 32-35.
3. A Prompt Confession. vs. 36-40.

In a vision Philip was directed to leave Samaria and go southward along the road from Jerusalem to Gaza. There he met the treasurer of Ethiopia's queen riding in his chariot. He had been to Jerusalem to worship. He was therefore probably a Jewish proselyte. He was reading—evidently aloud as is the Eastern custom—from the book of the prophecy of Isaiah. Philip asked him if he understood what he read. His question led to his being invited to explain the passage, which was Isa. 53 : 7, 8. Philip promptly used the opportunity to preach to him Jesus. The Ethiopian having avowed his faith in Jesus as the Son of God, was baptized.

## LESSONS.

1. We should be ready to run wherever God sends us.
2. God sends help to those who are seeking it.
3. We often need to have the Bible explained to us.
4. Christ is found in the Old Testament.
5. He who believes in Christ should confess him.

## SAUL, THE PERSECUTOR, CONVERTED.

## 14th March.

Les. Acts, 9 : 1-12, 17-20. Gol. Text. 1 Tim. 1 : 15.  
Mem. vs. 17-20. Catechism Q. 92, 93.

*Time*.—About A.D. 36.

*Places*.—On the road to Damascus ; later, at Damascus.

## HOME READINGS.

- M.* Acts 9 : 1-31. Saul Converted.  
*T.* Acts 22 : 1-16. His own Account of it.  
*W.* Acts 26 : 9-20. Obedient to the Vision.  
*Th.* 1 Tim. 1 : 1-20. Once a Blasphemer.  
*F.* Gal. 1 : 1-17. Called by God's Grace.  
*S.* Eph. 3 : 1-21. To Preach to the Gentiles.  
*S.* Phil. 3 : 1-21. He gave up All for Christ.

1. Face to Face with Jesus. vs. 1-7.
2. Led into the Light. vs. 8-12.
3. Preaching Christ. vs. 17-20.

Saul was raised a strict Pharisee. Highly educated in the Jewish law, he was its zealous adherent. Gal. 1 : 13, 14. We first see him assisting Stephen's slayers. Next we find him a violent persecutor of Christians. Acts 7 : 58 ; 8 : 3.

Soon after Stephen's death Saul started for Damascus, commissioned to bring bound to Jerusalem any Christians he might find there. As he was nearing the city, suddenly the glorified Jesus appeared and spoke to him. 1 Cor. 15 : 8. Blinded by the light, Saul was led to Damascus. Ananias, a devout Christian in Damascus, being directed by the Lord in a vision, sought out Saul greeted him as a brother and laid his hands upon him, whereupon Saul received the Holy Ghost and his sight was restored. He was then baptized.

## LESSONS.

1. No case is too hard for the grace of Christ.
2. Those who persecute Christians persecute Christ.
3. We should surrender to Christ and ask for his will.
4. Christ uses his disciples to help men into his kingdom.
5. As soon as we believe on Christ we should tell others.

**Receipts.**

**For the month of  
December,  
by Rev. Dr. Warden,  
Agent of the Church  
at Toronto.  
Office,  
Confederation Life  
Building.**

**KNOX COLLEGE  
FUND.**

Reported	.....\$971 89
Madoc, St Peter's	8 00
Blackheath	1 00
Londsboro	5 37
Ilderton	3 57
Nassagaweya	40 00
Drummond Hill	15 00
Oneida	2 03
Thamesville	8 69
Eramosa Ist.	6 00
Winthrop	10 00
McKillop	5 00
Kinburn	2 11
S Plympton	5 00
English Settlement	17 50
Sunnidale	4 00
Beachburg	6 00
Bayfield Road	4 00
Mrs A Brodie, Tor.	10 00
Garden Hill	4 50
Markham St Jhn.	2 04
E Seneca	3 00
Woodville	27 00
Rathe	2 00
Hullett	10 07
Brotherstone	2 00
Moore, Burnis	11 43
Scarboro Knox	23 80
E Wawanosh	2 50
Allandale, s.s.	2 50
Port Hope Mill St	4 00
Markham, St And.	5 03
Cedar Grove	3 00
Chippawa	3 00
Duart	5 00
Huron	6 03

\$1,271 11

**QUEEN'S COLLEGE  
FUND.**

Reported	.....\$151 07
Madoc St Peter's	10 00
Blackheath	1 00
Elmvalle	5 00
Eramosa Ist.	2 00
Beachburg	6 00
Williamstown	13 00
Parry Sound	4 50
E Seneca	1 00
Scarboro Knox	11 00
Port Hope Mill St	4 00

\$208 57

**MONTREAL COLLEGE  
FUND.**

Reported	.....\$118 63
Blackheath	1 00
Bristol	11 00
Eramosa, Ist.	2 00
S Plympton	3 00
Cumberland	3 25
Beachburg	8 00
Plantagenet	3 37
E Seneca	1 00

\$149 25

**MANITOBA COLLEGE  
FUND.**

Reported	.....\$1002 46
Madoc St Peter's	5 00
Oneida	2 00

Deseronto	3 00	Pierson	1 00
Eramosa Ist.	1 75	S Kinloss	10 00
Bridgeburg	5 00	Forest	11 00
Winthrop	5 00	Chesterville	3 00
McKillop	5 00	Craigvale, etc.	10 00
S Plympton	5 00	Edin Lothian rd.	1 00
Geo Hyde, Mont.	20 00	U P ch.	121 35
Beachburg & West.	1 00	Garden Hill	6 00
Markham, St Jhn.	1 00	Lachute Ist.	3 70
Eden Mills	2 25	Cremarty ce.	15 00
Beverly	3 00	Friend	5 80
E Seneca	3 00	Moore Knox	5 00
Woodville	25 00	Fordey ce.	20 00
Rathe	1 00	Hulstein	1 66
Hullett	4 00	Cham, St And ce	35 00
Kippen	5 00	Fort Qu'Appelle	15 00
Brotherstone	5 00	Abernethy	20 00
Aisa Craig	9 00	Parry Sd. m b d	13 00
Ayr Knox	16 76	Friend, Dundas	25 00
Scarboro Knox	6 76	Ravenswood	25 00
Chippawa	2 00	E Seneca	7 00
Duart	4 00	Mont Erskine	500 00
Huron ch.	4 00	Monkton	6 00

\$1,150 12

**HOME MISSION FUND.**

Reported	.....\$12,734 56
Kingston Pres Ch	242 22
Ireland	242 22
Belast Ft Wm	169 55
Dorchester	20 00
Owen Sd, y p s	15 00
Yernouville	66 00
Mimico	5 00
Annan, y p h m s	6 50
Ry Saug y p h m s	8 00
Kemble y p h m s	10 00
Stonestown	14 60
Elphin	9 00
McDonald's c.	15 00
Snow Road	15 00
Doon	4 64
Blackheath	14 00
Rev Jos Gilchrist	10 00
Dr McClure, Hon.	66 67
Grand Forks Paris	16 50
Oak Lake	10 00
Chiselhurst	51 60
Blen, T Line ss.	5 60
Drummond Hill	50 00
Clinton Willis ss	11 30
Wmtn, Heph	24 80
Avonmore bel.	5 07
Ernestville ss	3 00
Port Colouge	16 00
Wm Brown, Cal	125 00
Rosemont ce.	5 00
Centerville	50 00
Macleod	3 00
Elmvalle	16 50
W Gwillimby Ist.	12 00
Onondaga	2 00
Eramosa Ist.	5 00
Tor St And H M	1 00
Aux	78 00
Dundee S, Tay sq	43 22
Geo. Brebner Sar.	5 00
High Bluff	16 40
Prospect	46 15
Marmora	5 00
Owen Sd, y p h m s	27 00
John Henderson	1 50
Mont St John's	5 00
Fenelon Falls	20 00
Sydenham St Pl's	31 00
Wroxeter	3 57
N. Brant ss.	5 00
Winthrop	4 00
McKillop	9 00
Kinburn	1 65
Mora	2 00
Morewood	27 50
Proof Line	25 00
Verschoyle	3 00
Sunnidale	3 00
Farrington ch.	79 00
do ss.	200 00
Port Perry	31 65
do s.s.	5 82

Lon, St And ss.	10 50
Mont Chal ce.	42 00
Lachute Ist.	1 50
Humesville y ps.	7 25
Pt Edward ce.	2 35
do jee	2 65
Cramarty ce.	10 00
Utica	5 75
Galt Knox ss.	100 00
Avonbank	8 00
Motherwell	12 00
S Miller, Wales	25 00
Matawatchan	1 00
Mont Knox ce.	12 00
do Victoria ce.	10 00
Holstein	1 66
Fort Qu'Appelle	1 00
Dunblane	3 00
Ready ss.	6 50
Abernethy	1 00
Oxboro	25 00
Friend, Dundas	50 00
Friend, Man.	10 00
Orr	7 00

\$2,665 49

**FOREIGN MISSION  
FUND.**

Reported	.....\$15,129 51
Seaforth Ist.	39 00
Dorchester	10 10
Pt Hope Mill St.	12 00
Mimico	5 00
Vaughan, St And	10 00
Summerstown	14 00
South Kinloss	10 00
W T M S.	197 14
Goderich Union	11 00
do ss	36 28
Stanley ss.	9 21
Leeburn	11 64
Blackheath	14 00
Dr McClure, Hon.	66 67
Jan Penman Par.	250 00
Grand Forks	5 00
Roden, ss.	3 00
James Lawes, Lach.	25 00
Clinton Willis ss	10 00
St Louis de Gonzal	75 00
Annan ss.	16 00
Deseronto	43 80
Emmotville ss.	3 00
Wm Brown, Cal	125 00
Centerville	39 00
Macleod	2 40
Elmvalle	15 00
Eva Cameron, Ren	20 00
W Gwillimby Ist.	11 77
Onondaga	2 00
Eramosa Ist.	5 00
Centerville	7 00
Teeswater ce.	15 00
Geo Brebner, Sar.	7 00
J J Setter, H Bl.	5 82
Westneth	5 82
Luneburg & Pl Val	50 00
Marmora	5 00
Goderich Knox	77 00
John Henderson	1 50
Prescott ce.	7 00
Mont St John's	5 00
Fenelon Falls	20 00
Wroxeter	51 52
Mkham, St Jhn ce.	7 50
Winthrop	4 00
McKillop	10 00
Kinburn	85 00
Westwood ce.	1 45
Mosa	2 00
S Plympton	16 00
Eng Settlement	5 00
Morewood	27 50
Glengarry Pres	225 00
Uxbridge ce.	5 00
Sunnidale	3 00
Farrington ch.	58 50
Beachburg	68 00
Plum Creek	5 00
Ventnor ce.	5 50
Sapperton ce.	5 00
Craigvale etc.	10 00
Victoria St Col ss.	8 00
Mont Calvin jee.	5 00
Mr & Mrs C Bale	10 00
Wroxeter	3 95
Lon, St And ss.	50 00

\$19,422 11

**WIDOWS' AND OR-  
PHANS' FUND.****Collections.**

Reported	.....\$812 81
Blackheath	2 00
Londsboro	5 00
Tor St James sq.	59 86
Grand Forks	2 50
Oneida	6 11
Deseronto	3 00
Ham St Paul's	20 38
Elmvalle	3 00
W Gwillimby Ist.	4 44
Eramosa Ist	4 00
Wroxeter	2 00
McKillop	3 50
Mosa	8 72
Morewood	6 00
Gamebridge	9 15
Exeter	4 00
Port Perry	9 52
Graigvale, etc.	10 00



Bayfield road.....	4 00	Bristol.....	6 10	A Leslie.....	3 73	Dr McClure, Hon.66	66	Harwood Betdss.....	5 00
Quebec Chal.....	35 00	Turin.....	4 60	A M Hamilton.....	4 00	Nassagaweya.....	15 00	Renfrew, St An ss.,25	00
Bear Creek.....	4 20	Onelda.....	2 00	W M Kay.....	3 75	Drummond Hill.....	20 00	Thamesford ss.....	25 00
Garden Hill.....	2 00	Ham St Paul's.....	40 50			Carlisle.....	5 50	Madoc, St Col ss.,13	00
Lachute Ist.....	25	W Gwillimby Ist.....	1 97		\$1,544.01	St Louis de Gonz.....	25	Mayfield.....	10 00
Mrkhm, St John.....	2 00	Eramosa Ist.....	5 00			Aveumore.....	6 00	Motherwell ss.....	39 00
Bryanston.....	2 00	Marmora.....	3 00	ASSEMBLY FUND.....		Win Brown,Caled.50	00	Mt Forest ss.....	25 00
Avonton.....	4 40	John Henderson.....	1 00			Centreville.....	12 00	Motherwell.....	7 00
Carlingford.....	2 00	Winthrop.....	6 00	Reported.....	690 72	Elmvale.....	6 50	Avonbank.....	11 00
Edmonton.....	5 00	McKellop.....	3 00	Owen Sd, Knox.....	10 00	Eramosa Ist.....	4 00	Johnson & Day ce.....	4 50
Dunblane.....	1 00	Morewood.....	7 00	Shanks.....	1 40	Marmora.....	3 60	Mrs Brebner Sar.....	5 00
Abernethy.....	1 00	Exeter.....	4 00	King, St And.....	7 00	Hillsburg.....	13 72	Grafton ss.....	5 00
E Seneca.....	2 00	Craigvale, etc.....	9 00	Per Dr Morrison.....	15 18	Wroxeter.....	4 67	Mis Cairns, Sawy.25	00
Welland.....	8 75	Bear Creek.....	4 20	Motherwell.....	6 00	Elmsley.....	4 59	Barton ss & ce.....	12 00
Hullett.....	7 00	Garden Hil.....	2 00	Avonbank.....	6 00	Winthrop.....	4 50	Lucknow ss.....	12 50
Gorrie.....	3 35	Hensall.....	32 00	Burford.....	2 00	McKellop.....	4 00	Harrowsmith ss.....	5 00
Brotherstone.....	1 00	Mrkhm, St Johns.....	4 00	Londesboro.....	3 00	Kinburn.....	1 11	New Wmlster St	
Unionville.....	2 40	Bryanton.....	2 00	Grand Forks.....	2 00	Morewood.....	15 00	And ss.....	12 50
Ailsa Craig.....	10 39	Avonton.....	5 09	Sunny Bra, St Pa.....	3 00	Mont St Gabriel.....	10 00	Galt Knox ss.....	100 00
Peterboro St Pa.....	65 00	Carlingford.....	1 20	McGregor.....	7 75	Chas. Shibley.....	10 00	Beverly.....	2 00
Moore Burns.....	6 45	Ft Qu'Appelle.....	2 00	McIntosh.....	3 00	Pres Ch Ireland.486	11	Fergus Mel ss.....	50 00
Proof Lia.....	2 00	Abernethy.....	1 00	Illis Green.....	1 27	Fort Coulouge ss.....	3 00	W Lang, Howick.50	00
Carluke.....	2 20	Queensville, etc.....	4 00	Turin.....	1 93	Douglas ss.....	12 00	Allandale ss.....	2 50
Mrkhm, St And.....	2 00	E Seneca.....	2 00	Deseronto.....	3 00	Osgoode.....	10 00	Chippawa ss.....	6 65
Cedar Grove.....	1 00	Monkton.....	2 50	W Brant.....	4 00	Watson's c ss.....	10 00	Seaforthy m b c l.....	5 00
Chippawa.....	2 00	Ratho.....	2 00	Tara.....	7 25	Galt Knox.....	11 07	Est E Martin,Hem 6	25
Lachine, St And.46	05	Hullett.....	7 00	Underwood.....	4 60	Sunnidale.....	2 00	Carluke ss.....	32 50
Duart.....	5 00	Brotherston.....	1 00	Centre Bruce.....	3 20	Lake Road.....	15 70	Perth Knox ss.....	58 25
Huron ch.....	7 00	Unionville.....	2 00	Port Elgin.....	6 95	Lefroy, Cent, etc.....	6 00	Richibucto, etc.....	1 25
		Ailsa Craig.....	9 21	Dunblane.....	1 80	Garden Hill.....	2 00	N Sydney ss.....	20 80
	\$1,225 85	Peterboro, St Pa.74	00	Ham Pres.....	65 04	Lachute Ist.....	25	Amherst ss.....	50 00

### Ministers' Rates.

Reported. ....	\$1,841 29	Cedar Grove. ....	2 00	Frost Line. ....	3 00	Edmonton. ....	5 00		\$2,426 42
A M McFarlane .	8 00	Chippawa. ....	2 00	Fenelon Falls. ....	3 00	Et Qu' Appelle. ....	2 00		
W H Hanna. ....	8 00	Kingsbury ss. ....	5 00	Wroxeter. ....	3 00	Ready ss. ....	6 50	JEWISH MISSION.	
		Duart. ....	5 00	Elmsley. ....	1 50	Abernethy. ....	1 00		

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J Wadden.....	8 00	Mammoth .....	3 00	Teeswater .....	50 00		
M McNeill .....	8 00	Reported.....\$1,258	99	Lumberland .....	2 65	Ashburn .....	3 00
T L Turnbull .....	10 00	W G Hanna.....	5 00	Lake Road .....	1 50	Katho .....	4 00
D Stewart .....	10 00	G Cumbie .....	3 75	Garden, etc.....	3 00	Appin w m s .....	5 00
Dr James .....	10 00	G Stevens .....	4 00	Gordon Hill .....	2 00	Hullett .....	25 00
W Millican .....	8 00	S Childerose .....	4 00	Lachute Ist .....	1 00	" ss .....	15 50
A Stevenson .....	8 00	T A Nelson .....	4 00	Mrkham St Jhns .....	2 00	Bathurst & Sher .....	9 00
T A Shearer .....	8 00	N Waddell .....	4 00	Bryanston .....	2 00	Mrs Janet Watt .....	2 00
W Donald .....	20 00	T L Turnbull .....	4 00	Abnerethy .....	2 00	Brotherstone .....	2 50
Prof Ballantyne .....	8 00	Dr Proudfoot .....	6 00	Parry Sd co .....	3 00	Brotherstone .....	2 50
Dr Proudfoot .....	16 00	J Sieveright .....	3 75	Valleyfield .....	5 00	Ailsa Craig .....	12 52
J M Munroe .....	10 00	A Stewart .....	5 00	Woodstock .....	3 00	Moore Burns .....	93
T Paton .....	12 50	G Cuthbertson .....	3 50	Hullett .....	3 50	Leith .....	8 50
A Stewart .....	8 00	S W Fisher .....	4 00	Kippen .....	3 51	Markham, Sd .....	8 00
G Cuthbertson .....	8 00	J Gourlay .....	4 50	Brotherstone .....	1 00	do do ss 80 .....	8 00
A J McLeod .....	8 00	A McLean .....	5 00	Unionville .....	2 00	Cedar Grove .....	4 00
Dr Gregg .....	8 00	J Cameron .....	5 00	Moore Burns .....	6 00	Duart .....	10 00
S W Fisher .....	8 00	E W Waits .....	7 00	Markham .....	2 00	Dorchester sta. ....	8 25
T F Thorghrhm .....	8 00	J Burnell .....	4 00	Cedar Grove .....	1 00	Huron .....	10 00
J Gourlay .....	8 00	W M McKibbin .....	5 00	Uxbridge & Scott .....	3 50	Lambton Ls & C 123 .....	00
M McLeod .....	8 00	J M Munro .....	4 00	Huron .....	5 50	Montreal West .....	10 00
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J A R Dickson .....	10 00	H Currie .....	3 30			Red Bank & Whit .....	7 00
W J Tewitt .....	161 16	W Burns .....	7 00		\$954 75	Blue Mountain .....	10 00
J R Munroe .....	16 00	J A Morison .....	17 44			Scotsburn .....	30 00
R M Phalen .....	10 00	J McIlroy .....	3 50	FRENCH EVANGELIZA-		Glenelg & E Riv .....	11 00
G I A Thompson .....	8 00	D Forrest .....	4 00	TION FUND.		Lower Stewiacke .....	21 45
W Burns .....	8 00	J Ballantyne .....	4 00			Hopewell & Mid R .....	7 75
J Abraham .....	8 00	J McInnis .....	5 00	Reported.....\$5,800	55	Stewiacke .....	10 00
N Macphree .....	12 00	J Becket .....	5 00	Hoistern .....	3 65	Saltsprgs Eben .....	13 00
P Straith .....	8 00	A Sutherland .....	3 75	Apple Gravl Hill .....	6 00	Friend, Spry Bay .....	5 00
P Nicol .....	8 00	J Crawford .....	10 30	Sir Wm Dawson .....	10 00	Mid Musquodobb .....	10 00
W T Allan .....	20 00	R Stewart .....	3 75	Mont Laoeix .....	2 50	Truro, St And .....	20 00
Dr Parsons .....	12 00	W Hodnet .....	4 16	Botany, etc .....	7 07	Pugwash St Matt .....	20 00
S Young .....	8 00	I Campbell .....	4 00	Est Rev A Camp .....		Clifton .....	9 00
A M Hamilton .....	8 00	J Abraham .....	5 00	bell .....	100 00	W Riv, St Marys .....	5 00
W M Kay .....	8 00	J McNeil .....	5 00	A J Ross, Nairn .....	10 00	S Richmond .....	3 00

AGED AND INFIRM

*Collections, etc.*

Reported .....	\$748 19	C S Lord .....	4 00	Is'd Sci Ormst'n .....	5 00	Claude .....	4 00	(Glenelg & E River) 35 00	
Pt Hope, Mill St., 3 00	A C Carriere .....	4 00	Dorchester .....	10 00	J C Wick, U.S.A. .....	50 00	N Syd Thanks .....	1 00	
Doon .....	4 66	H McQuarrie .....	8 24	Mimico .....	5 00	Seafarth 1st ss .....	50 00	Ab' Two Friends .....	5 00
Blackbeath .....	1 00	S Young .....	4 06	Doon .....	4 70	Brantford 1st ss .....	22 38	River Charles ss .....	4 00
Nassagaweya .....	14 00	J Little .....	4 00	Blackbeath .....	8 00	J Cockshutt .....		Douglstown & N. 23 98	
Drummond Hill .....	7 00	E G Walker .....	19 08	Londesboro .....	7 00	Brantford .....	500 00	Three Brooks, etc .....	6 76

POINTE AUX  
TREMBLES.

Reported.....	\$937 94	Blue Mountain.....	40 00
Saltfleet Cheynss..	11 00	Moose Riv. Mines.....	27 61
Claude.....	4 00	Digby & Bay View.....	5 69
J C Wick, U S A.....	50 00	Glengel & E River.....	35 00
Seaford 1st ss.....	50 00	N Syd Thanks.....	1 00
Brantford 1st ss.....	22 38	Alb Two Friends.....	5 00
J Cockshutt, Brantford.....	500 00	River Charles ss.....	4 00
		Douglastown & N.....	23 98
		Three Brooks, etc.....	6 76

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Reported.....	\$13,735	45
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A S P .....	3	00
Richibucto.....	2	00
Blue Mountain..	40	00
Moose Riv. Mines.	27	61
Digby & Bay View	5	69
Glenelg & E River	35	03
N Syd Thanks ..	1	00
Alb Two Friends ..	5	00
River Charles ..	4	00
Douglstown & N.	23	98
Three Brooks, etc.	6	76





## THE RIGHT USE OF MONEY.

Every dollar represents so much energy of mind or body, or both, treasured as the light and heat in the coal—not simply in the time spent in the earning of it, but also in the slow development of the power to earn it from helpless infancy to manhood's strength, or of the treasured power of him who bequeathed it to me.

It is mine now for a brief space to use as I see fit. May I not do as I please with my own? May I not spend it in luxury, in food, or drink, or dress, or amusements, or literature, or society fads, or in any one of the thousand things which offer?

Yes, and no. In spending that dollar I spend just so much of my life, of the treasured energy which I hold in trust, and I set it free to go on forever in a right or wrong direction. I can never recall it.

If I spend a dollar in rum, I invest just so much capital in the traffic, and, aside from the influence of the rum upon me, I become a perpetual stockholder in the trade. If I go to a theatre, the tendency of which on the whole, if not always, is evil, beyond and above its influence upon myself and of my example upon others, I put that much stock into the theatre business, and my liability remains unlimited to all eternity, for I cannot sell out my interest in that concern.

So also if I invest my time, my means, and my influence in balls and dances, in social functions of the purely worldly sort, in vain display, in the purchase and reading of vain or unwholesome literature, I put just so much of what has come to me of power into the hands of ungodly or worldly men, to deprave others.

If I divide my time, my strength, and my means between these worldly things and the service of Jesus Christ, by a well-known law, I simply neutralize the good by the evil; nay, even worse, for a little folly destroys much good, as a single particle of permanganate will deeply tinge a glass of water clear as crystal, or as one fly will spoil the pot of fragrant ointment.—*Can. Baptist.*

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If you think it is easy to preach a good sermon try it.

I have not taken up a collection in my church for many years, says a pastor. We make an offering to the Lord's work.

## PLAY THE TEST OF CHARACTER.

"It is not to be inferred that because play is our normal condition it is therefore an experience to be indulged in without discrimination," writes Rev. Charles H. Parkhurst, D.D., in an article on "The Young Man at Play," in the October *Ladies' Home Journal*.

"Because play is the absence of constraint a man in his play will be himself sincerely and unaffectedly. In play there is no affectation. If indulged in without consideration, its character will denote perfectly the character of the player. He will sink or rise in it to his true level.

One may do very good work and commit himself to reputable and magnificent purposes, and yet, in the intervals of enterprise, may fall to an exceedingly low key—be a grand worker but a degraded player. That is because work is subject to constraint, and play (so far forth) is not.

The only way we can exactly determine our own character is by noticing what it is we do when we are doing exactly what we want to do—that is, what we do when we are at play.

There is no criterion of a man's quality so accurate as his amusements, for in them there is the renunciation of disguises. Our real inwardness discloses itself not in what we do, but in what we perfectly enjoy doing.

This test is rather a severe one, and is, perhaps, calculated to make the average man flinch. The strength of a man's mind cannot be estimated by the books he devotes himself to when he is studiously at work, but by those he is absorbed in when he is reading for the pleasure of it."

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It is always expensive to be wrong.

"Be sure your sin will find you out."

"Him that cometh unto me I will in no wise cast out."

Want and sorrow are the wages that folly earns for itself.

The size of a man's bank account has nothing to do with his fitness for heaven.

If you would keep the wrinkles out of your face keep sunshine in your heart.

"Come unto me all ye that labor and are heavy laden and I will give you rest."

It is better to have little talent and a noble purpose than much talent and no purpose.

Nothing pays smaller dividends in spiritual results than making a specialty of discovering the shortcomings of other folks.

When God chooses a path for us and we accept it and walk straight on, in that very path will come recompense and blessing.

"Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls, for my yoke is easy and my burden is light."

Not the least of God's mercies is the apparent decay of the faculties by age as a provision for death. It is the ripening of the apple that it may fall without violence.—*Watson*.

The face receives the record of the passing years. It grows in beauty if the soul shining through the windows be in touch with God, and it is beautiful with a beauty born of strength, of striving, of failure, and of victory.

What sculpture is to a block of marble education is to a human soul. The philosopher, the saint, the hero, the wise, the good, and the great man, very often lie hidden and concealed where a proper education might have brought them to light.

Irresolution is a fatal habit; it is not vicious in itself, but it leads to vice, creeping upon its victims with a fatality the penalty of which many a fine heart has paid at the scaffold. The idler, the spendthrift, the epicurean and the drunkard are among its victims.

He who makes a baseless insinuation against a neighbor's integrity or honor is guilty of an injustice which is atrocious and monstrous in comparison with the petty depredation of the despicable thief who breaks into his granary and surreptitiously carries away his corn.

Anyone can destroy but it is Christ-like to restore. To destroy wantonly, life, character, reputation, happiness, is devilish. To restore to the favor of God and men, to purity and self-respect and hope, one who has fallen into sin, is the very work of God in which his children are invited to be co-laborers with him.

The sainted Baxter's one regret at the close of his life was couched in these words: "I remember no one sin that my conscience doth so much accuse and judge me for, as for doing so little for the saving of men's souls, and for dealing no more fervently and earnestly with them for their conversion."

Our religion must cover all the relationships of life. It is not enough to be a good husband, or a good neighbor, or a good parent, or an honest business man, or even a good churchman. To have a religion that does not cover all relationships is to be one-sided; it is to have a character out of proportion.—*Rev. W. R. Laird*.

The first lesson to be learned in the school of Jesus Christ is the lesson of self-denial. He placed it at the very gateway of his kingdom. "If any man will come after me, let him deny himself, and take up his cross and follow me." These words, if translated literally, would read—if any man wishes to go the way I am going, let him say *no* to himself.—*Dr. Cuyler*.

Christianity is a tree that always produces good fruit. It enters a human heart only to bring blessing and comfort. It enters a home only to bring peace and happiness. It develops the best that is in us, and restrains the worst. It has in every age produced the grandest men. Its influence upon the world to-day is altogether a blessed influence.

The pastor who enters into the feelings and circumstances of his people—being one with them in their sorrows as well as in their joys—will live in their affections, and is all the more likely to have a long and useful pastorate. He may not be so eloquent and able as other ministers in his Presbytery, but he has the heart-power which draws to him those whose welfare he seeks in sweet and lasting bonds.

The soul that knows the sweetness of his presence and his face shining on it will account no place nor condition hard, providing it may be refreshed with that; as the saints have been in caves and dungeons enjoying more of that light in those times when other comforts have been abridged. Then they have had a beam from heaven into their souls in their darkest dungeon worth far more than the light of the sun and all the advantages the world can afford.



MARCH, 1897

# The Record

OF THE

Presbyterian Church in Canada



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"When I am a big man I'm going to be a preacher," said Carl, one day. "Oh, ho ! You'll never know enough to preach," laughed his brother. "Well, if I can't preach, then I'll be a good man, and show what God likes us to be," Carl answered. "And you need not wait to be a man for that," added his mother. "Even little girls and boys can do that ; and it is after all the best kind of preaching."—Sel.



## THE TRUE IDEAL OF LIFE.

A vicious element that pervades much of the advice and exhortation given to the young is that the standard of success set before them, at which they are urged to aim, is so largely outward and material, appealing to what is merely worldly and selfish in them. From platform and pulpit, in day school and Sabbath School, the young are told of the success to which they may attain, and are pointed, for their encouragement and example, to men who have "risen" in life from porters to preachers, from boot blacks to barristers, from lumbermen to lawyers, from rail splitters to rulers, from errand boys to merchant princes.

Now if a boy has a desire for larger duties and greater responsibilities than those of his present lot in life, and capacity to do and bear them, by all means let him take hold of them if the way be open. It is but the acceptance from Providence of a larger trust. But the wrong to the young consists in setting before them the false idea that such men are more truly successful and more worthy to be imitated than others who have remained in a narrower sphere. Life may be a notable one among men and yet be an utter failure so far as success in all that makes up true manhood is concerned.

The truly successful life is that which has so lived, and used its opportunities, that at its close it has the most of what it can take with it to another life. A man at life's end finds, as a result of life, two things, what he has and what he is. What he has, is largely the result of what he has done for himself. What he is, is the result of his loving, unselfish doing for others. What he has he leaves behind. What he is goes with him. The successful life is that which results in large store of the latter, while the life which results only in wealth or position or influence among men is an utter failure.

James and John were looking for that kind of success when they sought

the highest offices from Christ. But He told them that greatness in His Kingdom was not after this fashion, but that he who made himself lowliest and humblest in spirit and tried to do the most good to the most people that he could, to be servant of all, was really the greatest, because the largest in heart, the most like Christ.

Our young people should be taught that the true ideal of a successful life is not in getting away from so-called lowly position and work, but in filling one's place faithfully in that position. They should be taught that the boy who stays at home in what may seem humble life, and in loving helpfulness makes comfortable a parent's closing years, is living a more truly successful life, developing a grander character, than his brother who with merely ambition to shine, goes out and becomes prominent in the world of wealth or power. They should be taught that the boy who learns a trade and works at it all his life, and by his example and public spirit helps to make of his neighbors good citizens, with a true ideal of their duties in civil and political life, is as worthy a model for them to follow as the boy who goes to college, wins honors, is sent to parliament, and makes laws for the land. They should be taught that the country boy who settles on a small farm and by his life and work as a church member, S.S. teacher, or elder, helps to keep up the little church in the neighborhood, as a centre of religious life, may be as true a success, as worthy an example, as his brother who enters the ministry and sways multitudes from the pulpit of some metropolitan church.

The evil results of false teaching along this line are hard to estimate. Few, at best, can follow the examples so constantly set before the young as patterns of success,—for the prominent places are few and the obscure places many;—and the tendency is to lead them to regard all else as comparative failure and to create a discontent which injures their own characters and unfits them for real usefulness in life.

## JOHN KNOX AND THE MISSIONARY CAUSE.

BY REV. DR. PATTERSON, NEW GLASGOW, {N.S.

In the February Number of the RECORD several aspects of the life and work of Knox are presented. There is one other point of view in which I should like to bring him under the notice of your readers, and that is his regard to the salvation of the world, or what is now called the Missionary undertaking. The Reformers had work enough to do in delivering their respective nations from Romish error and Anti-Christian tyranny. But their hearts went forth in pity and desire for the salvation of those in heathen darkness. In this spirit John Knox fully shared. In evidence of this I would refer to his recorded prayers. Thus in a form of prayer "to be used in private houses every morninge and evenynge" occurs the following:—

"And because thou haste commanded us to pray one for another, we do not onely make requeste, O Lord, for ourselves and theym that thou haste already called to the trew understandinge of thy heavenly wyll, but for all people and nations of the world, who as they knowe by thy wonderfull workes that thou arte God over all, so they may be instructed by thy Holy Spirite to believe in thee their onely Saviour and Redemer. But for as moche as they cannot beleve except they heare, nor cannot hear but by preaching, and none can preache except they be sent; therefore, O Lord, raise up faithfull distributors of thy mysteries, who setting aparte all worldly respectes, may bothe in their lyfe and doctrine onely seke thy glorie."

But the Missionary spirit is seen more remarkably in the Confession of Faith, prepared by him in 1560, which was the standard of the Church of Scotland, till the adoption of the Westminster. In the front of it is the motto:—

"AND THIS GLAID TYDINGIS OF THE KYNGDOME SALL BE PRECHEIT THROUCH THE HAILL WORLD, FOR A WITNES UNTO ALL NATIONIS, AND THEN SALL THE END CUM."

And at the close he utters a fervent prayer which culminates in these words, "AND LETT ALL NATIONIS ATTEANE\* TO THY TREW KNOWLEDGE."\*

Upon this striking and instructive circumstance the late Dr. Andrew Somerville, Foreign Mission Secretary of the U. P. Church of Scotland, has the following remarks:—

"The Reformer just touched the missionary principle, and stopped. His heart, glowing under the influence of the expansive doctrines of free grace which the Confession had detailed, and which delineate that knowledge of God which gives eternal life, breathed the wish, 'And let all nations attain to thy true knowledge;' and he ceased to write, feeling, like David, that his prayers were ended.

"There is something deeply touching as well as nobly beautiful in this fact. The large mind of the Scottish Reformer, panting for the spiritual welfare of his country, becomes so filled with admiration of the precious and life-giving truths which he had enumerated, and which form the gracious scheme of salvation which is needed by all men, that, looking abroad over the perishing world, he cries out, 'And let all nations attain thy true knowledge.' Never did John Knox rise so high, or exhibit so distinctly the world-wide benevolence of the Gospel, as he did at that moment, for then he appeared as the true servant of him 'in whom all the families of the earth are to be blessed.'

"The entire history of modern missions is just the expansion and the application of that closing prayer of the Scottish Reformer. The missionary, therefore, is the genuine successor of Knox. He takes up the work where he left it, and goes forth to accomplish in deed what Knox uttered in wish, 'That all nations may attain to the true knowledge of God.'

"And as this was the last sentence of the Confession,—the crowning wish of the Reformer,—so will the Reformation receive its due and complete development, when, through the agency of the missionary enterprise, all nations shall have attained the true knowledge of God, and are brought to rejoice in him who is God's 'salvation to the ends of the earth.'"

\* Later printed copies have "cleave" instead of "attain," but the MSS. copies have the latter, and it is so printed in Laing's edition of the Reformer's works. The alteration shows that some of those who came after Knox had not his broad views.—G. P.



## Our Home Work.

Growth in our Home work, East and West, is steady and sure. The truest patriotism is to aim at leaving our country a better country than we found it. And the best way of doing this is to leaven it with the Gospel. The two following items from many that might be given are illustrations of that progress.

Emerson and Deloraine, Manitoba, have both opened new churches, the latter 17 Jan., the former a week later, and a new congregation is to be organized in the western part of the city of Winnipeg. Forty odd degrees below zero at Emerson on opening day could not daunt the worshippers nor cool their zeal, and the growth in many a new congregation on the prairies and among the mountains tells of a zeal and courage befitting a first love.

The opening of a new church in Chipman congregation, N.B., calls attention to the fact that there is splendid Home Mission work and growth in the older Provinces as well as in the new North-West. The pastor, Rev. D. McD. Clarke, has in winter 6 regular preaching stations, and in summer, with the assistance of a catechist, 14 stations. During his six years pastorate, a church, a hall, and a manse, have been built. The congregation then receiving \$200 annually from the Augmentation Fund has become self-sustaining, and supports the catechist in summer as well; families have increased from 60 to 110, and members from 145 to 252; and contributions to the Schemes of the Church have nearly trebled. We give this instance as a sample of what many earnest, faithful men are doing, and of the good accomplished East and West by the Home Mission and Augmentation Funds, those nursing funds of our Church.

## CHURCH NOTICES.

### CALLS.

From New St. Andrews, New Glasgow, N.S., to Mr. Wm. McC. Thompson.

From St. Andrews, Toronto, to Mr. J. McCaughan, of Belfast, Ireland. Accepted.

From St. John's Church, Brockville, to Dr. Abraham, Burlington, U.S.A.

From Watford, Ont., to Mr. Robert Haddow.

From Newmarket, Ont., to Mr. A. McNab of Meaford, Ont. Accepted.

### INDUCTIONS.

Mr. E. A. Currie, into, Delhi and Windham Centre, 22 Dec.

Mr. W. L. Atkinson, ordained and inducted at Innisfail, Edmondton Presbytery, 1 Dec.

Mr. D. A. Hamilton, into, Havelock, Peter-

boro Presbytery, 3 Feb. No vacancy now in the Presbytery.

### RESIGNATIONS.

Mr. A. D. Gunn, of Upper Stewiacke, N.S., from ill health.

Mr. Jacob Layton, of Elmsdale and Nine Mile River, Hx. Pres.

Mr. H. B. Mackay, of St. Matthews, Wallace N.S.

Mr. W. A. Mason, of Georgetown, P.E.I.

Mr. T. Corbett, of S. Richmond, N.B.

Mr. J. M. Crombie, of Cote des Neiges and Norwood, Montreal Presbytery.

Mr. A. McVicar, of Kamloops.

### PRESBYTERY MEETINGS.

Algoma, Thessalon, 16 Mar., 7.30 p.m.

Barrie, Barrie, 9 Mar., 10.30 a.m.

Brandon, Brandon, 2 Mar.

Brockville, Cardinal, 22 Feb., 2 p.m.

Bruce, Paisley, 9 March, 1.30 p.m.

Calgary.

Chatham, Chat., St. And., 9 Mar., 10 a.m.

Edmonton, Ed., 2 Mar., 10 a.m.

Glenboro', Glen., 8 Mar., 7.30 p.m.

Glengarry, Cornwall, Knox, 9 Mar., 11.30 p.m.

Guelph, Elora, Chal., 16 Mar., 9 a.m.

Halifax, Hx., Chal., 6 April, 10 a.m.

Hamilton, Ham., Knox, 16 Mar., 9.30 a.m.

Huron, Clinton, 9 Mar., 10.30 a.m.

Inverness, Whycomagh, 23 Mar., 11 a.m.

Kamloops, Kam., 3 Mar., 10.30 a.m.

Lanark and Renfrew, Pem., 22 Feb., 8 p.m.

Kingston, King., Chal., 16 Mar., 10 a.m.

Lindsay, Sutherland, 16 Mar., 10.30 a.m.

London, St. Thomas, Knox, 9 Mar., 9 a.m.

Lunenburg and Shelburne.

Maitland, Ripley, 16 Mar., 1 p.m.

Melita, Mel., 1st week Mar.

Minnedosa.

Miramichi, Newcastle, 30 Mar.

Montreal, Mont., Knox, 9 Mar., 10 a.m.

Orangeville, Oran., 9 Mar., 10.30 a.m.

Ottawa.

Owen Sound, O. Sd., Knox, 16 Mar.

Paris, Brantford, Zion, 9 Mar., 11 a.m.

Portage la Prairie, Neepawa, 2 Mar., 4 p.m.

Peterboro, Port Hope, 9 Mar., 2 p.m.

Pictou.

P.E.I., Charltn., St. Jas., 23 Mar., 11 a.m.

Quebec, Mor. Coll., 9 Mar., 4 p.m.

Regina, Moose Jaw, 3 Mar.

Rock Lake.

Sarnia, Sar., St. And., 9 Mar.

Saugeen Palmerston., 9 Mar., 10 a.m.

St. John.

Stratford, Strat., Knox, 9 Mar., 10.30 a.m.

Superior, Sup., 9 Mar., 10 a.m.

Sydney.

Toronto, Tor., St. And., 1 Tu. ev. mo.

Truro, Truro, Pres. Hall, 9 Mar., 10 a.m.

Victoria.

Wallace, Oxford, May.

Westminster.

Win., Man., Coll., 2 Tu. Mar and of ev. alt. mo

Whitby, Whitby, 20 April.

**MISTAWASSIS INDIAN RESERVE.**

LETTER FROM REV. W. S. MOORE.

Mistawassiss, 18 Jan., 1897.

To Rev. Prof. Baird :—

There are three days which will stand out prominently in our work as worthy of note.

The first and a very important day on Mistawassiss is New Year's day. The proceedings of this important day so far as your missionary was concerned were begun by running up the flag at ten a.m. By eleven o'clock the church was full. Our meeting was opened by prayer and a Cree hymn. Then a lengthy programme was commenced, the first item being an examination of the children of the Mistawassiss Sabbath Schools in fifty golden texts given out during the year and the last half of the Shorter Catechism.

I may here say that I was told that the first item on the programme was already over before my arrival, viz, a few young ladies making the most of the day's privileges. The Indians call New Year's day Oochaemekesikaw (kissing day), much to the confusion of some young bashfuls and the high delectation of those who have seen many New Year's days. The examination was followed by a substantial luncheon, consisting of sandwiches, buns and slices of cake; 200 each sufficed, together with two boilers full of tea.

These things being comfortably disposed of, the Nebo Sunday School followed. This school is 24 strong and came down with oft expressed purpose of carrying home a little silver plated clock, the object of competition. The result was shortly afterwards announced, the result being that a boy of five summers carried off the prize by a perfect repetition of the golden texts and nearly as good on the Catechism. A girl of six years came second, then two boys from Nebo, aged respectively eight and ten years, and who have only been at school six months in their life, came in third and fourth; two girls from Mistawassiss aged ten and eleven and who have been at school almost constantly coming in fifth and sixth.

Another most important item in the day's proceedings is worthy of mention, viz, the distribution of gifts from a well laden tree. The gifts were generously provided by the Presbyterian Auxiliary of the W. F. M. Society. Everyone present got something of their own choice in the following way. Tickets numbered from one to two hundred were placed in a bag, which was passed around, each person taking one. Each one came up in rotation and got the choice of any one article on the tree. A Mr. McKenzie who runs the grist mill on the Reserve having secured ticket No. 1 came first. (Trust a Scotchman for getting there in time.)

Another very important day, as you no doubt are aware, is treaty day; but what rendered the past one more important still

than any of the others was the election of a chief in the room of the late Mistawassiss. There were two candidates for the position. The successful one, and for whom I had the honor to act as scrutineer at the polls, being William Badger, a son-in-law to the late chief. That the new chief is worthy of the position may be seen from the fact that he is ahead of all others on the Reserve in education, as well as of good moral character and capable of preaching effectively in either English or Cree.

Doomsday; the most important of the three and the one most anxiously looked for by all laborers in the Indian mission fields, may be thus appropriately named, seeing that it is still far in the future and might be defined as the day on which the Indian pupils educated under the present school system are to become self-supporting men and women.

To some Canadians this day seems to be not very far away at all, as would appear from their writings in the various papers and magazines, one of these proposing as the only remaining thing to be done to reach this most desirable object, the planting out amongst white people the pupils as they leave the various Industrial Schools after finishing their education.

This undoubtedly would accomplish the object aimed at were it not that Indians like their pale-faced relatives are social animals; and if in the case of the one it takes either large salaries or the love of God to keep white settlers living amongst Indians and away from their kindred, and they desire at all times when duty permits to leave their position for a time, how much more likely are Indians, whose attachment to their kindred is strong as death, to return to their people on the Reserves, though they had to face the "Connaught Rangers"? This idea of Colonies or a Colony system is evidently coming to the front in the different denominations who are interested in the education of the Indians; the Roman Catholics, as often before, taking the lead by the establishment of a Colony in Northern Alberta surrounded with legal barriers as impassable to Protestant missionaries as Thibet itself.

A third writer caps the climax by suggesting that the colony be planted within a radius of ten miles of the several schools. But it is difficult to imagine why the simpler, cheaper, and more-likely-to-be-successful device did not strike his mind, viz., removing the school to the centre of the Reserve. By doing so he would have the pupils (at least four-fifths of them) where they will assuredly be and where only they can earn a scant but certain livelihood, and thus avoid the probable result of the colony system, viz., recurring cycle of Reserve, school, scrip or colony, failure, famine, fight or rebellion, rations, reserve, and so on till doomsday, I think. What do you think?



## Our Foreign Missions.

Once a year, as in this issue, *Trinidad* fills a large place in the *RECORD* with a story of the year's work, and fills it worthily and well. More might well be given, but space or the lack of it forbids. This year *THE RECORD*, through the kindness of some friends, gives pictures of the missionaries. A goodly group they are.

In this connection *THE RECORD* has a favor to ask. It would like to have cuts of all our missionaries, men and women, to introduce them to our readers, and if friends will kindly forward good photographs for that purpose, they will be safely returned within a few days. In addition to these, photos of scenes, groups, buildings, etc., in the mission fields, will be thankfully received for the same purpose and returned to their owners, if desired. Please put your name and address on the back of them.

### FOREIGN MISSION FUND W. D. WEEK OF SELF-DENIAL.

Toronto, 25th Feb. 1897.

To the Members of Session :

Dear Brethren :

The indebtedness of the Foreign Mission Committee (W. D.) at this date is \$45,642.00. Adding to this the salaries due Missionaries, and other charges, (\$24,000), to the 30th April, it will be seen that \$69,500 must be got during the months of March and April, to enable the Committee to end the Church year free from debt. Last year in these two months, the sum of \$39,000 was got. This included the contributions from the W. F. M. S. Assuming that the same amount will be got in March and April this year, the Fund will be in debt \$30,500 on the 30th April.

To meet this indebtedness, the Committee affectionately, but most earnestly, appeal to all the congregations of the Church for special contributions. This amount cannot be got without a very general effort throughout the Church.

Sabbath, the 21st March, is the day appointed by the General Assembly for the annual collection upon behalf of Foreign Missions. After careful consideration, the Committee have decided to appeal to all the congregations of the Church, to set apart the week beginning with Sabbath, 14th March, as a week of special prayer and special effort, on behalf of the Foreign Missions of the Church. They urgently request every Session, through its minister, to bring the matter before the congregation on the 14th March, and to hold special meetings during the week for prayer, and for emphasising the urgent need of the Fund at the present juncture.

The Committee think it proper to state that the present emergency does not arise because of diminished contributions on the part of the Church, for these are fully equal

to what they were at the corresponding period last year. The indebtedness arises, partly because of diminution in the amount received from legacies, and especially because of the expansion of the work in the past eighteen months. The Committee were most unwilling to decline offers of service from several men and women, who felt called to the work. They were also unwilling not to avail themselves of openings in several of the fields, for the expansion of the work.

They may have gone too far, yet they cannot believe but that the Church will come to their help, and provide them with the funds necessary, so that their engagements with the Missionaries may be implemented this year, and the work curtailed as little as possible in the year to come. Surely it is more creditable to the Church, and more in accordance with the mind of the Master, that we enter into the new doors that are being opened in the Providence of God, in connection with the fields in which our work is carried on.

Believing that you share our views in this matter, we confidently ask your cordial and prayerful co-operation in this special effort. We feel assured that if the people connected with our Church are made acquainted with the situation and kindly appealed to by pastors, the response will not be disappointing.

In view of the large amount required to be raised before the 30th April, we take the liberty of suggesting that instead of resting satisfied with a special Sabbath collection, a personal canvass be made of all the members in your congregation. Should this be inexpedient in any congregation, we are prepared to furnish special envelopes, in such numbers as may be required, for distribution, prior to the 21st March, so that they may be returned on that day in the collection plate.

We also take the liberty of suggesting that the Session should bring the urgent needs of the Fund before their Sabbath Schools, Bible Classes and Christian Endeavour Societies, with a view to their hearty co-operation.

We further request that the Sessions see that the amount raised is forwarded, if possible, before the end of March., to the Rev. Dr. Warden, Toronto, Treasurer of the Church. Dr. Warden is to publish a detailed statement of all contributions received for the various Schemes of the Church, during the ecclesiastical year, from Congregations, Sabbath Schools, etc., arranged under their respective Presbyteries. The contributions received as the result of this special effort for the Foreign Mission Fund, will be included in this statement.

Again commending this effort to your earnest and prayerful consideration.

We remain, yours faithfully,

HAMILTON CASSELS, Convener.  
R. P. MACKAY, Secretary.

## INDIAN FAMINE FUND.

A circular was recently issued by the Foreign Mission Committee of the Western Section of the Church, appealing for contributions on behalf of sufferers because of the famine in India. Homes have been established in connection with the Missions of our Church in Central India, where children who have been abandoned by their parents are received, cared for, and fed.

The money contributed is applied in this way.

In addition to this, part of the money contributed has been forwarded to be used at the discretion of the Missionaries in relieving other sufferers from famine.

The Rev. Dr. Warden, treasurer of the Church has already received a considerable number of contributions from congregations and friends throughout the Church including the handsome sum of \$1,400 from St. Andrew's Church, London, Ont.

It is believed that aid given in this form will be judiciously distributed and at the same time the interests of our Mission greatly furthered.

All desirous of helping in this good work are invited to forward their contributions to Rev. Robert H. Warden, D.D., Confederation Life Building, Toronto.

## ITEMS FROM HONAN.

### INTERESTING EXTRACTS FROM "HSIN PAO."

Dr. McClure was summoned to attend a case of wounding with intent to kill, in the main street of Chu Wang. On arrival he found the man lying helpless, and bleeding freely from two deep wounds made across both legs by a large meat chopper, while the man was sleeping. The bleeding was stopped as soon as possible, and the patient, accompanied by the usual rabble, was carried into the Dispensary. The wounds were dressed and the man is in the Hospital, doing well.

A young man among the patients who came from Wei Whang city, was examined and recorded as an applicant for baptism.

The work among the women is quite encouraging.

A few days ago, a little boy four years old, son of Mr. Yang, one of our converts and helpers in Mou Liang, died quite suddenly. Although there is not much ground for supposing that his enemies had anything to do with the death of the boy, they still continue in bitter opposition to him and his family. Report says that 16 villages are banded together to oppose him and any others who accept Christianity. They recently applied to the magistrate in Chang

te Fu to have Mr. Yang punished but he replied neither he nor they had any business to interfere.

Several of the patients at the Chu Wang dispensary are shewing a decided interest in the Gospel.

A species of "boycott" is being exercised against workmen employed by the missionaries, at Hsin Chen, making some difficulty in effecting repairs at present.

Last Sabbath's service, 13 Sep., had more than the ordinary number of interruptions at Chang-te-Fu.

The preacher had scarcely announced his text when before the open door appeared a fried cake pedlar, evidently desirous during a lull in business of hearing what was being said.

He was promptly asked to go elsewhere to conduct his business where he would not disturb the meeting. He coolly replied "That's all right mister you won't disturb me in the least you talk away and I'll stay outside here."

For a while all was well till another stranger appeared who evidently had not breakfasted to his satisfaction, for he at once proceeded to purchase, and called aloud to a friend within the chapel to join him in eating fried cakes. This settled the business, for cakes and their owner were at once ordered off the premises.

The sermon is again under way when an ominous scratching and the smell of sulphur from one of the back corners gives warning of an intended smoke. That too is nipped in the bud—the intention—and again the sermon proceeds.

A little later another man comes in who recently lost his mother by death and so at once he proceeds to prostrate himself before the preacher.

Smaller interruptions fill in the time till the service is over.

Yesterday several of the mission friends attended a funeral at Li Kwan Fun. A Christian service was held, and a good impression was evidently made. All but one in that village who strayed over to the Catholic fold have returned.

Oct. 23.—Dr. McClure who has been confined to his room for about a week is going about again.

A barrow-man who was engaged during the week in hauling building sand for us from the river on finding that no sand could be received on the Sabbath resolved to make the best of a bad job, and so hauled sand all day long to a spot near by from whence he could quickly wheel it over on Monday. Monday came but it was blue Monday, for during the night some enemy had dumped the whole of the results of his Sabbath labor into the creek.



## THE BEST WAY TO HELP INDIA'S FAMINE.

BY REV. J. BUCHANAN, M.D.

Dear Mr. Scott :—

Christian nations are beginning to recognize the necessity of doing something for the starving millions of India, and the great question is, how can the offerings be best used to accomplish the purpose the donors have in view. There are many plans adopted any of which are to be preferred to the do-nothing attitude of the heathen.

1. There is the "*Free distribution*" plan, either of money or of food, through official channels. This method, the worst of all, but infinitely better than none, is generally adopted by Christian States outside of India. The difficulties of this system are : (1.) The tendency to pauperize the people ; (2.) The probability that, with all the minor offices of the Indian Government filled by Hindoos and Mohammedans, a considerable percentage of the offerings will cling to the hands of these heathen officials, and of the remainder only a part find its way to those who are really in need.

2. A second method is that of "*Relief Works*." The British India Government always adopts this plan with the money it votes from its own treasury towards famine relief. Railroads and canals are built. In this way the people are not pauperized and the country is greatly benefited by the work done.

3. Another way is the "*free giving through the missionaries*" on the field. This method is much to be preferred especially by active Christians, to the first mentioned method, because : (1.) The missionaries themselves see that all the money goes where it is needed and intended to go ; (2.) It is an indication to the natives that it is because of Christ's love in the hearts of His people, that this generosity is manifested. The praise is given to Him to whom it belongs. But the defects of this system are also somewhat serious. There is the tendency : (1.) To pauperize the people, and (2.) to lead people to become what are known as "*rice Christians*."

4. "*Relief works through the missionaries*" is the best of all the methods of ministering to the dire needs of famine-stricken India. This eliminates the worst elements of the other systems mentioned and gathers up all that is good in them. To people are not pauperized nor made into rice Christians. But while their necessities are relieved, they are made more manly and noble, by giving, so far as they are able, an equivalent for the temporal benefits received.

In these business relations they come in contact with the righteousness and kindness of the missionary as opposed to the corruption and oppression of the heathen. The people are taught daily the Gospel of

Jesus Christ, and so it is a most important and potent means of reaching the very heart of the people.

I do not refer here to the erection of mission buildings by heathen contractors, as in that way much of the good influence the missionary ought to have is destroyed. My experience teaches, that, I can build considerably cheaper for the mission, and with a great deal better results, both as to quality of work and influence on the people, by taking the place of the contractor myself. We built the hospital at Ujjain, a splendid two story building, 58 ft. x 40 ft. for about \$1,400, in this way, and the work was a great joy and a means of blessing to many.

In the starving Bheel country, in order to start the mission successfully, we require, as sanctioned by the Foreign Mission Committee, a house for the missionaries, an hospital, and two homes for destitute boys and girls.

In addition to the permanent usefulness of these buildings one or two facts, together with what has been stated above, will suffice to show how, in the construction of these necessary buildings, we are contributing most effectually to the relief of the great famine, that will devastate the land for months to come.

Owing to the expensiveness of wood we build almost entirely of brick or stone and hence almost the whole expense of building is found in the labor. The making of bricks, the digging out and dressing of stone, as well as the construction of the buildings themselves, make up in India the very large part of the cost of the structure.

(2) A laboring woman gets about three and a half cents a day, and a man about seven cents a day. So that with ten and a half cents a day, they feed and support their little family. If we were giving them food, without receiving any equivalent, just to keep them alive, we could not give them much less than that.

It will be a cause for joy and thanksgiving to many of your readers to know that a lady has decided to build the Boarding School or Ophanage for boys, costing \$500, in memory of her brother. The building will be called after his name, "*The Byer's Boarding School for Boys*."

Perhaps some one would like to do the same for the girls. The famine will leave many dear little girls and boys homeless, helpless, starving, waifs in the jungle. Or some person who has reason to be grateful for medical treatment may desire to erect a monument of usefulness in the form of a hospital for those destitute Bheels who have been so long neglected afflicted and oppressed.

(Dr. Buchanan gratefully acknowledges additional sums to the \$5,000 Bheel Building Fund, making in all, given and promised, \$1,165.34. The items will be reported in our next issue.—Ed.).

## GOOD CHEER FROM INDIA.

BY REV. NORMAN H. RUSSELL,

Mhow, 31st Dec., 1896.

Dear Mr. Scott :—

Many matters of interest have been transpiring of late in connection with the Lord's work in this part of Central India.

Never have people been so ready to hear the Gospel as now. Our trip through the District has been accompanied by many signs of the Spirit's presence and power. Villages in which formerly we were opposed or had but a scanty hearing turned out in large numbers to hear the message. In the noisiest bazaars and at the busiest times of the day we were always able to gather an attentive audience. We held at times as many as seven meetings a day and still the interest did not flag. At night when we gave our magic lantern talks it was marvellous to see crowds of 300 and 400, in spite of dust and cold, and waiting dinners, sit for an hour and more on the dirty road side listening to our expositions of the parables and other Gospel stories.

Only once did we have any trouble. It was in a new village of about 5,000 people not hitherto visited by us. The head of the police, a bigoted Mohammedan, used his position to try and break up our meeting, because he had been somewhat worsted in the afternoon in an argument on the Divinity of Christ.

He had many sympathizers in the large crowd gathered round the street, and we were strangers, preaching a strange religion, and condemning their idolatry and other sinful practices in no measured terms; but the Lord of Hosts was with us, and though we were only four we did not fear. The railing of the enemy was turned into a means for God's glory, and the cause of Christ triumphed.

In Manpur, where you will remember the Roman Catholics followed us and gave us so much trouble a few years ago, we had a splendid time. The village officials all came out to hear us, and never have we had such large crowds as on this occasion.

The Roman Catholics have left Manpur, though they had been at a large expense in beginning work there. The bungalow which they bought has been razed to the ground and the priest and his followers have taken their leave.

We spent a few days among the Bheels, who received us with as many signs of interest as ever. These people from their very ignorance and simplicity appeal all the more strongly to one. In our beautiful camping ground among the hills surrounded on all sides by the little Bheel villages, my heart went up to God in great thankfulness that at last something is to be done by our Church specially for the poor Bheel, and I cannot but feel that it will be a field rich in fruit.

Speaking of the Bheels I had a long talk with the Agent the other evening, he who

was so kind in offering to help us two years ago. He has lately returned and is warmer than ever in his desire to get us located in the Bheel country.

He says he is glad we did not get in where we wanted to go at first as it would not have been a satisfactory place for beginning work. But he assures us he will have no difficulty in settling us in a much more populous district.

When we think that there are so many places, and that it is just a choice of the centre where we will reach the greatest number of thousands, it makes one's heart burn, that we cannot get men and means enough to enter every opening.

Altogether our district work this year has been the most inspiring and most blessed of any year we have been out. We find a spirit of interest and enquiry abroad everywhere. Surely it is the forerunner of a blessed harvest.

Dr. Smith reached Bombay on the 20th. All were well except the baby, who I am sorry to say has been very ill ever since. They are now settled at Mhow, where, we trust, she may soon be on the way to recovery.

Dr. Smith has been warmly welcomed by the whole mission, and we feel we have in him an able and experienced helper. On Christmas morning, he was received by the Native congregation at Mhow, and presented with an address. He has already entered on his labors and preached for the first time in the "Kirk" on Sabbath last.

As we have had the Christians in from the villages all the week we have held special services, beginning with communion on Sabbath. The meetings have been largely devoted to prayer for more power and a growth in grace, and they have been fraught with much blessing.

The people were much solemnized by the sudden and sad death of one of the brightest of our Christian women, on Sabbath evening. There is a great desire among the Christians for more power, and a higher spiritual life. This morning we held a session of two and a half hours to talk and pray over the enquirers in the different villages.

We have a good many especially among the *dholis* or drum-players, the caste that has given us many of our Christians, and two or three of our workers. I recently baptized one of these men who has been a seeker for two years past. Strange to say he first heard the truth in his own village, on the occasion when we had so much trouble there and were hopeless of having accomplished any good.

The whole of this caste, numbering here some hundreds of people, have been permeated with Gospel truth and are being moved mightily towards Christ.

To-morrow begins a new year; may it be richly blessed to you all at home as we feel sure it will be to us in Central India.



## OUR TRINIDAD MISSION.

GENERAL REPORT FOR 1896.

During the year the work of this Mission was carried forward on the usual lines.

Rev. Wm. L. Macrae and Miss Fisher left on furlough in May. The former returned in December and the latter is expected shortly. In December, Miss Kirkpatrick retired after her full term of service in the San Fernando School and Miss Archibald has returned to take her place.

In October, Rev. J. B. Cropper, who completed his course of study in April, returned from Canada, was received by the Presbytery, went on to Demerara, and took up the work at "Better Hope" East Coast, thus extending the work of this Canadian Mission to that Colony.

On April 3rd, three Senior Students who had completed their course of study were ordained to the work of the Ministry, and appointed, David Ujagarsingh to Oropouche, Paul Bhukhan to St. Joseph, and Andrew Gayadeen to Caroni, where they have labored with success.

The work has extended in many new settlements and centres of population, following up the people, who are flocking out into the country as road and railways prepare the way. In this work our catechists are a most valuable branch of the service.

No change has been made in the Education Ordinance during the year, and the present cumbersome fee-system still continues, to the annoyance of Teachers, Managers, Wardens and Education Officers. Changes of some kind will probably be effected before the end of 1897. We reaffirm our conviction that school fees must be abolished, and a moderate measure of compulsory attendance enforced to get the full benefit of the expenditure on Education.

The death of three teachers within two months greatly weakened the staff in Couva, and nearly all our schools suffered during the year from the prevalence of measles.

Sabbath School work has greatly extended in 1896, and there are prospects of still further advance in the future.

There has been an increase in nearly every item of the following statistics.

We record our sincere thanks to all who have in any way assisted our work during the year.

A. W. THOMPSON, Secretary.

## STATISTICS OF THE MISSION FOR YEAR 1896.

Canadian Missionaries.. . . . .	5
Ordained Natives.. . . . .	4
Catechists.. . . . .	51
Bible Women.. . . . .	9
Baptisms, Adults.. . . . .	199
"    Children.. . . . .	269
"    Total.. . . . .	468
Marriages.. . . . .	66
Canadian Lady Teachers.. . . . .	4
Schools.. . . . .	55
Boys on Roll Quarterly.. . . . .	2731

Girls on Roll Quarterly.. . . . .	1130
Total " " "	3861
Average daily Attendance.. . . . .	2316
Total Enrolled for year.. . . . .	5417
Communicants, Dec. 31st, 1895.. . . .	540
" Added in 1896.. . . . .	80
" Died " " " " " "	11
" Removed " " " " " "	2
" Suspended " " " " " "	2
In good Standing, Dec. 31st, 1896.. . .	600
Sunday Schools.. . . . .	64
" " On Roll.. . . . .	2753
" " Daily Average.. . . . .	1728
Contributed by Proprietors . . . . .	£ 465
" Native Church.. £730.11s.5d.	
Average Contribution per Commu- nicant . . . . .	£ 1.4.4d.
	= \$5.84 sp.
	or \$5.92 Dom. Cy

REV. JOHN MORTON, D.D.

*Missionary in Tunapuna District.*

TWENTY-NINTH ANNUAL REPORT.

Another year has passed without a day's illness. Three weeks in February were spent in St. Lucia, overlooking the work there, and the rest of the year was devoted to Trinidad. The following are the statistics of Tunapuna District for the year.

Canadian Missionary	1
Ordained Natives	2
Catechists	9
Bible Women	3
Baptisms, Adults	61
" Children	101
" Total	162
Marriages	19
Canadian Lady Teachers	1
Schools	13
Boys on Roll	731
Girls "	321
Total " Quarterly	1052
Average Daily Attendance	708
Total enrolled for year	1522
Communicants, Dec. 31st, 1895	92
" Added in 1896	18
" Died "	2
" Removed "	2
" Suspended "	0
In good standing, Dec. 31st, 1896	106
Sunday Schools	8
Number on Roll	290
Daily Average	233
Contributed by Proprietors	£ 110
" by Native Church	£141.13s.4d.
Average per Communicant	£1.6s.9d.
Contributed by Grey Friar's Church Port of Spain, Ladies' Missionary Aid Society and Sabbath Schools.	£25.0s.0d.

All the proposals of last report have been carried out, as follows :—

Paul Bhukhan and Andrew Gayadeen, senior catechists, who had passed through the Training College were ordained at Tuna-

puna on the 3rd of April, and appointed, the former to St. Joseph and the latter to Caroni. These are mission districts not congregations.

Ishmael Jageshwar was appointed catechist at Sangre Grande, John Lutchmansing to St. Juan, and John Talaram in Port of Spain. His wife Deborah, one of the Home girls, was also appointed Bible woman in Port of Spain.

Henry Gajhadhar of St. Lucia, who was here for special training in the College, had charge of Chaguanas in place of John Lutchmansing.



Rev. John Morton, D.D.

Among the teachers there have been no changes during the year. Measles and Influenza considerably reduced the attendance at several of our schools and carried off a number of children; but the epidemic seems to be dying out.

Rev. Paul Bhukhan suffered much from repeated attacks of fever and from a general lack of strength. This interfered not a little with his work. A vacation of three weeks in Grenada seems to have done little good and he is still far from strong though improving. Rev. A. Gayadeen has on the contrary enjoyed excellent health and his district has felt the influence of his well-directed vigor.

To name each of the teachers and catechists, and give even a brief estimate of his work would unduly lengthen this Report. Let it suffice that generally their conduct and diligence have been commendable, while some have excelled.

Miss Blackadder, however, must be specially noticed. She has now completed 20 years in Trinidad, a long term of school service in such a climate. In the lack of room for her school children and the lack of funds to enlarge the building, she has been exerting herself among friends to raise means, and has the near prospect of getting her new room without drawing on the ordinary funds. Her report shows that she has given our Mission another year of good work.

The test of the secular work for the year is the Government Annual examination for results. Out of eleven schools assisted by Government, six were graded very good, three good and two fair.

The Religious instruction of the young falls upon both teachers and catechists, and is the point upon which particular attention must be concentrated, because many children can be reached in the Day-school who cannot be got into the Sunday-school.

In the Tunapuna school the senior classes were taken into Mrs. Morton's daily Bible class for the Home girls with results so excellent that we are stimulated to devise an extension of similar measures for other schools in 1897.

The Girls' Home was re-opened at the end of January and closed Dec. 19th. Eight girls took the full course or nearly so. Two were from Princetown, two from Couva, and four from different parts of the Tunapuna District. Six of them had passed the 3rd or 4th standard in our day-schools. This made the work of the Home more satisfactory than in previous years.

They were taught in their own language, Scripture knowledge, with training in the art of teaching others; off-hand translation of Hindi and English; singing, arithmetic and a simple English history; besides all the arts necessary to their house-keeping.

The conduct of the girls was excellent, and it was with much regret our people saw them leave the Home. The four belonging to this district will shortly be employed in school work and thus turn to account what they have been taught. The others have returned to their respective districts.

Most of the girls formerly trained were married from the Home. The four who remained unmarried when the Home closed in 1894, have been useful and well-behaved. Two have since been married, and the last two will be so shortly—three out of the four to teachers.

The Home closes for the present, to give Mrs. Morton some relief from the confinement, and a change of work, and to allow a new set of girls to come forward.

A large number of School and Temperance entertainments were held during the year. In this way we drill the school children, to entertain their friends and present to all the dangers of intemperance.

I have placed the statistics of the year



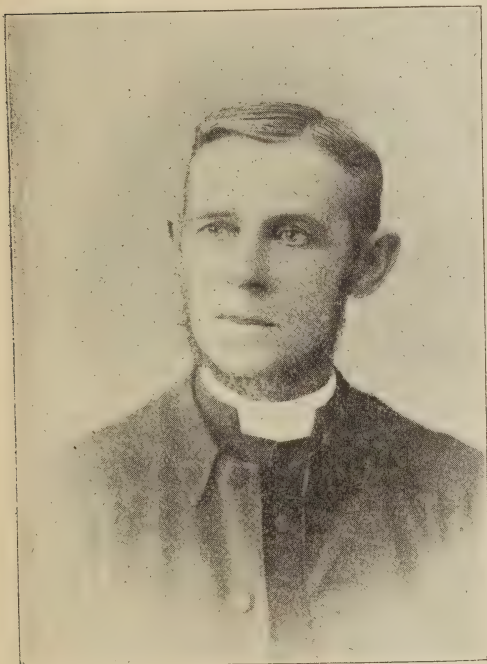
at the beginning of this report, that they may be pondered over with praise and prayer.

The original three who weathered the storm that dismasted the "Aurora" in Dec., 1867, after 29 years are here still, and Miss Blackadder after 20 years. Around us are these native agents and converts, the fruit of our past labors, and a vast multitude still to be called. Hopefully and thankfully do we lift up our hearts to the Lord who giveth the increase. Brethren, pray for us.

**REV. K. J. GRANT, D.D.,**

*Missionary in San Fernando District.*

**TWENTY-SIXTH ANNUAL REPORT.**



Rev. K. J. Grant, D.D.

As Mr. Fraser furnishes a full report on schools with statistics and Babu Lal Bihari on the work of catechists I will avoid in my brief report of the year any reference to these matters.

1. From the middle of May to Christmas Mr. and Mrs. Fraser were at Princetown, but from the superintendence and general direction of schools I was relieved by my son George, who also visited three stations on the Sabbath, chiefly to promote S. S. Work. Mr. Fraser continued in charge of the finances of the district and paid monthly salaries to teachers, catechists, etc.

2. I was daily engaged in the Training School; the time given averaged one and a half hours daily. When the College was in

session, I gave two days weekly to instruction there. The remaining part of the week was occupied in matters almost innumerable, and nearly every hour of the Sabbath was devoted to active work. Hindustani was the language of the morning service in town and at all country stations visited, and English in the Bible class and in evening service.

3. The erection of St. Mary's Village, Rusillac and Fyzabad stations, into a congregation known as the Oropouche congregation, by the Presbytery, and the ordination of Ujagar Singh were events of interest. The election of elders there, and for the Church here, showed a discrimination most creditable to the members, and we believe has deepened the interest and sense of responsibility, not only of the elders, but of those who chose them. The presence of Dr. Morrison at the ordination of elders at Oropouche added very much to the service, and his stay here, though brief, will not soon be forgotten.

4. Miss Kirkpatrick's retirement a few weeks ago, and the appointment of Miss Archibald who is now with us as her successor may justify a special reference to San Fernando school. The whole history of this school shows steady progress. In 1876 we erected a school house 40 x 20. Ten years ago to provide additional accommodation the main building was raised and the basement has ever since served for the infants. The two stories are now inadequate, and the limited space around will not allow of additions. When to this I add that the school house stands within 36 feet of the Manse, it would not appear desirable to have more than 150 children in such close quarters. This has pressed upon the Council the question of acquiring a property with a large house, fairly suited to our needs, on our western boundary, but I will not anticipate the action of the Council.

This school has settled the question of educating girls. Out of a roll of 260, the girls number 101. Of 145 children of Christian parents, 79 are girls and 66 boys; whilst of 88 Hindoos there are 18 girls and 70 boys; and of 27 Mohammedans, 4 are girls and 23 boys.

Did Hindoos and Mohammedans give the same proportion of girls as Christians, the families now connected with the school would send up 62 girls additional.

5. Many of the Indians and Chinese are aiming at giving their daughters a good English education, and of getting them acquainted with needle work in its various branches. The effects of school work are visible in many comfortable, neatly arranged homes.

6. Linked with the day school is the work of the Sabbath school. We follow closely the International lessons, and every day's lesson in school bears directly on the Sabbath School which is attended in this district by upwards of 900 children. Many of

these can give the titles and golden texts for the whole year without being prompted; this was done last Sabbath by a little girl under six years, daughter of Rev. Lal. Bi-hari—104 distinct propositions without an error. Many know the Shorter Catechism by heart, and we aim at having it committed by all the more advanced pupils.

7. Our annual congregational meeting was held this New Year's morning. The day was bright and all faces betokened hearts in harmony with the day and season. A presentation of a writing desk of unique design was made to the organist Mr. Charles Mootoo, who gives his services gratuitously. The report both of the Treasurer of the congregation and the Secretary of the Sabbath School, was very cheering; and the proposal by Mr. Fraser to relieve the F. M. Board by raising here £25 additional of my salary, thus providing two-thirds of the whole, was readily adopted; and offers of special contributions well nigh covered the amount voted.

8. A growing sense of responsibility is a hopeful feature of the mission.

9. The marked and constant co-operation of gentlemen in charge of estates deserves special acknowledgment.

And above all, we give thanks to God who hath daily loaded us with His benefits.

**REV. W. L. MACRAE,**

*Missionary in Princetown District.*

TENTH ANNUAL REPORT.

December 31st, 1896.

On the 21st inst I returned to Trinidad having been absent on furlough in Canada since the end of May.

During my absence the work in this district was very carefully and faithfully managed by Mr. Fraser and Mr. Soudeen.

For various reasons the school work in this district is at a disadvantage necessitating constant work and worry. In all we have fourteen schools, ten of which are assisted by Government and four upheld entirely by our Mission. We hope to have one of these placed on the Government list before the end of 1897.

The native teachers for the most part did their work well. A gradual but steady improvement is apparent in the work of this class of agents.

Miss Sinclair has completed her second year's work very successfully.

Catechist work received the usual attention. Eleven men were engaged during the whole year and four others gave a part only of their time to the work.

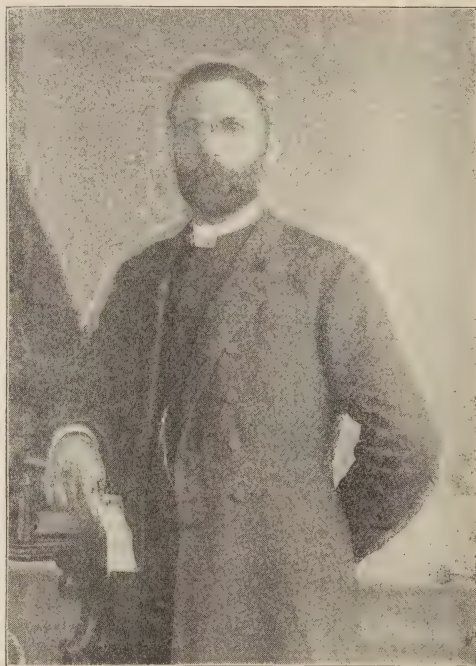
Attention was also given to their instruction every week. In going about their daily work these faithful men are not unfrequently called upon to endure hardness in the form of abuse from the baser sort of their countrymen, but this is cheerfully borne for the Master's sake and perhaps helps their training.

Special work among women has received

some attention. Miss Eliza Baptiste—who is now Mrs. Toolsee—was engaged, with three others, in this work for several months with encouraging results.

Mrs. Mahabir and others rendered invaluable help gratuitously, and Mrs. Fraser made her influence felt admirably in this direction. Thus an effort has been made to bring the light of divine truth into some of our homes through this important agency which we hope to see more effective in the future than it has been in the past.

Considerable advance has been made in Sabbath School work. Throughout the district twenty-two schools were in operation, with an enrollment of 884 and an average daily attendance of 483.



Rev. W. L. Macrae.

Much credit is due to our young people—chiefly members of our Y. P. S. C. E.—who so cheerfully undertake this work in the different districts.

At the beginning of the year a written examination on the entire lessons for 1895 was held and the majority of the children who attended made a commendable percentage.

Two Christian Endeavour Societies are regularly carried on which materially help to interest our boys and girls in Bible Study and train the older ones for Christian work.

Perhaps never in the history of our Mission did the need of earnest united prayer for the outpouring of the Holy Spirit seem so urgent as at the present time. On



the one hand there is the whitening of the "fields to harvest" and a growing need for extension of work which the present financial depression forbids. On the other hand there is a deep craving on the part of your missionaries for a larger measure of the Power from On High to operate in and through the entire machinery of our Mission, which never was so complete as at the present time.

STATISTICS.

Catechists.. . . .	15
Marriages.. . . .	7
Baptisms, Adults.. . . .	22
"    Infants.. . . .	38
"    Total.. . . .	66
Schools.. . . .	14
Pupils on roll for year.. . . .	1224
"    daily average.. . . .	485
Sunday Schools.. . . .	22
Pupils on Roll .. . . .	884
"    daily average.. . . .	483
Communicants in good standing.. . .	107
"    died.. . . .	1
"    removed.. . . .	1
"    suspended.. . . .	1
"    added.. . . .	17
Income of Native Church.. . . .	£ 136.15s.5d.

REV. A. W. THOMPSON,

*Missionary in the Couva District.*

SIXTH ANNUAL REPORT.

The work of the year has been carried on under heavy disabilities. As reported last year two of our most intelligent teachers were cut off by death in the latter part of December. Our first work was to fill their places. This done, we began to gather up the ends of the work that had been in the hands of others while we were on furlough. School work had just begun when death claimed a very promising teacher. Ill health compelled another to retire from the work. In July, three more went up to the Training School at San Fernando, Miss Fisher went home on a well-earned furlough, and it was no easy task to carry on the work of her school.

Rev. Mr. MacRae kindly loaned us Edmund Mahabir, one of his teachers, who with several assistants did his best for Exchange School.

For the other schools we were obliged to use whatever materials we could lay our hands on.

At the close of the year only two teachers occupy the places held by them at the beginning of the year.

An epidemic of sickness passed over the greater part of the district and while we lost but few scholars by death, the attendance at a number of the schools was much reduced. Heavy rains in the latter part of the year added their quota towards a further reduction of the attendance in the country districts.

Notwithstanding all these hindrances good progress was made. The results of

the School examinations were in every case satisfactory and the general trend of school work has kept steadily upward. The young lads who were early called upon to fill up the gaps in the ranks of teachers met our expectations and have given promise of being in due time worthy successors of those who have been called away.

Those at the Training School will be able to graduate, we trust early in June, and will form a most welcome addition to our weakened staff.

Ten schools were in operation throughout the year with an average quarterly Roll of 669, an average quarterly attendance of 403 with 904 enrolled for the year. These figures show a considerable increase over those of the previous year.



Rev. A. W. Thompson.

In "making disciples of the Nations," the Sabbath School is one of the most potent factors and must have the first place in our scheme of education. Our work is to "disciple" the nations, "teaching them," etc.

The plan of work required by law for the Day School allows but scant time for religious instruction. Our commission is not to teach Grammar or Arithmetic, but *the truth*, and with the one aim of leading men and women to become disciples of Christ. Secular studies are useful only so far as they help to the accomplishment of this end. The Sabbath is a day of rest from all labor and there is an opportunity for teaching old as well as young.

To get them together is our first task.

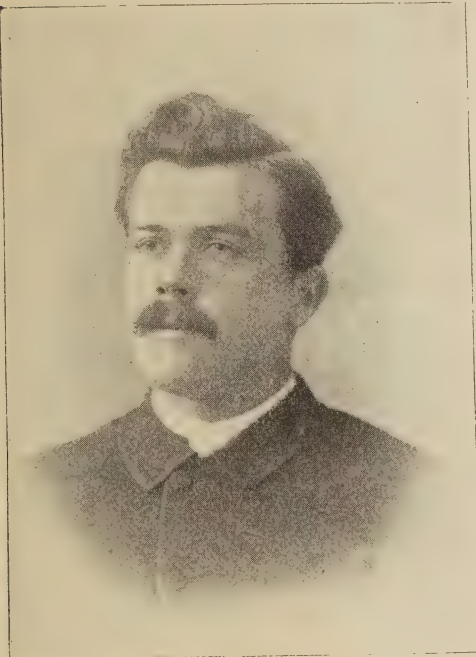




Services have been conducted regularly during the year by the catechists and missionaries in twenty-eight different places every Sabbath day. Hospitals are all accessible to our agents and are frequently visited, and the Gospel is preached from door to door on the estates. The seed has been sown in many hearts. We look to God for the increase.

There has also been a number of changes in the list of our schools, and a considerable extension in school work. Caratal was closed from the first of the year on account of the small attendance and the poor prospects of any appreciable increase in the population in the near future.

A few of the more advanced children are attending one of our other schools.



Rev. S. A. Fraser.

It was mutually agreed that Canaan and Bien Venue Government schools should revert to us as they had not been making satisfactory progress under the Creole teachers employed by the Government. We took charge of them the first of June with the result that the attendance in one has been doubled and in the other greatly increased. Indian teachers as a rule are required for the successful management of our country Indian Schools. Government aid has been granted to Rusilac School for six months from the 1st January, 1897.

Early in the year a heathen man living in the jungle came entreating us to open a school in that locality and offered a build-

ing for school purposes. We visited the place to see what the prospects were for the opening of a school, and from one little hill we were able to count over sixty families where a few years ago there was not a house.

These people when the term of their indenture expired on the estates moved into the jungle, purchased a small piece of land on which they raise in some cases sufficient rice and vegetables to support themselves. Many of them will doubtless in a short time become independent. It is important that we follow these people with the Gospel as many of them were under religious instruction while on the estates. A school was opened. The attendance has not been large chiefly because the people have no roads, and the heavy rains in the wet season made their little paths in many places impassable.

The action of this heathen land shows that a change is taking place in the minds of the people regarding the education of their children.

I reported a small school last year in Tabaquite but early this year we suspended school work and approached the Government by a petition for a Government school. Our prayer was not entertained so we resumed work again in August on a larger scale, and have now just completed a new school house sufficiently large for the school and teacher's residence.

We have now in this prosperous cocoa district, which is being tapped by a new branch of railway, a flourishing school with eighty children on the roll and an average attendance of fifty-nine. Application has been made to have it placed on the list of Government Assisted Schools.

Our schools have generally done very satisfactory work, a number of them attaining a high mark of efficiency.

The old difficulty of getting the children into the schools still exists to a considerable extent. We hope the Government will have wisdom given them to pass a compulsory education Ordinance and thus save us expense and worry, and help to give to the people, who are too ignorant to know its value, the blessings of education.

Our twelve Night Schools have also done good work. About sixty people have passed the examination in Hindi. The demand for Christian literature is increasing from year to year. Rev. Lal Biharri sold about 5,000 books and tracts during this year amounting in value to \$120.00.

In addition to the new building at Tabaquite, we have erected a large schoolhouse at Harmony Hall, which gives us a teacher's residence and ample accommodation for 95 children. A building has also been erected on the outskirts of San Fernando for Sabbath School and Night School purposes. Our young people in San Fernando voluntarily came forward and gave a table, benches, etc., and carry on the Sabbath School themselves.

Our Catechist's house at Canaan has been

enlarged thus making it comfortable for a man with a family.

Considerable repairs have also been effected on other buildings. Buildings like everything else in this country require care and frequent patching as they soon decay. The income from the Native Church notwithstanding the hard times exceeds that of last year by £30.

At a congregational meeting of Susamachar church, San Fernando, it was unanimously agreed to contribute £25 more to Dr. Grant's salary, thus making the annual contribution from the congregation in San Fernando town £200.

The following are the statistics of the San Fernando District for the year 1896:—

Baptisms, Adults.. . . .	70
“ Children.. . . .	78
“ Total.. . . .	148
Marriages.. . . .	33
Catechists.. . . .	17
Schools.. . . .	18
Boys on Roll.. . . .	875
Girls “.. . . .	375
Total.. . . .	1250
Daily Average.. . . .	720
Total on roll for year.. . . .	1767
Communicants last Report.. . . .	267
Added during year.. . . .	40
Died.. . . .	6
Suspended.. . . .	0
Removed.. . . .	4
Total now in good standing.. . . .	297
Sabbath Schools.. . . .	20
Number on Roll.. . . .	1028
Daily Average.. . . .	790
Income Native Church.. . . .	£342 2s. 8d.

### COLLEGE REPORT, 1896.

Work in The Presbyterian College, Trinidad, began January, 1896, and closed at the end of November. There were two vacations—two weeks at Easter and four at Mid-Summer.

During the first term I was absent three weeks in St. Lucia, and so pressed with work on my return that I took no part in the College Work, so that Dr. Grant and Lalbihari will report respecting it.

As we had a student from St. Lucia, who was to return at the end of the year it was decided to form only one class from April 13th, and let the students come into residence every alternate week. This plan was carried out and worked well.

Eleven students were in attendance. I took the work on Monday and Tuesday. My subjects were Biblical Theology, The Life and Parables of Christ, and practical training for Mission work. The subjects studied were a constant source of interest to teacher and taught, and with a narrow margin for the indolence inherent in our nature the lessons were satisfactorily prepared.

All the arrangements and work of the year were carried out with the utmost harmony. John Morton, President.

### REPORT OF REV. LAL BIHARI FOR 1896.

1. At the outset I beg to state that my work is performed chiefly in Hindustani, and in any part of the San Fernando district in which I appear to be most needed. In the town work I am associated with Dr. Grant, but chiefly among the Hindustani speaking; in the country I accompanied Mr. Fraser until he went to take charge of Mr. Macrae's work during his absence in Canada, and then I went with Mr. George Grant, B.A., when he visited and examined schools. I would go to the estate hospital in the morning, and in the afternoon, if it suited, to the laborers houses.

2. I also gave a day weekly to college work. In comparing Hindooism and Mohammedanism with Christianity, or the religion of the Shastes and Koran with that of the Bible, I made free use of a well known Christian book called “sat mat nirupan”; and also “Divine Revelation”, this being the title of a book published by the Canadian Mission Press at Rutlam, and written by Mr. Wilson, a missionary there. From the writings of Moses, I selected ten types of Christ, and in the New Testament traced the Apostle Paul in his three missionary journeys.

We also studied several Christian hymns in Hindi; and in astronomy went far enough to satisfy the students as to the absurdity of the Hindoo's explanation of eclipses.

3. On every Saturday all the Catechists and some of the teachers met at 9 a.m. and remained in session till 11 o'clock. The International Series of Sunday School Lessons supplied us our weekly subject. Weekly, two, as pre-arranged, read each a paper on the lesson, others followed aiming at enlargement, and then I followed with such a presentation of the subject as I thought suitable. Sometimes Dr. Grant, or Mr. Fraser, being present assisted. It was expected that all would make this lesson the basis of at least some remarks on Sabbath.

4. All Catechists are required to keep a diary, an abstract of which is entered up in my book once a month. From entries made I find that the Catechists held 6,868 meetings in the year attended by 65,718 people—the burden of their message is Christ died for our sins and rose again according to the Scriptures. Statistics may look meagre, but we have often satisfactory proof that the heaven is working where there is no open profession. God has given us fruit enough, to show that we labor not in vain; but our joy would be full if the picture of the doves flying to their windows were realized in the ingathering of my Indian countrymen.

We see another New Year; millions see it not who desired to see it, let God be praised who continues our life.



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E's. is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning April 11th.

### THE WORK ABROAD.

#### Our Foreign Field.

Isa. 49 : 1-12.

#### LITERATURE.

The excellent summary given this month by Rev. Dr. Morrison, the Secretary of the Eastern Division of the Foreign Mission Committee, and Rev. R. P. Mackay, Secretary of the Western Division, will, of itself, afford ample material for a capital meeting. Better still, use it as an index to the Report on Foreign Missions in the Minutes of Assembly, which your Minister or Elders can supply.

The RECORDS for a year would be found a valuable mine of information and incident. Every public Sabbath School and private Library has its books on Missions, from which facts relating to our own fields may be obtained. Funk & Wagnalls' *Encyclopaedia of Missions* is replete with information. Dr. Geddie's *Life*, by Patterson, and *From Far Formosa*, should be utilized. Rev. R. P. McKay's Leaflets on China and India, and excellent little pamphlets on Honan, Formosa, Central India, The Indian Missions in the North-West, may be had at merely nominal prices from Mr. McKay, at the Church offices, Confederation Life Building, Toronto. He will also furnish free an excellent little booklet just published, "Foreign Missions of the Presbyterian Church in Canada.—Abstract and Appeal."

#### POINTS FOR THE PROGRAMME.

A sketch map on blackboard or sheet of wall paper of one or more of the fields.

A list of our foreign missionaries, to be divided up among the younger members and recited.

The Scripture warrant for Missions.

The Prophecies and Missions.

Biographical sketches, of some of our best known missionaries.

A medical missionary; a Zenana worker; a teacher at work.

Educational work in Missions.

The Indian Industrial Schools.

Native preachers and helpers.

The work still to be done.

What can our Society do to wipe out the deficit?

#### Paragraphs.

#### I. A SEVEN FOLD ARGUMENT FOR MISSIONS.

1. A missionary *Gospel*. It teaches that all men are lost and need salvation; and, that the offer of salvation is universal.

2. A missionary *Spirit*.—Nothing else leads to such a high type of piety and consecration amongst Christians.

3. A missionary *History*.—The highest civilization has sprung from and is linked with Christianity.

4. A missionary *Progress*.—However slow it may be, there is a gradual and sure moulding of personal and social life in missionary fields.

5. A missionary *Purpose*.—To carry the good news to every land and every creature.

6. A missionary *Prophecy*.—That the kingdoms of this world are to become the kingdoms of our Lord and of His Christ.

7. A missionary *Presence*.—"Lo! I am with you alway, even unto the end of the world."—*Missionary Review of the World*.

#### II. CHINA'S BITTER CRY.

Think of this Empire of the East, stretching its coast-line 3,000 miles by the Pacific Ocean; 430,000 square miles larger in area than all Europe; four degrees wider than the whole United States; including one-quarter of the continent of Asia, and one-fourteenth of the habitable Globe within its borders; its circuit half the circumference of the world in which we live!

China's death-rate would bury all London in seven months, all New York city in two, all the United States in less than seven years, all the United Kingdom in four years and a half.

Think of its people, numbering one-quarter of the human race—six times as many as in all the United States, equal to the population of Europe, or of Africa, North America, South America and Australasia. 24,000 die in China every day.

To reach this inconceivable mass of humanity, there are only 1,500 messengers of Christ.

"A need, a need known, and the power to meet that need, constitute a call."

*Christian Endeavor.*

## III. FROM A STATE PAPER.

In Dr. W. A. P. Martin's new book, *A Cycle of Cathay*, he quotes Colonel Denby, the American Minister in China, as follows. The words are from a despatch to the Secretary of State, of March, 1895:—

"As far as my knowledge extends, I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that the arts and sciences and civilization are greatly spread by their efforts; that many useful Western books are translated by them into Chinese; that they are the leaders in all charitable work, giving largely themselves, and personally disbursing the funds with which they are entrusted; that they do make converts, and such converts are mentally benefited by conversion. In the matter of education the movement is immense. Missionaries are the pioneers of trade and commerce. Civilization, learning, instruction, breed new wants which commerce supplies. Humanity has not devised any better, or even any as good, engine or means for civilizing savage people as proselytism to Christianity. The history of the world attests this fact."

Dr. Martin adds: "This is the judgment of an honest, able man, derived from an experience of ten years; and it is the more valuable as Col. Denby went to China with a sort of prejudice against missionaries and their work. I was present at a meeting eight or nine years ago, where he made an address, in which he publicly recanted and ascribed the change in his views to what he had seen in visits to Mission Stations in various parts of China."

## IV. A QUEEN BEE.

"An old missionary, Dr. Woodside, of the American Presbyterian Mission in India, on the eve of embarking for his field of labor, once held up before my eyes something that resembled an elegant bird-cage and asked me to guess what it contained. Said I, 'I have not the least idea—a fairy queen, perhaps, for it looks like a palace.' 'It is a palace,' he said, 'and it shelters a queen; I am taking a queenbee to India, to improve the native breed of honey-makers.' Beautiful emblem of the gospel of Christ, which redeems human nature from its wild state, and enriches, and sweetens this life with a foretaste of that which is to come."

Dr. Martin in "*A Cycle of Cathay*."

## V. WHAT IT COSTS.

"The cost of administration of our Foreign Mission Fund, including printing, rent, etc., is about 5 per cent. The effort is made to do away with all needless expenditure, in order that the gifts of the Church may be as nearly as possible devoted to the work for which they are given."

Rev. R. P. McKay, Mission Secretary.

## Eastern Division.

By REV. DR. MORRISON, HALIFAX.

## THE NEW HEBRIDES.

The Mission to the New Hebrides was undertaken in 1844. Mr. Geddie (afterwards Dr. Geddie) left Nova Scotia in 1846, and began work on Aneityum in 1848. Through the labors of Dr. Geddie and his wife, and those of Dr. Inglis and his wife, who began work in 1852, that island was Christianized some time before Dr. Geddie's death in 1872. This was the first Canadian mission to the heathen in a Foreign land.

The work in the New Hebrides has since then been prosecuted by the Free Church of Scotland and the Presbyterian Churches in Australia and New Zealand, as well as by our own beloved Presbyterian Church in Canada.

There are about 30 islands in the group; some of which are now Christian, and on nearly all of which missionaries are settled.

There are 23 missionaries with their wives, who have under their supervision a large number of native teachers, devoted Christians, who are the most effective evangelizing agents, and who will ultimately become the pastors of a native church.

Three of the missionaries are from our own Church: Rev. H. A. Robertson, on Erromanga, Rev. J. W. McKenzie, on Efate, and Rev. J. Annand, D.D., Principal of the Training Institute for native teachers and pastors, which is located on Tangoa, a little island south of Santo.

In addition to the salaries of these missionaries, we support 48 teachers, at \$25 each per annum, help the work in the Training Institute, and give \$1,467, each year, to wards the expenses of what is called the Maritime Service of the Mission, that is, the providing of means of travel between Australia and the several islands at regular intervals, so that the missionaries can get about among the islands, and receive their supplies and mails from the outside world.

## TRINIDAD.

The Trinidad Mission has completed its 29th year. Rev. Dr. Morton and his wife, who opened it in the beginning of 1868, are still in the field, and vigorously at work. So also are Rev. Dr. Grant and his wife, who joined it in the early part of 1871. These devoted and able missionaries have witnessed a wonderful growth by God's blessing on the wise plans and earnest labors of themselves and their associates in after years.

The East Indian immigrants, of whom there are over 80,000 in Trinidad, and about 200,000 in the neighboring islands and Demerara are the people among whom this mission is carried on.

There are now 5 Canadian male missionaries in Trinidad, and 1 in Demerara. There are 4 ordained Natives, 55 catechists, 4 Can-



adian lady teachers, 57 Native teachers, 58 schools, with a Training School for teachers, and a college for native pastors—from which the surrounding islands are supplied with efficient laborers. There are 600 communicants, and 4,000 children under religious instruction.

The native Church gave last year £800 (say \$4,000) for the support of the work; and the proprietors of sugar estates, employing Hindoo labor, about £600, (say \$3,000). The Canadian Church gave about \$17,000.

The openings for expansion are numerous, and the only thing preventing a very rapid occupation of the places at which missionary work is called for is the lack of funds.

May God by His Holy Spirit inspire the hearts of those luxuriating in the bounties of the Gospel at home with the spirit of large liberality!

#### Western Division.

By REV. R. P. MCKAY, TORONTO.  
FORMOSA.

Rev. Dr. G. L. McKay took up Mission work in North Formosa in 1872. The Rev. W. Gauld is at present associated with him.

*Results.*—There are 60 congregations with about 1,800 communicants, ministered unto by 60 native preachers; there is a college (called Oxford College), for the training of a native ministry; there is a Girls' School for the Christian training of women; there is a Hospital in which many thousands have been treated for bodily ailments and at the same time instructed in Spiritual things; there are eight day schools in which about 250 children are instructed by Christian teachers; and there have been employed at one time as many as 35 Bible women whose lives are devoted to the evangelization of their sisters.

*Japanese.*—As a result of the recent war, Formosa has become a Japanese possession. The Christians in North Formosa refused to take up arms against the Japanese and were accordingly persecuted by their own countrymen who had taken up arms. The Japanese officers and soldiers did not however distinguish between the friendly and unfriendly Chinese so that the Christians were between two fires and many lost their lives.

Dr. McKay has had an interview with the present Japanese Governor, who has promised that Christians will be protected.

*Membership.*—On account of the recent troubles and deaths there is some uncertainty as to the total number of communicants, but it is about 1800. There were 58 converts recently baptized. The baptized membership is about 2800.

*Honan.*—We have 10 male and 4 female missionaries in North Honan in which there are 10,000,000 of souls.

*Stations.*—The three principal stations are Chu Wang, Hsin Chen, and Chang Te. In connection with these there are five out-stations.

*Methods.*—The work falls, as in other missions, into different departments, such as preaching at the stations, medical work, touring, training classes, etc.

*Medical work.*—The number of patients, especially at Chu Wang, is this year unusually large. Dr. McClure has been averaging about 63 patients a day, which is said to be very exceptional.

*Priests.*—The work has been disturbed this year and rendered more difficult by the interference of Roman Catholic priests, who have little success amongst the heathen, but by bribery and fair promises try to lead away the converts in other missions. A number of enquirers who were at first led astray discovered their mistake and returned to the mission.

*Enquirers.*—It is not considered wise to baptize all who profess to believe the Gospel until after such a time and course of instruction as assures the missionaries that there is a real change of heart. If enquirers were immediately baptized the roll by this time would have been very large. It will be better in the long run to have thorough work done especially in laying the foundations.

#### CENTRAL INDIA.

There are in the section of Central India for which our mission has become responsible, 15,766 villages, with an average population of 300 or 400. What an opportunity for work! There ought to be a native Christian Church in each village. Instead of that we have only 11 male and 18 female missionaries. What are these amongst so many?

*Congregational Work.*—There are six Central points occupied. Indore, Mhow, Ujjain, Rutlam, Neemuch, and Dhar, and in all of these except Dhar, there is a congregation of Christians, in which such Sabbath and week night services are conducted as in our congregations at home. The largest of these is at Indore, where there are 132 communicants on the roll and 480 adherents.

*Evangelistic efforts.*—Each of these central stations is surrounded with a large number of villages, many of which are regularly visited and native helpers employed so far as funds and agents are available.

*Medical Work.*—There is a Woman's Medical Hospital at Indore and a Men's Hospital at Ujjain. Into these large numbers of patients have been received year by year. There are, besides these Hospitals, about 10 Dispensaries, in the different Missions, in which many thousands annually receive help.

*Educational.*—Besides 1 College, 2 High Schools and 4 Intermediate Schools, there are 43 primary schools in which children receive an elementary education. In all these schools there is an attendance of about 1800 children. There are also a Boarding School for Girls, and a Boys' Home, in which home life is added to educational training. There are about 90 teachers in these schools.

*Sabbath Schools.*—There are in all about 60 Sabbath Schools with an attendance of 2800 children.

*Zenana work.*—Many of the women in India are prisoners in their own apartments called Zenanas. Many thousands of visits are annually paid to these homes by the lady missionaries, and their native helpers.

#### Indians in Canada.

##### MANITOBA AND NORTHWEST.

There are 24,000 Indians in Manitoba and the North-West Territories. They live on Reserves and the best efforts of Government are directed towards inducing them to cultivate the soil.

*Schools.*—There are 3 Day Schools, 6 Boarding Schools and 1 Industrial School. We have 6 ordained missionaries and 28 missionaries who are not ordained laboring amongst Indians scattered over 20 reserves. The work is slow but not without encouragement. In Regina school last year, 31 scholars came into the full membership of the Church, and a considerable number have been added to the Communion roll this year.

*British Columbia.*—There are in British Columbia, from 30,000 to 40,000 Indians, and the different churches do much work amongst them. We have a Boarding school at Alberni, and a Day school at Ucluelet, Ahousah and Dodger's Cove, amongst the Ohiahts, besides evangelistic work.

##### CHINESE IN CANADA.

*British Columbia.*—Mr. Coleman is working at Vancouver and New Westminster, Mr. Hall at Union Mines, and Mr. Winchester, whilst he has his head quarters at Victoria, takes an oversight of the whole work. There have been a considerable number of conversions and the missionaries are encouraged.

*Montreal.*—Dr. Thompson has been very much encouraged from the beginning of the work in Montreal. There are 17 Sabbath Schools, regularly attended by hundreds of Chinese and cordially supported by the Christian people of the City.

##### FINANCES.

The F. M. C. began this year with a deficit of \$8,784.81. According to present appearances, there will be at the close of the year a debt of \$30,000 or \$35,000. Only by a very special effort can that be prevented, already a serious reduction has been made in the work in India. Should the year end with such a deficit as is here indicated it will necessitate such reductions as no lover of missions can contemplate without sorrow.

Are the Young People's Societies loyal to the Missions of our own Church? Can they not more heartily support the work? Pray for the work and seek to answer your own prayers.

#### YOKEFELLOWS.

Along the quiet village street

Two oxen came with heavy load,  
And, as their driver paused to greet  
A friend, one, weary, sank upon the road;

The other, patient, stood and bore the yoke,

Now doubly weighted with his partner's fall.

Wondering I saw, and light upon me broke.

"O Lord, it is thy yoke I bear,  
The strength to hold it comes from thee.  
If thou wilt stoop to draw with me

Earth's heavy loads, and all my burdens share,

O grant that I may ne'er again despair.

And, by my faltering, added burden be!"  
*Agnes Gregoire.*

#### HE HEARS AND HELPS.

A young accountant in New York city got his accounts entangled. He knew he was honest, and yet he could not make his accounts come out right, and he toiled at them day and night until he was nearly frenzied. It seemed by these books that something had been misappropriated, and he knew before God he was honest.

The last day came. He knew if he could not that day make his accounts come out right he would go into disgrace and go into banishment from the business establishment.

He went over there very early, before there was anybody in the place, and he knelt down at the desk and said: "O Lord, Thou knowest I have tried to be honest, but I cannot make these things come out right! Help me to-day—help me this morning!"

The young man arose and, hardly knowing why he did so, opened a book that lay on the desk, and there was a leaf containing a line of figures which explained everything. In other words, he cast his burden upon the Lord, and the Lord sustained him.

Young man, do you hear that? O, yes, God has a sympathy with anybody that is in any kind of toil! He knows how heavy is the hod of bricks that the workman carries up the ladder of the wall; he hears the pick-ax of the miner down in the coal shaft; he knows how strong the tempest strikes the sailor at the masthead; he sees the factory girl among the spindles, and knows how her arms aches; he sees the sewing woman in the fourth story, and knows how few pence she gets for making a garment; and louder than all the din and roar of the city comes the voice of a sympathetic God: "Cast thy burden upon the Lord, and he shall sustain thee."—*Talmage.*



## International S. S. Lessons.

### CHRISTIAN SELF-RESTRAINT. 21 March.

Les. 1 Cor. 9: 19-27. Gol. Text, 1 Cor. 9: 25.  
Mem. vs. 25-27. Catechism Q. 94.

*Time.*—Written early in A.D. 57.

*Place.*—At Ephesus.

*M.* Gal. 5: 1-26. Liberty of the Gospel.  
*T.* Rom. 8: 1-15. Christ hath made Free.  
*W.* Rom. 15: 1-13. Not pleasing self.  
*Th.* 1 Cor. 10: 23-33. Lawful not Expedient.  
*F.* 1 Cor. 8: 1-13. Causing to Offend.  
*S.* Heb. 12: 1-13. Laying aside Weights.  
*S.* 1 Pet. 1: 1-25. End of Faith, Salvation.

Paul wrote the First Epistle to the Corinthians, from Ephesus, probably in A.D. 57. It was written to correct certain heresies, immoralities and strifes which had grown up in the church at Corinth.

Our lesson is from a section of the letter dealing mainly with the subject of Christian liberty. We learn that there is much which, while perhaps lawful, Christians must deny themselves, because they should have regard for the consciences of others.

In verses 1-18 of chapter 9 Paul explains that for the gospel's sake he had denied himself many of his rights as an apostle. He shows in verses 19-23 other ways in which he had sacrificed himself for others' sake. He entered into sympathy with all men and, so far as he consistently could, accommodated himself to their views and peculiarities. His great object was to save souls, and his reward would be to share in their salvation. He begs the Corinthians to strive earnestly for the mastery over self. He illustrates by referring to the familiar Greek games of racing and boxing. He also tells of his own experience in constantly struggling to "keep under" his appetites and passions.

Like Paul, we should make these our servants. They should never be our masters.

1. We should be willing to serve others to save them.
2. We should try to be a blessing to every one.
3. We should strive to win the prize of eternal life.
4. To save our soul we must be temperate in all things.
5. We must keep our body under or we may be cast away.

### REVIEW. 25th March.

Les. Acts, Chapters, 1-9. Text, Acts, 12: 24.

*M.* Acts 1: 1-26. Lesson I.  
*T.* Acts 2: 1-47. Lessons II, III.  
*W.* Acts 3: 1-26. Lesson IV.  
*Th.* Acts 4: 1-5: 11. Lessons V, VI.  
*F.* Acts 5: 12-7: 60. Lessons VII, VIII.  
*S.* Acts 8: 1-40. Lessons IX, X.  
*S.* Acts 9: 1-31; 1 Cor. 9: 19-27. Les. XI, XII.

### PETER'S WORKING MIRACLES. 4th April.

Les. Acts, 9: 32-43. Gol. Text. Acts, 9: 34.  
Mem. vs. 32-35. Catechism Q. 95.

*Time.*—About A.D. 38.

*Places.*—Lydda, about twenty miles northwest of Jerusalem; Joppa, a noted seaport nine miles further northwest.

#### HOME READINGS.

*M.* Mark 2: 1-12. Curing the Palsy.  
*T.* Luke 7: 11-16; 8: 41-56. Raising the Dead.  
*W.* John 14: 1-14. Works he shall do.  
*Th.* Luke 24: 44-53. Power from on High.  
*F.* Acts 3: 1-16. Peter Healing.  
*S.* Acts 9: 32-43. Peter's Miracles.  
*S.* Acts 14: 1-10. Signs and Wonders.

1. The Healing of Eneas. vs. 32-35.
2. The Mourning for Dorcas. vs. 36-39.
3. The Restoration of Dorcas. vs. 40-43.

Saul shortly after his conversion (Lesson XI, last quarter), retired for a time to Arabia, returning to Damascus. Gal. 1: 17. The Jews in Damascus plotted to kill him. He escaped, however, and visited Jerusalem. His bold preaching there aroused the anger of his aforetime friends, the slayers of Stephen. The disciples, however, secured his escape to Caesarea, whence he went to Tarsus, his birthplace. The persecution of Christians now temporarily ceased. About this time Peter took the journey through the provinces, described in our lesson. Lydda was anciently called Lod, and is now Ludd. "Saron" means "Sharon," a fertile plain extending along the coast from Joppa to Caesarea. Joppa was an ancient and celebrated seaport. See 2 Chron. 2: 16. "Dorcas" is Greek for the Hebrew "Tabitha." Peter's residence with the tanner is noteworthy, as the Jews regarded this trade as defiling and abominable.

1. We should seek out those who need our help.
2. All our power to do good is from Christ.
3. A true disciple is always full of good works.
4. A good life is its own best monument.
5. Christ has power over sickness and death.

### CONVERSION OF CORNELIUS. 11th April.

Les. Acts, 10: 30-44. Gol. Text. Acts, 10: 43.  
Mem. vs. 36-38. Catechism Q. 96.

*Time.*—About A.D. 40-41.

*Place.*—Caesarea.

*M.* Acts 10: 1-18. Visions of C. and P.  
*T.* Acts 10: 19-33. Visit of P. to C.  
*W.* Acts 10: 34-48. Conversion of C.  
*Th.* Luke 7: 1-10. Great Faith.  
*F.* Gen. 12: 1-17; 17: 1-8. The Promise.  
*S.* Gal. 3: 7-29. Abraham's Children.  
*S.* Rom. 2: 1-29. No Respect of Persons.

1. The Centurion's Vision. vs. 30-33.
2. Peace by Jesus Christ. vs. 34-38.
3. The Appointed Witnesses. vs. 39-44.

We learn to-day about the first Gentile conversions to Christianity. There was a Roman garrison at Caesarea, and one of its centurions was named Cornelius. He worshipped the true God, and gave alms to the Jews. One day, while he was at evening prayer, an angel appeared and commanded him to send to Joppa for Peter. He at once sent three messengers. The next day Peter had a vision, which prepared him to receive these Gentile messengers. Directed by the Spirit, Peter went with them to Caesarea. They found Cornelius with a company of friends and relatives waiting for them. Cornelius then told his vision and invited Peter to speak God's word to them. Peter thereupon preached the gospel to them, and the Holy Spirit fell upon Cornelius and his friends.

## LESSONS.

1. God reveals the way of life to all who seek it.
2. God uses human agents to make known his truth.
3. God's message to the world is peace by Jesus Christ.
4. Those who know the gospel should testify to it.
5. The gospel excludes none; whosoever believes is saved.

**THE RESURRECTION. 18th April.**

Les. 1 Cor. 15: 12-26. Gol. Text. 1 Cor. 15: 20.  
Mem. vs. 20, 23. Catechism Q. 97.

*Time and Place.*—Written from Ephesus in A.D. 57.

## HOME READINGS.

*M.* Matt. 27: 33-66. Death and Burial.  
*T.* Matt. 28: 1-15. Resurrection.  
*W.* John 20: 19-31. Thomas Convinced.  
*Th.* Luke 24: 36-48. "Behold I myself."  
*F.* John 11: 14-44. "Resurrection and Life."  
*S.* 1 Cor. 15: 1-26. Certainty of Resurrection.  
*S.* 1 Cor. 15: 27-58. Victory over Death.

1. If Christ be not Risen. vs. 12-19.
2. Now is Christ Risen. vs. 20-26.

Thus far in the Acts we have seen the apostles testifying constantly to the great fact of Jesus' resurrection, in obedience to the command of the risen Lord. This is the foundation truth of Christianity. Christ himself promised to rise and said he would thus fulfill prophecy. Matt. 20: 17-19; Mark 14: 28; Luke 18: 31-33; 24: 25-27, 44-46; John 2: 19-22. Now, if there be no resurrection, and Christ did not rise, but is still under the power of death, our faith in him as our Saviour is groundless.

Certain members of the Corinthian Church questioned the truth of the resurrection. St. Paul defended the doctrine in a complete reply, of which our lesson is a part. The whole of 1 Cor. 15 should be carefully read; also the teachings in Job 19: 26; Ps. 49: 15; Isa. 26: 19; Dan. 12: 2; and Christ's words in Mark 12: 18-27; Luke 14: 14; John 5: 28, 29; 11: 24, 25.

## LESSONS.

1. Our hope of heaven rests upon a risen Christ.
2. Christ's resurrection is a certainly attested fact.
3. Because Christ rose we also shall rise.
4. By nature we die; through Christ we live forever.
5. Christ's victory over death is complete.

**PETER DELIVERED FROM PRISON.**

25th April.

Les. Acts, 12: 5-17. Gol. Text. Ps., 34: 7.  
Mem. vs. 7-9. Catechism Q. 98, 99.

*Time.*—About A.D. 44.

*Place.*—Jerusalem.

## HOME READINGS.

*M.* Acts 11: 1-18. Peter's Report.  
*T.* Acts 11: 19-30. Gentiles at Antioch.  
*W.* Luke 2: 21-35. Light to the Gentiles.  
*Th.* Eph. 2: 1-22. No more Strangers.  
*F.* Acts 12: 1-25. Peter Delivered.  
*S.* Ps. 34: 1-22. The Lord Heareth.  
*S.* Ps. 145: 1-21. The Lord Preserveth.

1. Aroused by the Angel. vs. 5-8.
2. Led from the Prison. vs. 9-12.
3. Received by Friends. vs. 13-17.

After Cornelius' conversion (Lesson II), Peter returned to Jerusalem. Reports were now received of Gentile conversions at Antioch, in Syria. Barnabas was sent to investigate these reports. He found them true and did what he could to encourage the converts. He then brought Saul from Tarsus, and together they labored in Antioch for a year. It was here that the disciples were first called Christians. About this time Herod Agrippa, I, king of Judea and Samaria, beheaded the apostle James and imprisoned Peter. The disciples prayed earnestly and constantly for Peter, and an angel delivered him.

## LESSONS.

1. God hears and heeds the prayers of his people.
2. While we sleep, surrounded by dangers, God watches us.
3. God calls us to escape from sin's captivity.
4. When God calls to freedom he provides the way.
5. We should tell others how God has delivered us.

*Westminster Question Book.*



## Receipts.

For the month of  
January,  
by Rev. Dr. Warden,  
Agent of the Church  
at Toronto,  
Office,  
Confederation Life  
Building.

KNOX COLLEGE  
FUND.

Reported.....	\$1,271 11
Egmondville.....	9 00
Rev Dr MacLaren.....	100 00
Dunwich Duff.....	5 00
Berlin.....	9 50
Blackheath ss.....	2 00
Tara.....	9 00
Orangeville.....	5 00
Miss H. Anderson.....	2 00
Ethel.....	6 00
Belgrave.....	3 00
Scarboro, Zion.....	5 00
Niagara, St And.....	5 00
Colborne.....	5 00
McColl.....	5 00
Brooklin.....	4 00
Thedford.....	4 60
Camlaachie.....	3 00
Winterbourne.....	6 00
Kintyre.....	20 00
Thames Road.....	20 00
Kirkton.....	15 00
Caledonia, Mel.....	10 00
Ham Luke ss.....	1 60
Barton.....	2 00
Forest.....	9 00
Bridge, Bethel, &c.....	3 16
Nichol.....	1 50
Friend, Man.....	2 00
Kingsbury.....	4 00
Pinkerton.....	1 00
Scarboro, St And.....	12 00
Esquesing Un.....	4 30
Grafton.....	10 00
Tavistock.....	5 00
Ancaster.....	5 91
Knox Coll Assocnt.....	15 00
Almonte, St Johns.....	12 00
Columbus.....	5 00
Windsor Mills.....	1 00
W Brant.....	1 00
Seaforth 1st.....	5 85
Bethesda.....	10 00
Vernonville.....	0 40
Grand Bend.....	2 00
Brussels Mell.....	20 00
Bridgetown.....	3 00
Harrington, Knox.....	7 15
Innerkip.....	1 75
E Oxford, St And.....	4 00
Lanark.....	12 00
Victoria 1st.....	16 40
Scott & Uxbridge.....	1 00
Bowmanville.....	8 00
Tor South Side.....	5 00
Lucknow.....	5 00
Hibbert.....	30 00
Brookdale.....	6 00
H Macdonald, Tor.....	50 00
Mrs H Macdonald.....	50 00
Ham Erskine ss.....	5 00
Tor Bloor St, yca.....	10 00
Alma.....	2 75
Lancaster.....	2 82
Metcalfe.....	1 00
Annan.....	3 66
Nairn.....	2 25
Atwood.....	3 50
Tor Central.....	150 00
Guelph Chal.....	30 00
Allandale.....	30 00
Strathroy.....	13 11
Oshawa.....	20 00
Kilsyth.....	8 00
Konoka.....	5 50
Fergus, St And.....	8 00
Wick.....	12 61
A friend.....	5 00

QUEEN'S COLLEGE  
FUND.

Reported.....	\$208 57
Darling.....	1 00
Middleville.....	1 00
Franktown.....	6 00
Pictou.....	9 20
Prescott.....	6 00
Scarboro Zion.....	5 00
Guelph St And.....	35 00
Brdg End Beth etc.....	2 00
Friend, Man.....	1 00
Pinkerton.....	0 40
Scarboro St And.....	12 00
Almonte, St Johns.....	12 00
Grand Bend.....	1 00
Eldon.....	20 00
Lanark.....	6 00
Scott & Uxbridge.....	1 00
Bowmanville.....	8 00
Tor S Side.....	3 00
Durham.....	2 00
Fenelon Falls, etc.....	10 00
Lancaster.....	5 00
Metcalfe.....	40 00
Tor Central.....	40 00
Guelph Chal.....	10 00
Fergus St And.....	10 00
Rylstone.....	6 00
London Knox.....	12 00
Midland.....	5 00
Chatsworth.....	2 00
Mont St Paul's.....	100 00
Uxbridge.....	3 00
Deer Park.....	1 00
Whitby.....	13 00
Perth Knox.....	15 00
Nelson.....	1 00
Lonsdale.....	2 00
Avonmore.....	2 00
Chatham St And.....	10 00
Dundas.....	15 00
St Helen.....	2 00
Total.....	\$631 17

MONTREAL COLLEGE  
FUND.

Reported.....	\$149 25
Riverside.....	2 10
Wmstown Heph.....	10 90
Franktown.....	6 00
Thord.....	5 00
Fort Coulonge.....	4 14
Brdg End Beth etc.....	2 00

Friend Man.....	1 00	Tor S side.....	4 00	Josephburg.....	2 26
Pinkerton.....	1 00	Durham.....	3 00	Edmondton.....	19 10
Almonte St Johns.....	10 00	Lucknow.....	3 00	Calgary.....	20 25
Windsor Mills.....	1 00	Hibbert.....	10 00	Tara.....	20 00
Grand Bend.....	1 00	Motherwell.....	6 00	J McLellan Dawn.....	10 00
E Oxford.....	2 00	Avonbank.....	7 00	Falmerston.....	26 31
Martin's Burns.....	11 50	Ham Erskine ss.....	5 00	Orangeville.....	29 75
Mont Taylor jree.....	2 00	Alma.....	4 00	Leith.....	1 46
Scott & Uxbridge.....	1 00	Lancaster.....	2 81	Miss H Anderson.....	7 70
Tor South Side.....	2 00	Metcalfe.....	1 00	Ethel.....	10 00
Durham.....	2 00	Atwood.....	2 00	A friend.....	5 00
Lancaster.....	2 82	Tor Central.....	70 00	Prescott.....	48 00
Metcalfe.....	1 00	Allandale.....	5 00	Rockwood ss.....	5 00
Corbett.....	1 00	Oshawa.....	10 00	Newbury yphms.....	10 57
Guelph Chal.....	10 00	North Derby.....	2 00	Hensall ss.....	33 33
Colquhoun.....	2 23	Fergus St And.....	12 00	Thord.....	20 00
London Knox.....	8 00	Caledonia.....	6 00	Belgrave.....	1 00
Quebec Chal.....	20 00	Guelph Knox.....	6 00	Hindman.....	5 00
Midland.....	5 00	" sses16.....	5 65	Niagara St And.....	8 00
Chatsworth.....	1 00	London Knox.....	8 00	A friend.....	5 00
Mont St Paul's.....	100 00	Tor Hope 1st.....	10 00	Scarboro Zion.....	12 00
Deer Park.....	5 00	Thamesford.....	5 65	" ss.....	7 00
Maxville.....	5 00	Midland.....	5 00	Brampton.....	400 00
Perth Knox.....	15 00	Wardville.....	1 00	Colborne.....	10 00
Nelson.....	1 00	Chatsworth.....	4 00	McColl.....	10 00
Avonmore.....	3 00	Uxbridge.....	4 00	Dunwich Duff.....	14 00
Ormsdown.....	20 00	Orono.....	3 00	Creemore c e.....	6 00
Dundas.....	13 00	Smithville.....	1 70	Griswood l m s.....	15 00
St Helen.....	2 00	Port Perry.....	5 00	Wellwood & Bkdl.....	15 00
Total.....	\$428 94	Whitby.....	5 00	Petrel.....	15 00
		Maxville.....	5 00	Brooklin.....	31 05
		Perth Knox.....	15 00	Tor St Jas.....	10 00
		Galt Knox.....	20 00	" s s1.....	75 00
		Nelson.....	1 00	Oak Lake.....	10 00
		Avonmore.....	3 00	W McClinton.....	5 00
		Ormsdown.....	8 00	Carl Pl Zion.....	180 11
		Hanover.....	6 00	Deseronto c e.....	2 50
		Wroter ce.....	10 00	Rev Dr Crombie.....	2 50
		Chatham St And.....	10 00	Lacombe.....	3 20
		Dundas.....	17 00	Santaluta.....	20 00
		St Helens.....	2 00	Berkley.....	2 00
		Whitechurch.....	5 00	Kirkfield.....	2 00
		Tor St Jam sq.....	100 00	Win Wmminster.....	44 55
		Thornbury.....	5 00	Shakspeare & St A.....	20 00
		Cauga.....	3 00	Crawford.....	8 00
		Westminster 1st.....	15 00	Winterbourne.....	12 00
		Sarnia Albert st.....	10 00	Brussels s s.....	6 50
		Total.....	\$1,920 60	Thames Road.....	10 00
				Kirkton.....	45 00
				Thedford.....	8 68
				Ailsa Craig.....	3 00
				Watford.....	20 00
				Carl Pl Zion c e.....	55 00
				Mitchell.....	2 00
				Union St Geo & c e.....	8 00
				Guelph St And.....	62 00
				Ham Locke st.....	6 00
				Barton.....	10 00
				Clinton Willis.....	75 00
				Oseola c e.....	15 00
				Dumford ss.....	8 16
				Merriton c e.....	2 00
				Pricville.....	3 00
				Brdg End Beth & c12.....	46 00
				Rapid City.....	11 00
				Forwich.....	10 00
				Nichol.....	2 00
				Friend, Man.....	5 00
				Beg W McNaught.....	100 00
				Tavistock ss.....	4 00
				Kingsbury.....	2 00
				Pinkerton.....	10 00
				Scarboro St And.....	75 00
				Tara.....	10 00
				Drumbo.....	20 75
				" ss.....	15 70
				" yps.....	22 80
				Leeburn c e.....	6 00
				Blake c e.....	5 00
				Hintonburg ss.....	5 00
				Esquesing Un.....	20 00
				Grafton.....	25 75
				Amherstburg.....	2 50
				Cunao yphms.....	28 00
				Dutton yphms.....	18 00
				Tavistock.....	50 00
				Ancaster.....	4 00
				Merriton.....	8 00
				Almonte St J.....	165 00
				Columbus.....	51 00
				Windsor Mills.....	6 00
				W Brant.....	13 00
				Glasgow Belhav'n.....	241 94
				ch (£50).....	241 94
				Seaforth 1st.....	50 00

MANITOBA COLLEGE  
FUND.

Reported.....	\$1,150 18
Mont St Gabriel.....	10 00
Kenyon.....	7 00
Egmondville.....	12 77
Point Edward.....	8 65
Wmstown Heph.....	4 53
Darling.....	1 00
Middleville.....	1 00
Sudbury.....	1 00
Franktown.....	6 00
Dunwich Duff.....	5 00
Moore Line.....	3 00
Tottenham.....	5 50
Blackheath ss.....	2 00
Blake.....	4 69
Tara.....	3 00
Orangeville.....	2 00
Prescott.....	6 00
Thord.....	5 00
Hyndman.....	5 00
Scarboro Zion.....	5 00
Colborne.....	1 40
McColl.....	5 00
London St James.....	3 00
Olds.....	3 00
Kirkfield.....	2 00
Shakspeare & St A.....	7 50
Camlaachie.....	3 00
Winterbourne.....	1 00
Ham Lake st.....	10 00
Barton.....	1 00
Bracefield Un.....	10 00
Nichol.....	1 00
Friend Man.....	1 00
Pinkerton.....	1 55
Scarboro St And.....	10 00
Amos.....	20 35
Esquesing Un.....	3 50
Grafton.....	10 00
Amherstburg.....	2 50
Almonte St Johns.....	10 00
Columbus.....	5 00
Windsor Mills.....	1 00
W Brant.....	2 00
Princeton.....	5 00
Carl Pl St And.....	10 00
Vernonville.....	0 10
Grand Bend.....	3 00
Brussels Mel.....	2 00
Harrington.....	5 00
E Oxford.....	2 00
Martin's Burns.....	6 00
Eldon.....	10 20
Dewdney & Hi Riv.....	5 00
Lanark.....	6 00
Rev Dr Warden.....	25 00
Guelph Chal.....	12 00
Scott & Uxbridge.....	1 00
Bowmanville.....	5 00

Princeton	24 00	Two sisters	6 00	Griswold lms	10 00	Strathroy	3 00	Ingersoll	39 96
Carl Pla St And	50 00	Port Hope 1st	55 50	Wellwood and		Oshawa	50 00	Berlin	4 25
Wakefield ss	5 00	Atwood	2 00	Brookdale	5 00	Kilsyth	10 00	Simcoe ce	10 00
Bethesda	16 00	Thamesford	107 00	Brooklin	23 50	North Derby	5 00	Melrose	4 83
Vernonville	24 50	Midland	54 00	London St Jas	5 00	Fergus St And	5 00	Metcalfe	17 40
Grand Bend	4 00	Wardsville	11 70	Centre Bruce	5 00	Crescent Lake	5 00	Ormsdown vil ss	13 21
Drummond Hill	10 00	Wphms	11 70	W McClinton	5 00	Lost River &c	3 50		20 00
Brussels Mel	75 00	Chatsworth	25 00	Carleton Pla Zion	90 00	Colquhoun	11 00	And Johnston	5 60
John Irvine Har	20 00	Mont St Paul's	400 00	Sintaluta	1 00	Rylstone	5 50	Maisonnewe ss	9 11
Marsboro	8 00	Blenheim St And	13 00	Berkley	3 00	Guelph Knox	55 00	D McKee Spgfid	1 00
S Nissouri ce	5 00	Nelson	6 50	Kirkfield	2 00	London Knox	36 00	Queensville &c	15 01
Ridgetown	49 00	Uxbridge	16 55	Shakspeare & St A	13 00	Mt Pleasant	6 18	Uptergrove	10 00
Harrington	31 50	Est DW Campbell	90 00	Crawford	5 00	Quebec Chal	150 00	Primrose	8 00
Little Mountain	5 00	Orono	23 00	Camlachie	4 00	Two Sisters	5 00	Calgary	8 00
Innerkip	28 80	Smithville	2 09	Winterbourne	3 00	Port Hope 1st	25 00		6 50
Deseronto lms	30 00	Deer Park	20 00	Thames Road	35 00	Thamesford	33 00	Friend Mont	5 30
E Oxford St And	20 00	Vankleek Hill	8 00	Kirkton	20 00	Midland	20 00	Tara	20 00
Grenville Mission	1 15	Whitby	41 00	Newtonville	2 15	Wardsville	10 00	G H	5 00
Komoka ss	14 65	Maxville	90 00	Theford ss	8 67	Chatsworth	10 00	J McLeellan Dawn	10 00
Mandaamn yphms	10 00	Perth Knox	180 00	Ham McNab st	81 65	Mont St Paul's	500 00	Launceston ss	14 00
Grimsby ss	10 00	Edmonton	13 80	Un St Geo and ce	6 00	Blenheim St And	1 00	Palmerston	26 31
Martin's Burns	19 00	Midway & G city	8 00	Ham. Lockest	5 00	Uxbridge	8 00	Orangeville	33 00
Eldon	32 60	E Adelaide	7 50	Barton	3 00	Orono	9 00	" W J Knox	60 00
Strathclair	3 00	Chesterfield	10 82	Clinton Willis	25 00	Friend to Miss	50 00	Leith	1 46
Lancaster	31 00	Galt Knox	60 00	Quebec Chal b cl	16 49	Smithville	2 00	W Guilburt	13 00
S Plympton ce	10 00	Lakefield ss	25 00	Merriton ce	1 50	Muir Settlem't	2 00	Bradford ss	100 00
Sintaluta	2 50	North Smith	12 00	Rapid City	11 00	Deer Park	15 00	Miss H Anderson	7 75
Launk	90 00	Nelson	14 30	Friend Man	3 00	Ayr Knox	25 36	Ethel	8 00
Three Rivers	8 00	Portage du Fort	5 23	Kingsbury	5 00	Whitby	20 00	Nanaino ce	5 00
Grande Mere	2 00	Lonsdale	4 00	Pinkerton	5 05	Maxville	20 00	Quebec St And	24 25
Orangeville ss	13 00	Erin ce	2 00	Scarboro St And	45 00	Perth Knox	90 00	Kinnear's Mills	11 10
St Cath Knox jr mb	3 00	Cashe	22 90	Goderich Tre Un	8 00	Midway & G City	3 01	Inverness	11 64
Guelph Chal	90 00	Bracebridge	25 05	Hintonburg ss	15 00	Chesterfield	15 00	Lachute Henry's	1 25
St David's	5 00	Wolesey	16 00	Esqueving Un	2 75	Lakefield and ss	20 00	New Edin lady	5 00
Victoria 1st	30 00	Kaslo W H Med	7 00	Grafton	27 00	North Smith	9 30	Mont Chal mas	33 05
Lakesend	10 00	Norwood	13 30	Amherstburg	3 00	Nelson	2 00	Friend	10 00
Ellisboro	5 00	Ormsdown	110 00	Tavistock	14 00	Portage du For	5 22	Wallaceburg ce	2 20
Moffat	15 00	Hanover	22 50	Owen Knox	40 00	Lonsdale	3 00	Hensall	33 34
Emerson	26 00	P Hope Mill st	2 00	Levis	15 00	Avonmore	5 00	Thorold	20 00
Mont Tay jun ce	2 00	Chatham St And	40 00	Ancester	4 00	Cashe	12 40	Gananoque	40 00
Scott & Uxbridge	12 00	Kemble	30 00	Merriton	5 00	Bracebridge	10 75	Gamebridge ce	11 00
La Riviere	26 00	Fisherville	5 00	Almonte St Johns	90 00	Edn Mills	2 50	Belgrave	3 00
Pictou ss	2 00	Dundas	125 00	Columbus	31 55	Wolesey	7 00	do ss	11 81
Bowmanville	65 00	St Helens	38 00	Windsor Mills	0 50	Kaslo	7 00	Three Rivers ce	6 50
Tor S side	10 00	Whitechurch	35 00	W Brant	3 00	Ormsdown	135 00	Hyndman	6 00
Durham	55 75	Langside	10 00	Seaforth 1st	10 05	Chatham St And	20 00	Scarboro Zion	5 00
Lucknow	22 00	Tor St Jas sq	650 00	Carl Pla St And	30 00	Barrie	28 00	Niagara St And	8 00
Paisley Knox yps	12 09	Thornbury & Clbg	10 00	Bethesda	10 00	Kemble	11 00	Brechefield, ce	10 00
Hibbert	43 00	Cayuga	33 00	Vernonville	12 85	Slocan	2 00	Friend, Bruce	15 00
Friend	10 00	Westminster 1st	200 00	Grand Bend	10 00	Dundas	43 00	Colborne	10 00
Joliette	3 50	Slocan	5 00	Drumm'd Hill	15 00	St Helens	13 00	McColl	10 00
Sawerville	10 75	Barrie	88 00	Brussels Mel	30 00	Whitechurch	12 00	Griswold lms	15 00
Mont Calvin ce	10 00	Sarnia Albert st	22 00	Marsboro	15 00	Langside	3 00	Petrel	12 00
Gamebridge	15 44	Hillsdale	15 00	S Nissouri ce	5 00	Quebec Chal ce	27 00	Vaughan Knox ce	3 00
Brookdale	15 00	Kinnear's Mills & Reid	125 50	Ridgetown	4 00	Tor St Jas sq	612 00	Dovercourt ce	2 00
Monteith	7 10			Harrington	5 50	Thornbury & Clbg	4 00	Brooklin	17 39
Ham Erskine ss	50 00			Little M'tain	5 00	Cayuga	11 00	London, St Jas	10 00
Tor Bloor st ypc	19 88			Bowmanville b cl	7 51	Westminster 1st	100 00	do ce	10 00
Alma	4 85			Oxford St And	6 00	Sarnia Albert st	22 00	Theford	31 50
Nairn	18 30			Martin's Burns	8 50	Flodden ss	5 00	Arch Ainslie, Cold Springs	40 00
ss	4 15			Eldon	10 00	Kinnear's Mills & Reid's	61 50	Deseronto ce	15 11
Winslow	10 00			Lancaster	54 10			Rev Dr Crombie	2 50
Corbett	1 00	Reported	\$2,665 49	Bewdsey Hi Riv	5 00			Kirkfield	1 00
Iroquois	20 00	Main Road	1 83	Sintaluta	1 00			Mont Erskine ce	50 00
Hampden	14 00	Point Douglas	10 00	Launk	30 00			Win W'mant	34 30
Atwood	30 00	Mont St Gabriel	15 00	Three Rivers	3 00			Shakspeare & St And	20 00
Tor Central	47 25	Beckwith	15 00	Guelph Chal	72 00				
"	17 17	Riverside	9 90	St David's	10 00				
" ss	30 00	Edmondville	15 00	Victoria 1st	32 00	Reported	\$19,422 11	Crawford	7 00
Guelph Chal	50 00	Wilmstoun Heph	4 60	Ellisboro	2 00	Lambton L & S Co	61 40	Williamsford	14 00
Mont Taylor ce	10 00	Darling	4 00	Moffat	7 00	Building & Loan	23 75	Camlachie	3 00
Allandale	25 00	Midville	6 00	Emerson	14 60	Rev Dr Wardrope		Winterbourne	12 00
Dovercourt ss	13 81	Sudbury	26 50	Mont Taylor jree	5 00	Teeswater	25 00	Brussels Mel ss	6 50
Mille Isles	10 50	Dunwich Duff	2 00	Scott & Uxbridge	8 00	Rat Portage b cl	25 40	do do ce	25 00
Shawbridge	6 50	Carman	18 45	Pictou ss	2 00	Main Road	9 70	Kintyre	55 00
Strathroy	45 25	Omence La MPl	10 00	Bowmanville	85 00	Point Douglas	20 00	Thames Road	10 00
Oshawa	75 00	Berlin	11 25	Tor South side	5 00	Scarboro Knox ss	40 00	Kirkton	5 00
Kilsyth	26 00	Metcalfe	1 25	Durham	26 95	Mont St Gabriel	16 00	Newtonville	2 00
North Derby	10 00	Avonton	9 35	Lucknow	6 66	Nassagaweya	5 00	Theford	8 63
Perth St And and		Uptergrove	8 00	Hibbert	25 50	Riverside	8 45	Edmondville	36 15
Brookside bds	150 00	Calgary	9 00	Friend	5 00	Rocklands	9 23	Kirkton ce	5 00
Komoka	10 34	Tara	8 00	Sawerville	10 75	Berlin and yps	21 00	Ailsa Craig	2 00
Tiverton	8 30	J McLeellan Dawn	10 00	Mont Calvin ce	8 00	"	22 00	W William ce	11 20
Fergus St And	25 00	Orangeville	7 00	Brookdale	6 00	Edmondville	23 00	Watford	20 00
Crescent Lake	5 00	Aberarder	6 00	Thamesville	22 27	Anon-Manilla	4 50	Osgoode Line	9 00
Gravenhurst ss	8 00	Ethel	3 00	Ham. Erskine ss	5 00	Keady-yes	5 00	Bowmanville ce	4 00
Friend	5 00	Friend	5 00	Annan	1 60	Deseronto mb	25 00	do	4 00
Rylstone	7 00	Thorold	10 00	Winslow	20 00	May & M McTavish	1 25	Mitchell	42 00
Guelph Knox	60 00	Gamebridge	11 18	Corbett	3 00	Wilmstoun Heph	27 40	Union, St Geo ce	10 00
" ss	60 00	Belgrave	1 00	Iroquois	20 00	Darling	6 00	Ham Locke St	6 00
London Knox	105 00	Hyndman	23 00	Atwood	4 00	Midville	11 00	Barton	7 00
Mt Pleasant	6 18	Scarboro Zion	10 00	Tor Central	140 00	Sudbury	3 75	Vales pr mrgt & ss	16 00
" ss	7 00	Niagara St And	5 00	" ss	35 00	Mrs Malcolm	1 00	Oshawa bmb	7 00
Ripley Knox	3 23	Colborne	5 00	Allandale	10 00	Dunwich Duff	23 00	Hemmingford	66 00
Quebec Chal	175 00	McColl	8 00	New Glasgow	4 00	F Coulange	9 75	Merriton ce	2 00



Molesworth yms. 13 30	Friend..... 5 00	Lonsdale..... 4 30	Harrington..... 4 25	AGED AND INFIRM MINISTERS' FUND.  Collections, etc.
Hamilton c.e. 3 00	Mont Erskine s.s. 11 00	Erin c.e. 2 00	E Oxford St And. 2 00	
Tor Duch St ypc 3 75	Hands R. Harkness 2 00	Bracebridge..... 3 75	Martin's Bu ns. 7 00	
Carluke c.e. 25 00	Mont Calvin c.e. 12 00	Walseley..... 5 00	Eldon..... 10 00	Reported..... \$1,047 22
Rapid City..... 10 00	Brookdale..... 15 00	OrNSTOWN..... 94 00	Lancaster..... 32 35	
A J Murray, Lake- side..... 55 00	Monteith..... 5 50	Hanover..... 10 00	Lanark..... 8 00	
Nichol..... 3 00	St Steph St Ste ss. 12 50	Wroxeter c.e. 13 00	Three Rivers..... 2 00	Clinton Willis..... 8 00
Guelph Knox R Est 50 00	Fergus Mel c.e. 20 00	London, Wat S ss. 11 56	Guelph, Chal..... 32 00	Mont. t Gabriel 10 00
Friend, Man..... 5 00	Sunderland c.e. 10 00	Kemble..... 45 00	Victoria Ist..... 20 00	Beckwith..... 5 00
Est W McNaugh- ton..... 100 00	Ham Erskine ss 50 00	Fisherville..... 5 00	Moffat..... 1 00	Riverside..... 2 00
Est W McNaugh- ton..... 100 00	Tor Bloor St..... 10 00	Dundas..... 105 00	Scott & Uxbridge. 3 00	Edmondville..... 10 00
Tavistock s.s. 4 00	do do ypc 19 98	St Helens..... 38 00	Bowmanville..... 6 00	Wilmstown Heph. 5 26
Tiverton c.e. 5 00	do do ypc 19 98	Whitechurch..... 34 00	Tor S Side..... 2 00	Darling..... 1 00
Kingsbury..... 5 00	Alma..... 4 40	Langside..... 10 00	Durham..... 8 20	Middleville..... 1 00
Pinkerton..... 9 15	do ss..... 10 00	Tor, St Jas Sq..... 53 00	Lucknow..... 6 00	Sudbury..... 1 00
Scarboro, St And 100 00	Belmont..... 36 00	do..... 450 01	Paisley, Knox..... 9 90	Dunwich Duff..... 1 00
Apple Hill ss..... 5 00	do ss..... 10 00	Friend, Willows. 10 00	Fenelon Falls, etc 3 00	Omamee, &c..... 3 00
Jan't McLennan, Apple Hill..... 10 00	Yarmouth..... 25 03	Thornbury Clkbg 12 00	Hibbert..... 5 00	Berlin..... 5 95
Tara s.s..... 15 00	do ss..... 6 50	Cayuga..... 38 00	Westmeath..... 4 42	Tottenham..... 4 00
Interested friends. 24 49	Mrs. Bell, Scarbro. 10 00	W'minster Ist..... 160 00	Monteith..... 1 50	Metcalf..... 5 00
Seeburn c.e. 6 00	Nairn..... 19 25	Barrie..... 28 00	Metcalf..... 0 77	Upergrove..... 5 00
Blake c.e. 10 00	do ss..... 4 15	Sarnia, Albert St. 7 00	Annan..... 3 59	Calgary..... 3 00
Esquesing Un..... 24 50	Vernonville m b. 4 00	Hillsdale..... 21 00	Nairn..... 1 05	Tara..... 7 00
Grafton..... 28 25	Winslow..... 6 00	Kinnear Mills and Reids..... 126 50	Winslow..... 1 00	Orangeville..... 5 00
Amherstburg..... 3 00	Corbett..... 1 00	WIDOWS' & ORPHANS' FUND. Collections, Etc.	Corbett..... 1 00	Ethel..... 2 00
Tavistock..... 18 00	Claremont c.e. 3 25	— \$25,661 27	Iroquois..... 8 50	Weston..... 8 00
Ancaster..... 4 00	Iroquois..... 20 00		Atwood..... 2 75	Mont. Chal. m ass 5 00
Russel Miniskac c. 11 00	Hampden..... 9 00		Toronto..... 63 87	Prescott..... 9 00
Merrittion..... 12 00	B — Burgoyne..... 17 00		Princeton..... 0 50	Thorold..... 6 00
Turin c.e. 4 50	Atwood..... 25 00		Strathroy..... 9 00	Belgrave..... 1 00
Almonte, St John 50 00	Tor Central..... 396 80		Oshawa..... 8 00	Scarboro Zion..... 5 00
Columbus..... 59 50	do..... 400 00		Kilsyth..... 5 00	Niagara, St And. 3 00
Windsor Mills..... 6 00	do b cl..... 15 00		North Derby..... 1 00	Colborne..... 5 00
Blyth c.e. 14 00	ss..... 50 03		Fergus, St And. 15 00	McColl..... 5 00
W Brant..... 5 50	ss..... 50 65		Friend..... 2 50	Griswold l m s. 5 00
Toronto Oak st c.e. 5 00	Allandale..... 20 00		Rylstone..... 2 00	Rockwood..... 6 00
Seaforth Ist..... 25 75	Dovercourt s.s. 18 80		Guelph, Knox..... 15 00	London Et James. 5 00
do c.e. 25 00	Tor St Jas Sq ss. 73 00		do London, "..... 12 00	Wm. McClinton. 5 00
Fergus, St And c.e. 5 00	Princeton..... 0 50		do Mount Pleasant. 6 17	Sintaluta..... 1 00
Princeton..... 2 15	Strathroy..... 61 25		Two Sisters..... 3 00	Win. Westminster 10 00
Carleton Place, St Andrew's..... 10 00	Oshawa..... 54 48		Port Hope Ist..... 10 00	Shakspere, & St A 7 70
Bolsover Jas..... 5 40	Lun & Pleas Val. 40 00		Thamesford..... 5 00	Crawford..... 2 00
Wakfield, s.s. 2 00	Kilsyth..... 33 00		Midland..... 15 00	Camlachie..... 3 00
Bethesda..... 13 00	North Derby..... 11 00		Wardsville..... 3 35	Winterbourne..... 3 00
Vernonville..... 12 25	Woodville c.e. 11 00		Chatsworth..... 5 00	Thames Road..... 12 00
Grand Bend..... 4 00	Fergus, St And. 8 00		Mont, St Paul's. 50 00	Kirkton..... 0 00
Apple Hill c.e. 6 00	Whitby c.e. 8 00		Uxbridge..... 3 00	Mitchell..... 4 40
N. W'msbury c.e. 7 00	Friend..... 10 00		Oroquo..... 3 00	Guelph St And. 15 00
Friend, Ch'rch'l 29 00	Crescent Lake 3 00		Deer Park..... 5 00	Rapid City..... 25 00
Drummond Hill 21 00	Rev Orr Bennett. 5 00		Whitby..... 9 00	Friend, Man..... 1 00
Brussels, Mel..... 52 75	Colquhoun..... 6 72		Perth, Knox..... 24 00	Pinkerton..... 2 25
Lachute, Henry's 35 65	Beverly..... 42 00		Dresden..... 1 00	Scarboro St And 10 00
do do ss 31 00	Mrs J O Tait..... 1 00		Ch'sterfield..... 10 00	Galt, Knox..... 12 00
John Irvine..... 20 00	Friend..... 5 00		Galt, Knox..... 12 00	Grafton..... 9 00
Marsboro..... 4 50	Rylstone..... 5 00		Nelson..... 1 00	Amherstburg..... 1 00
Alex Murray..... 2 50	Avoca..... 5 31		Lonsdale..... 2 00	Tavistock..... 9 00
Geo Morrison..... 1 00	Harrington..... 8 00		Avonmore..... 1 00	Owen St Knox. 10 00
S Nissouri c.e. 10 00	Guelph Knox..... 60 00		Walseley..... 5 00	Almonte St John's 15 00
Ridgetown..... 23 00	do ss 60 00		Kaslo..... 3 00	Columbus..... 10 00
Mrs M G Boulbee 5 00	London, Knox..... 59 00		Hanover..... 4 00	Windsor Mills..... 4 00
Harrington..... 30 45	do c.e. 15 34		Pt Hope Mill St. 2 00	W Brant..... 1 00
do ss..... 4 80	Mt Pleasant..... 6 18		Seaforth, St And. 5 00	Carleton Pla St A 22 00
Little Mountain. 10 00	Quebec, Chal..... 1058 00		Kemble..... 6 00	Bethesda..... 5 00
Bowmanville b. cl. 7 51	Two Sisters..... 5 00		Dundas..... 20 00	Vernonville..... 2 10
Deseronto l m s. 30 00	Tor W'minster ss. 90 00		St Helen's..... 5 00	Grand Bend..... 3 00
E Oxford, St And. 20 00	Atwood..... 2 00		Whitechurch..... 5 00	Brussels Melville. 20 00
Grimsby s.s. 5 00	Thamesford..... 12 00		Langside..... 2 00	Marsboro..... 2 00
Martin's Burns. 18 00	Midland..... 30 00		Thornbury & Cl..... 4 52	Ridgetown..... 3 00
Eldon..... 30 00	Wardsville..... 8 00		Cayuga..... 6 00	Harrington..... 3 00
Strathclair..... 3 00	Chatsworth..... 5 00		Westminster Ist. 20 00	E Oxford Et A. 4 00
S Lancaster..... 103 30	Mont, St Paul's. 300 00			Martin's Burns. 5 50
Plympton c.e. 10 00	Tor, West b. cl. 5 00			Eldon..... 10 00
Lanark..... 5 00	Blenheim, St And. 5 00			Lancaster..... 9 25
St And ch s.s. 1 20	Uxbridge..... 3 00			Lanark..... 10 00
Three Rivers..... 0 50	Colquhoun s.s. 9 00			Reported..... \$2,629 25
Orangeville s.s. 12 00	Bristol..... 27 15			D Macvicar..... 8 00
Guelph, Chal..... 100 00	Est D W Campbell 180 00			D Currie..... 8 00
Victoria, Ist..... 20 00	Bristol..... 22 00			II H Macpherson. 8 00
Ellisboro..... 1 00	Orono..... 2 00			R W Leitch..... 8 00
Moffat..... 2 00	Vankleek Hill c.e. 10 00			J McMeahan..... 8 00
Emerson..... 30 00	Port Perry..... 6 21			H Currie..... 8 00
Mont Taylor Jr c.e. 2 00	Whitby..... 15 01			Scott & Uxbridge. 3 00
Scott & Uxbridge. 24 00	Maxville c.e. 93 70			Bowmanville..... 10 00
Picton s.s. 4 00	Perth, Knox, etc. 126 00			Mitchell..... 2 00
Bowmanville..... 20 00	Picton c.e. 10 00			Tor. S Side..... 5 00
Tor S Side..... 10 00	Dresden..... 10 00			Durham..... 9 10
Durham..... 61 45	Galt, Knox..... 60 00			Lucknow..... 6 00
Lucknow..... 32 00	E Adelaide..... 7 50			Paisley Knox..... 9 61
Paisley Knox yps. 6 18	Win Knox c.e. 25 00			Fenelon Falls, etc 3 50
Hibbert..... 40 00	Newburgh c.e. 14 00			Hibbert..... 20 00
	Lakefield s.s. 15 00			Brookdale..... 1 50
	North Smith..... 10 60			Monteith..... 2 00
	Friend..... 6 00			Alma..... 2 00
	Nelson..... 14 30			Lansdowne..... 3 00

## Ministers' Rates.

\$2,128 53

\$2,900 41

Belmont.....20 00	McColl.....4 00	FRENCH EVANGELIZA- TION FUND.	Brussels Mel.....47 00	Westminster Ist.....50 00
Yarmouth.....12 00	Mont Chal.....10 00		Marsboro.....5 00	Barrie.....22 00
Annan.....1 60	Chesterville.....3 00		S Nissouri ce.....5 00	Dr A H Carrier.....5 00
Winslow.....1 00	London St Ja.....2 00	Reported.....\$7,756 61	Ridgetown.....9 00	River Dennis.....1 81
Corbett.....1 60	Sintalu a.....1 00	Mont St Gab m soc.....11 85	Harrington.....6 00	do do ce.....2 31
Iroquois.....10 00	Wia, Westminster.....10 00	Stanley St ss.....10 00	do.....9 25	Hillsdale.....15 00
Atwood.....3 75	Shakspere & St A.....5 00	Georgetown PEL.....8 00	Innerkip.....19 95	Kinnear's Mills & Reid's.....107 50
Tor, Central.....66 87	Williamsford.....1 00	Malagawatch.....5 00	E Oxford.....3 00	Engsl'n & S Gut.....8 00
Strathroy.....10 00	Camlachie.....3 00	Petrolia ss.....7 16	Grenville.....1 60	Stanley.....4 00
Oshawa.....12 00	Kin'yre.....8 00	Main Road.....9 00	Martin's Barns.....18 50	Sherbrooke & Gol.....15 00
Kilsyth.....5 00	Thames Road.....5 00	Mitchell ss.....13 12	Eldon.....10 00	W. Cape Campe ce.....6 05
North Derby.....2 00	Kirkton.....4 00	Scarboro Knox ss.....8 00	Leicester.....36 75	Shubenacadie.....2 00
Komoka.....2 51	Newtonville.....1 33	Riverside.....6 95	S Plympton ce.....9 00	Great Village ce.....6 00
Fergus St And.....8 00	Bowmanville, ce.....1 00	Berlin yps.....8 00	St Andrews.....13 80	N Glasgow Jas.....44 20
Colquhoun.....1 46	Hemmingford.....5 00	Egmondville.....16 00	Three Rivers.....5 00	St Stewart.....6 10
Friend.....2 51	Bracefield Un.....5 00	Yms Ready.....5 00	Guelph Chal.....125 00	Noel.....2 27
Rylstone.....2 00	Bridge End & c.....5 89	May & McTavish.....1 00	Victoria Ist.....20 00	Onslow.....20 00
Guelph Knox.....20 00	Rapid City.....1 00	Greenbank ss.....6 00	Moffat.....1 00	Saltsprings ss.....8 00
London, Knox.....19 00	Friend, Man.....1 00	Darling.....1 00	Emerson.....10 00	Friend Eldon.....1 00
Mt Pleasant.....6 18	Kingsbury.....2 00	Midleville.....1 00	Picton ss.....2 00	Fallowfield.....30 00
Two Sisters.....3 00	Broadview.....1 00	Sudbury.....5 00	Bowmanville.....10 00	Strath Lorne.....5 00
Thamesford.....5 00	Amos.....7 00	Durwich Duff.....5 00	Tor S Side.....8 00	Springdale.....8 00
Midland.....15 00	Glenn Morris.....4 00	Omenee etc.....5 00	Lurham.....23 60	Middle River.....4 00
Wardsville.....2 80	Esqueving, Un.....1 50	Berlin.....4 00	Locknow.....6 00	Pictou Knox.....32 00
Chatsworth.....5 00	Grafton.....5 00	Metcalfe.....8 35	Pen Falls, somrvl.....5 00	Chatham St And.....40 00
Mont. St Paul's.....75 00	Tavistock.....3 00	W Plamboro.....5 00	Hibbert.....18 00	Summerside.....14 46
Uxbridge.....2 00	Ancestor.....8 00	And Johnston.....12 00	Friend.....3 50	Boularderie.....15 00
Orono.....3 00	Almonte St Johns.....3 00	Tara.....10 00	Jolietto.....5 00	Lochaber.....2 00
Deer Park.....12 00	Princeton.....9 00	John McLellan.....10 00	Friend.....5 00	Un Centre.....10 00
Whitby.....9 00	Carleton Pla St A.....10 00	Orangeville.....1 50	Mont Calvin ce.....5 00	Cardigan.....5 00
Perth, Knox.....20 00	Bethesda.....2 00	Leith.....1 50	Brookdale.....12 00	Hx Grove.....10 00
Chesterfield.....5 00	Grand Bend.....2 00	Miss H Anderson.....2 00	Monteith.....1 50	St Peters C B.....4 30
Galt, Knox.....12 30	Brussels Mel.....5 00	Ethel.....6 40	Alma.....2 00	Lochl.....3 03
Lakefield ss.....8 00	Marsboro.....3 00	Prescott.....17 00	Belmont.....12 00	N Shore & N Riv.....18 00
Nelson.....1 00	Ridgetown.....3 00	Hensall ss.....33 33	Yarmouth.....10 00	Orwell.....10 00
Lonsdale.....5 00	Harrington.....4 00	Thorold.....10 00	Nairn.....11 15	Trouton.....5 00
Avonmore.....5 00	E Oxford St And.....2 00	Belgrave.....1 00	Metcalfe.....0 50	Port Morien ce.....10 00
Wolseley.....1 00	Martintown Burns.....4 00	Hyndman.....5 00	Winslow.....8 00	Baddeck ss.....6 85
Kaslo.....3 01	Eldon.....3 00	Scarboro Zen.....8 00	Corbett.....3 00	N Mills Charlote.....25 00
Ormsdown.....30 00	Leicester.....8 35	Niagara St And.....4 60	Iroquois.....10 00	Hx Ft Massey.....5 00
Hanover.....6 00	Langark.....2 00	Colborne.....10 00	Hampten.....9 00	El Mt & Garden ss.....5 00
Chatham, St And.....10 00	Victoria Ist.....10 00	McColl.....8 00	Atwood.....12 25	Hx St John.....10 00
Kemble.....6 00	Moffat.....1 00	Griswold.....3 00	Tor Central.....20 00	
Stonington etc.....9 00	Emerson.....5 00	Brooklin.....7 60	Mont Taylors ce.....5 00	
Fisherville.....2 00	Bowmanville.....3 00	Rockwood.....13 00	Allandale.....5 00	
Dundas, Knox.....30 00	Tor S Side.....5 10	London St Ja.....5 00	Shawbridge.....3 00	
St Helen's.....7 00	Durham.....2 00	Wm McClinton.....5 00	Strathroy.....37 00	
Whitechurch.....9 00	Lucknow.....2 00	Arch Ainslie.....10 00	Oshawa.....5 00	Reported.....\$2,242 42
Langside.....2 00	Hibbert.....10 00	Sintaluta.....1 00	Kilsyth.....14 00	Columbus ss.....25 00
Tor. St Ja sq.....30 00	Monteith.....1 00	Kirkfield.....2 00	North Derby.....5 00	Winchester ss.....50 00
Cayuga.....9 00	Belmont.....3 50	Shakspere & St A.....5 00	Komoka.....7 25	C W Davis Mont.....50 00
Westminster.....65 01	Yarmouth.....2 25	Crawford.....3 00	Fergus St And.....12 00	Lyn ss.....10 00
Barrie.....18 00	Annan.....1 20	Camlachie.....2 00	Creseent Lake.....2 00	Leeds.....17 00
	Winslow.....2 00	Winterbourne.....6 00	Friend.....10 00	Appleton ss.....50 00
	Corbett.....1 00	Kin'yre.....13 00	Rylstone.....4 00	St Cath, Hay Hills.....7 50
	Iroquois.....4 00	do ss.....7 00	Miss Bryden Gue.....25 00	Oshawa ss.....12 50
Ministers' Rates.	Allandale.....2 75	Thames Road.....30 00	London Knox.....60 00	Campbellton ss.....25 00
	Strathroy.....5 00	Kirkton.....24 00	Mt Pleasant.....6 18	Hesperal ss.....50 00
	Oshawa.....5 00	Clinton Willis ce.....10 00	Quebec Chal.....160 00	Georgetown, Eng.....
	Kilsyth.....3 00	Watford.....8 50	Two Sisters.....3 00	Riv. w. m. aux.....50 00
	North Derby.....1 00	Os od Line.....6 00	Port Hope Ist.....10 00	Petrolia ce.....25 00
	London Knox.....8 00	Caled n Mel.....7 01	Tor Wm Hope ss.....30 00	Carlton Pl. Zi. jr.....
	Ingersoll.....33 60	Ham Locke St.....1 58	Thamesford.....5 00	mb.....50 00
	Port Hope Ist.....4 00	Barton.....5 00	Midland.....20 00	Chat & Gren ss fd.....6 00
	Atwood.....2 00	Hemmingford.....5 00	Wardsville.....2 00	Bellevil John Stss.....50 00
	Midland.....5 00	Merriton ce.....1 50	Chatsworth.....7 00	Vernonville ss.....7 00
	Wardsville.....1 00	Brid End Beth etc.....12 40	Mont St Paul's.....100 00	Que Chal ss.....50 00
	Chatworth.....2 00	Rapid City.....3 00	Blenheim Sta.....3 00	Drumond Hill ss.....25 00
	Mont St Paul.....32 50	Nichol.....1 25	Uxbridge.....9 00	Brampton ss.....50 00
	Blenheim.....1 00	Friend Man.....4 00	Orono.....14 00	Fergus St And ss.....25 00
	Nelson.....1 00	Tavistock ss.....3 50	Deer Park.....5 00	Egmondville b cl.....6 23
Assembly Fund.	Orono.....2 00	Kingsbury.....2 00	Whitby.....15 00	Deseronto mbd.....20 00
	Deer Park.....5 15	Pinkerton.....7 85	Maxville.....29 35	Ormsdown vpr ss.....50 00
	Whitby.....3 00	Scarboro St And.....10 26	do do ss.....29 74	Lwr Con.....50 00
	Maxville.....5 00	do do ss.....29 74	Perth Knox.....20 00	Rob Irwin Vaughn.....50 00
	Perth Knox.....15 00	Apple Hill ss.....2 50	Chesterfield.....10 00	Maisonneuve ss.....4 14
	Beckwith.....5 00	Drumbo.....15 00	Galt Knox.....60 00	Friend.....5 60
	Riverside.....1 20	Grafton.....6 50	Bracebridge.....1 25	Bracefield Un.....34 00
	Windsor Mills.....3 00	Lakefield ss.....8 00	M J G McFarlane.....2 50	Friend.....5 60
	Egmondville.....3 00	Lonsdale.....1 00	Ancestor.....4 00	Bracefield Un.....34 00
	Rev Dr Morrison.....49 50	Avonmore.....3 37	Merriton ce.....3 00	Est Wm McNaugh.....
	Point Edward.....2 85	Wolseley.....1 00	Almonte St John's.....20 00	ton Ormsdown.....50 00
	Winstown Heph.....4 05	Kaslo.....3 00	Columbus.....16 50	Tavistock ss.....3 50
	Darling.....1 00	Pt Hope Mill St.....2 00	Windsor Mills.....5 15	Port Elgin ss.....25 00
	Midleville.....1 00	Chatham St And.....10 00	W Brant.....3 00	Almont St John ss.....50 00
	Sudbury.....2 70	Kemble.....2 00	Esqueving Un.....11 60	Pleas Point ss.....4 00
	Metcalfe.....2 05	Fisherille.....1 00	Greenbank.....1 15	Bristol Cars ss.....12 00
	Avonton.....3 50	St Helens.....5 00	Chippawa ce.....6 00	Martin's Furns ss.....10 00
	Sydenham St Pa.....4 50	Whitechurch.....5 00	Rev N Macphee.....3 00	Arch'd Kennedy.....
	Ethel.....1 00	Langside.....2 00	Seaford Ist.....16 75	Charlottesville.....100 00
	Prescott.....3 00	Westminster Ist.....10 00	St Helens.....22 00	Tolmie cr ss.....3 00
	Thorold.....2 00	Sarnia Albert St.....5 88	Whitechurch.....20 00	Wakefield ss.....4 00
	Hyndman.....3 00	Rehoda.....5 00	Langside.....5 00	Harrington ss.....4 80
	Niagara, St And.....3 00	Vernonville.....6 25	Tor St Jas sq.....60 00	Mrs J F Boulbee.....
	Colborne.....4 00	Grand Bend.....5 00	Cayuga.....12 00	Paris.....50 00



F. Oxford ss.	8 00
Three Rivers	7 00
Tor N Side	1 00
Ham Erskine ss	50 00
Belmont ss.	10 00
Yarmouth ss.	6 50
Tor Central ss.	25 00
do do b.c.	25 00
Kirkton	26 00
Vankleek Hill.	50 00
Tor St Jas sq	50 00
Friend	10 00
Guelph Knox ss.	50 00
Mt Pleasant ss.	6 25
Maxville	1 00
Brooklin ss.	15 00
Avonbank ss.	11 00
Mrs J C Sharp N.B.	5 00
Tor St Jas sq ss.	10 00
Lakefield ss.	50 00
Bass River ss.	31 60
Tor St Marks ss.	13 00
Laprairie ss.	6 27
Geddie Mem'rd	120 00
Elmsdale ss.	16 42
do do.	35 58
Hx St Matt ss.	50 00
do St And ss.	50 00
Truro St And ss	50 00
Mabou Vil ss.	10 00
do Hillsboro ss	34 30
Hx Chal ss.	50 00

\$4,225 67

# JEWISH MISSION.

Riverside	\$2 00
Edmondville.	5 00
Tara.	3 00
Lancaster.	7 80
Winslow	1 00
Wardsville.	1 83
Kemle	2 00

# TORONTO JEWISH MISSION.

Tor Central	\$4 13
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# MCGILL MISSION.

Tor W'minster ss	\$10 00
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# NEW HEBRIDES.

Ormsdown Vil ss	\$25 00
do Maase Little	00
fok.	3 00
Hintonbg B ss.	5 00
Andrew Kirk.	12 00
Ormsdown.	25 00

# UNAPPORTIONED.

Thamesford St A.	135 15
W Flamboro	24 25
Oskawa	242 48
Tor Erskine.	32 11
Parkdale	490 00
Acton Knox	7 50
Tor Old St And	684 59
Brussels Mel.	134 75
Tor Knox	1,090 00
do W'minster.	412 06
Acton Knox	11 85
Kings-on Cooke's	50 00
Essex	8 50
Tor Bloor St.	427 40
Pickering St And	80 00
Broughm St Joh's	22 00
Oromo	37 00
Johnston.	15 00
Linden	42 17
Rev J M Whitelaw	25 00

For the month of  
January  
by Rev Dr Morrison  
Agent of the Church  
at Halifax,  
Office, 39 Duke St.

# FOREIGN MISSIONS.

Reported	\$15,515 40
Ship Harbor ce.	1 50
Brookfield PEI ss.	11 40
Englishtown S Gut	9 00
Charlottetown Zion	80 21
Stanley	4 00
Yarmouth ce.	30 00
Sherbrook Golden	20 00
Dr Lawson Mem'rd	5 00
Wavelg	4 50
"Tithe Money"	33 00
Geddie Mem'rd	120 00
Shubenacadie ss.	13 20
Shubenacadie.	70 50
Howell St Col	107 00
W'dstock St Paul	250 53
Milford G R ss adl	2 15
N Glasgow Jas.	371 89
Ferrona Eureka	12 00
Vt Stewart	43 10
Campbellton	10 00
Int	1 25
Noel	2 60
Earlton	14 00
Hx Chalmers	140 00
Mechanics Sett ss	1 61
Stellarton Sharon	9 60
Onslow	147 35
Onslow ss.	22 65
Princeton.	91 37
River John St Geo	230 35
New Richmond.	21 50
Castlereagh	8 25
Belfast Friend.	5 00
Valleyfield	18 00
Springville ce.	12 50
Westville Carmel	20 00
" mb.	25 00
" ss.	10 00
Rev A Macrae	1 00
Loch Broom ss.	2 30
W Riv Gr'n H'ss	49 00
Springdale adl.	7 00
Hx St Matt ss.	42 00
Middle River.	8 00
Pictou Knox.	69 25
Cariboo Riv etc.	20 30
Strath Lorne.	25 00
Dr Lawson Mem.	100 00
Spring'ht St A wms	70 00
Hx St A ss.	20 00
Nappan & B Riv.	10 00
Mill Creek ss	3 67
New Carlisle.	10 00
Chatham St A.	35 00
Int SS Com	10 00
Hx Park St Chin	1 85
Summerside	23 00
Bouladerie.	15 00
Maccan R Hebetc.	30 20
Riv Hebert ss.	2 39
" ce.	3 50
Lochaber	25 23
Union Centre.	68 61
" ce.	12 00
Ch'htn St J wms	113 00
Cardigan.	5 00
ss.	7 00
Gay's River & Mil	31 00
Lennox Ferry.	2 00
St Peters CB	9 00
Noel Miss Soc.	20 00
N Shore and N Riv	15 00
Orwell PEL	28 50
Harbor Grace	23 45
St John's w end ss	50 00
Truro St A w end	50 00
Hx N W Arm ce.	1 55
Trenton	52 00
Sale of Maps.	3 00
Milsvil, Hermon ss	11 56
Dalhousie	1 00
Milsvil Hermon.	13 32

Baddeck ss	6 85
Greenwood ss.	4 30
Hx Coburg Kd ss	10 57
Hardwoodland ce.	5 00
Springhill ss	50 00
Hopewell Un adl.	4 50
Middle Riv Pictou	31 85
Friend, Pictou	109 00
N Mills Charloetc	122 00
Hx Ft Massey	12 80
Blue Mt, Garden	7 00
do do ss.	10 00
Hx Chalmers ss.	40 00
St Johns.	35 00

\$19,866 56

# HOME MISSIONS

Reported.	\$6,010 34
Blue Mt ce	5 00
Harvey Station ce.	4 00
Englishtown, SG	10 00
Oxford ce.	8 00
Wallace ce.	5 00
Charlott'n Zion.	82 64
Stanley	3 00
Howell ce.	3 92
Harcourt	7 00
N Glasgow Un ce ad.	150 00
W Cape Campete.	8 00
Shubenacadie	46 00
Shubenacadie ce.	6 00
Indian Road ce.	1 50
Howp'w St C wms	30 50
Little Harbor ce.	4 50
Howell St C mb	2 15
Mattland jun ce.	3 00
W'd's ock, St Paul	18 12
Gay's River ce.	5 75
Goldstream ce.	1 36
Greenfield ce.	1 00
Stewiacke SB ce.	6 00
N Glasgow Jas.	128 14
Mt Stewart	26 10
" ce.	5 25
Campbellton.	18 00
Earlton.	8 47
A I Campbell ret	5 00
Mechanics Sett ce.	6 50
Scotsburn ce.	11 00
Dartmouth St J ss	3 77
Lower Stewiacke	10 00
Onslow	60 00
Glance Bay	50 00
Georgetown ce.	3 50
Hamilton ce.	6 00
Princeton ce.	7 75
Riv John St Geo.	6 48
New Richmond ce.	5 50
Castlereagh ce.	7 00
Castlereagh	8 25
Belfast Friend.	2 00
Springville ce.	12 50
Elmsdale rep	5 00
" ce.	8 25
Westvil Carmel.	20 00
" ce.	5 00
West Bay ce.	3 53
Marble Mt ce	1 00
Grand Anse ce.	1 27
Kempt W F M S.	5 00
Green Hill ce.	6 00
Springdale ce.	5 50
Pictou Knox ce.	10 00
Pt Morien ss	13 00
Trenton	20 00
Pt Morien Women	37 00
" ce.	5 00
Hillsboro ce.	6 00
Mabou Village ce.	2 25
Valley ce.	3 25
Kempton ce.	2 00
Greenfield ce.	1 25
Baddeck ss	6 85
Sharon ss.	3 42
Melvil Grant rep.	25 00
Lake Angila.	6 00
Hardwoodland ce.	5 50
Cape George mem.	2 60
Mid Riv Pictou	1 50
" ce.	3 00
New Mills etc.	44 75
Charlo ce.	7 25
Hx Fort Massey.	400 00

Blue Mt Gard adl.	7 00
" ss 10 00	00
Up Musq St Jas ce.	8 00
Valleyfield.	70 00
Burnside ce.	4 20
Newton Mills ce.	3 70
Lawrencetown ce.	3 25
Hx St Matt ss.	5 00
Middle River	10 00
Presbyterian	1 00
Pictou Knox.	45 10
Summerside ce.	9 00
Strath Lorne.	15 00
Strath Lorne ce.	7 40
Springhill wms	50 00
Canard ce.	10 00
Tabusintac	5 95
" New Jer ce	3 50
Hx St And ss.	6 00
Naapan and B Riv.	10 00
A F Maitland.	5 00
New Carlisle	10 00
Merigomish wms	10 00
Chatham St And	35 00
Summerside	20 25
Bouladerie	10 00
Lochaber	15 00
Union Centre	30 00
Charlott'n St Jas.	187 50
" mb.	12 50
Cardigan.	10 00
Hx Grove.	10 00
Gay's Riv Car	40 00
St Peters C B.	10 00
Hx Chalmers ce.	13 00
Dartm'th Friends	30 00
N Sydney ce.	5 00
West Bay ss.	6 70
N Shore & N Riv	20 00
Maitland ss.	21 65
St John St Sp	30 00
Orwell P E I.	20 00
Harbor Grace	40 08
Hx Chalmers ss.	19 62
Truro St And mb.	35 00
Truro St And ce.	13 00
Hx St Johns.	35 00
Woodstock ce.	8 50
Miltown ce.	7 55
Truro G Campbell	1 00

\$2,745 84

# COLLEGE FUND.

Reported.	\$6,084 21
English'tn S Gut	8 00
Charlott'n, Zion.	30 00
Stanley.	3 00
Sherbrooke & Gol.	7 50
Coup Monctn	615 15
" Louisb'g sels.	6 00
" H. Water.	13 88
" Bridgt'n Deb.	50 00
W Cape, Campete	8 00
Shubenacadie.	20 00
Woodstock, St Pa.	8 75
N Glasgow, Jas.	43 25
Mt Stewart	11 10
Noel.	15 00
Larltown	5 00
" Onslow	33 00
Int Dr Forrest.	75 00
New Richmond.	8 00
Valleyfield.	25 00
W Riv & G Hill	20 35
Springdale	22 00
Locke'p't & E Jor.	3 00
Lawrencet'n Hx C	2 75
Mid River	4 40
Nappan & B Riv.	3 00
Gco S Ross.	10 00
New Carlisle.	7 00
Chatham, St And.	15 00
Rev A P Logan.	2 00
Pump sold.	3 20
Bouladerie.	12 00
Bouladerie.	10 00
Cardigan.	5 00
St Peter's, C B.	8 00
Int J H Marks.	78 00
N Shore & N Riv.	10 00
Orwell, P E I.	5 00
Trenton.	10 00
Pt Morien, Wms.	5 00
Up Musquodoboit.	15 00
N M's & Charlo, etc	20 00
Coup Annapolis.	50 00
Hx Ft Massey.	225 00
Hx St Johns	80 00

\$7,044 49

# For North West.

Springhill wms.	\$20 00
Charlott'n Zion.	10 00
St Jas.	50 00
Hop'well St C wms	50 00
Summerside ss.	25 00
Great Village ce.	6 00
River John ce.	10 00
N Glasgow Jas	125 00
Truro St A ce.	125 00
Maitland ce.	50 00
Pt Morien ss.	40 00
Stellarton Sharon	200 00
Trenton.	20 00
Glance Bay.	100 00
Windsor St Johns	200 00
Westville Carmel.	20 00
Hx Chalmers ss.	15 00
Springdale.	40 00
" ce.	10 50
Noel Shore ss.	5 00
Elmsdale	2 82
W Riv & G Hill.	17 00
Springdale.	5 00
Strath Lorne	3 00
Nappan & B Riv.	3 00
Chatham, St And.	4 00
Summerside.	8 00
Lochaber.	1 00
Union Centre.	2 00
Hx Grove.	5 00
St Peter's, CB	2 00
Noel	2 00
Shore & N Riv.	2 00
Trenton	2 00
Pt Morien	2 00
Up Musquodoboit.	3 50
Hx St John's	5 00
N Mills, Charlo, etc	6 00
Hx Fort Massey.	25 00
Blue Mt & Garden	1 00
" ss.	5 00

# AUGMENTATION.

Reported.	\$1,963 83
Shemogue & P Elg.	25 00
Shubenacadie	3 00
Mt Stewart.	15 00
Noel.	9 53
Earlton.	35 00
Onslow	65 00
New Richmond	40 00
Belfast, Friend	2 00
Valleyfield.	10 00
Westvil, Carmel	30 00
WR & Green Hill	60 50
New Carlisle.	35 00
Chatham, St A.	60 00
Rev C McKay rept	7 32
Summerside	94 00
Bouladerie.	30 00

\$630 88





Gillies Hill .....2 25	Ready.....4 83	Dr Jardine ..... 5 00	MANITOBA COLLEGE.	Vanc, Mt Pleas...20 00
Rev W M Burton. 5 00	Desboro .....2 50	Jas A McKenzie. 15 00	Treasurer, Rev. Dr.	Carberry .....20 00
Allandale ce .....15 00	Peabody .....3 37	Geo M Clarke.....14 60	King.....	New Westminster 15 00
Banks ss .....2 00	Kilsyth .....4 50	Robt Laing.....30 60	Ordinary and Theological Fund.	" ss ..... 5 00
Mt Forest ce .....28 00	Bayh ce .....50 00	\$57 40		" bcl ..... 5 00
Woodst k Mrs McK. 1 00	Mt Forest ss.....7 00			Sapperton, Knox. 5 00
Rev P Scott.....1 50	Acton mem wms.....2 00			Prince Albert 15 00
S. Luther boys cl. 5 00	Culloden ce .....3 00			Regina, Indus scl. 11 50
Yoho pr Rev Prof	Verschoyle ce .....2 00			Basswood..... 6 00
Campbell.....41 75	Red Grove Zion.....2 00			Balgownie..... 3 00
Moore Line ce.....20 00	Scarboro Knox ss 10 00			Kinlough..... 2 50
Blytheswood.....5 00	Lorn Knox.....1 00			Riversdale..... 3 50
Seaforth ce.....20 00	Westwood ce.....5 00			Elgin, Q .....13 00
Rev W A Campbell. 5 00	Hyde Park mb .....17 00			
Friend Union.....2 00	Tor Eskine b cl. 50 00			Special Contributions
Clifford ce.....14 50	Oldboro No 1 ss.....5 00			for Summer Session.
Van Vlack ce.....3 00	Dutton yphms.....15 00			
Ottawa J Lindsay. 5 00	Orillia ce .....5 00			Geo. Hyde, Mont\$20 00
Wood Chal ss .....6 00	S Plympton ce.....10 00			Rev. Dr. Warden.25 00
N Glasgo ss .....10 00	Mrs Hindmarsh.....1 50			
Ottawa G A Lindsay 4 35	Rev A F Webster.....5 00			Subscriptions to Building
Attwood ce.....5 00	Total .....\$712 02			Fund to meet advance of a Member of the Board.
Burns ch .....5 67	MINISTERS' WIDOWS' AND ORPHANS' FUND, MARITIME PROVINCES.			
Brookdale .....2 12	Received by Rev. G. O. Patterson, D. D., Secretary, from 1st to 31st January, 1897.			
Mrs Thos Watson. 5 00	Ministers' Rates.			
Waterloo ce.....21 01	J H Cameron.....\$15 20			
Hillsburg St A ss 7 00	J Fowlie .....7 00			
Sunnidale Cor ce. 5 00				
Friend .....1 00				
Glenmorris .....3 11				
Bayfield Road.....5 18				
Blake .....5 00				
Dundas Knox bcl 31 56				
C L Laing .....5 00				
Norwood ss .....10 00				
Janetville ce.....3 00				
Pontypool ss.....5 00				
Grafton m bd .....25 00				
Vernonville m bd.25 00				
Fergus St And ce.5 00				

Don't repeat gossip to any one.

The wise prove, and the foolish confess, by their conduct, that a life of employment is the only life worth living.

## TRADE MARK REGISTERED. BARLEY CRYSTALS

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## ONE DAY AT A TIME.

A certain lady met with a very serious accident which necessitated a very painful operation and many months confinement to her bed. When the physician had finished his work and was about taking his leave, the patient asked, "Doctor, how long shall I have to lie here helpless?" "Oh, only a day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times through the succeeding weary weeks did the thought, "Only a day at a time," come back with its quieting influence.

One far wiser than man said:

"Take, therefore, no thought for the morrow, for the morrow shall take thought for the things, itself. Sufficient unto the day is the evil thereof."

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SOME WISE SAYINGS.

Next to the Bible, I dearly love common sense.—*John Wesley.*

Peter toiled all night and caught nothing ; he was too near the shore ; he had to launch out.

To dare is great. To bear is greater. Bravery we share with brutes ; fortitude with saints.—*C. F. Deems.*

Bad men cannot even enjoy a good, warm prayer-meeting. How then, could they be happy in heaven, even if God were to carry them up there ?

One hour spent in solitude, in struggle with and victory over a single bosom-sin, is worth more, even intellectually, than a year's study.—*Coleridge.*

A soul may fall from the comforts of grace, but not from the habits of grace. A child of God may be cast down, but he can never be cast off.—*Charnock.*

God gives us credit, not only for the good we do, but for what we would do if we had the power. The same is true, also, of the harm we do.

I am glad to think that I am not bound to make the world go right, but only to discover and to do, with cheerful heart, the work that God appoints.—*Jean Ingelow.*

The rest of Christ is not that of torpor, but of harmony. It is not refusing the struggle, but conquering in it ; not resting from duty, but finding rest in duty.—*F. W. Robertson.*

The editor of *The Christian Sun* wants a "hush-your-mouth" society, to be brought into active operation whenever slander and uncharitable opinions are introduced in the course of conversation.

What is our proof of immortality ? The life of the spirit. Heaven begun is the living proof that makes credible heaven to come. He alone can believe in immortality who feels the resurrection in him already.—*Robertson.*

Many a Jew slaked his thirst with the water which flowed from the rock without tracing its origin back to God. So men partake of the bounties of nature without recognizing the God of nature.—*Primitive Catholic.*

Blessed is the man who has the gift of making friends ; for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating whatever is noble and loving in another man.—*Thomas Hughes.*

Christianity wants nothing so much in the world as sunny people, and the old are hungrier for love than for bread, and the oil of joy is very cheap, and if you can help the poor on with a garment of praise, it will be better for them than blankets.—*Prof. Drummond.*

These are the things that hinder a mighty work of God in the individual man : First, present sin ; second, unconfessed and unrectified past sin ; third, an unforgiving spirit ; fourth, fear of surrendering unreservedly to the will of God ; fifth, pride ; sixth, unbelief. Which of them is the hindrance in your case ?—*Rev. R. A. Torrey.*

"All sin is deteriorating. It weakens the manhood, it increases the power of evil solicitation, it builds an environment of unholy influence, it fills the life with suffering. The final results push out into the dark, driving the victim we know not whither, but always away from goodness and God."

Heaven is. Already its atmosphere touches this lower firmament ; already the heavenly-minded breathe its air. The same love throbs in their hearts that stirs in the souls of those who have passed on beyond all mortal hindrances. A little while, and the realities in which they both live will be fully unveiled.—*Lucy Larcom.*

Don't turn up your nose at the enthusiast. He probably does some foolish things now and then, but he is the only man who ever did anything of much consequence in the world. The enthusiast is simply the man that believes with all his heart, and whoever has faith in God can't help bubbling over sometimes. The reason cold water never boils over is because it is cold.—*The Golden Link.*

The Church is not in the world for criticism, but for use : not for idealization, but for utility. As a light, she is to shine for the enlightenment of mankind ; and as its salt, she is to operate for the earth's preservation. She is to set forth and exemplify the doctrine and life of her blessed Lord. She has a universal commission, and can never lay aside her legitimate work until all nations are Christianized.—*Phil. Pres.*

Nothing could be better for rousing the spiritual life of a congregation, and leading it on to a higher life, than the cultivation of the spirit of missions. The progress of the kingdom of God in the world is a study well calculated to enlarge the mind and soul, and rescue torpid congregations from their self satisfied ease. What a power for good would be our home millions of Christians, if really alive to their privilege and duty in helping forward the work of God in all lands.—*Mackay Of Uganda.*

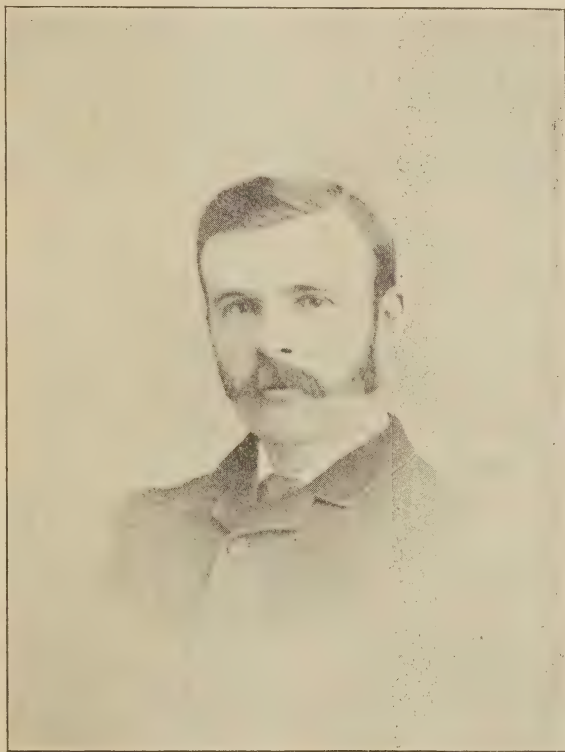


APRIL, 1897

# The Record

OF THE

Presbyterian Church in Canada



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## MANNERS.

Manners are a true indication of character. A discourteous person is both careless and selfish, for the best manners are but the expression of the Golden Rule; they are the card of introduction to strangers.

A friend can introduce you to good society, but he cannot keep you there; that depends upon yourself.

A boy of kindly nature is rarely rude. A boy of selfish nature is polite only when his own desires are not interfered with.

Every man is the result of his own boyhood and youth. If he has read good books, kept himself informed of passing events, he becomes what the world terms a well-informed, intelligent man. If he has wasted his time in trifling conversation, read only sensational books and papers, neglected to develop the talent which he surely possesses, he becomes a superficial, a tiresome, if not a wicked man.

If as a boy he has not cultivated the graces and amenities of life, he cannot expect to become that most delightful of men—a polished gentleman. If as a boy he has not studied to avoid collisions with those about him, has not recognized the rights of others, has not cultivated a desire to lead men to higher motives, to give to others the benefit of his own opportunities, he becomes that most unfortunate person, a tactless man—a nuisance wherever people are brought together.

One of the lessons every boy can learn, is to watch those men who arouse adverse criticism, and carefully avoid their habits, both of mind and body. Remember the old adage "By others' faults correct your own."  
—*Christian Union.*

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### THE GENERAL ASSEMBLY.

The General Assembly will meet in St. Andrew's Church, Winnipeg, on Thursday, the 10th June, at 8 o'clock, in the evening. The Committee on Business will meet in the same Church on the afternoon of the 10th June, at 4 o'clock.

Lists of Commissioners should be forwarded to the Rev. Dr. R. Campbell, 68 St. Famille St., Montreal. All other official documents for the Assembly should be forwarded to the Rev. Dr. Warden, Toronto, so as to reach him at least eight days in advance of the meeting. Presbytery Clerks will kindly note that each item of business intended for the General Assembly should be on a separate sheet of paper, foolscap preferred.

Arrangements have been made for the printing in Toronto of the annual reports of all Standing Committees. These should be forwarded to Dr. Warden as early as possible that they may be printed and stitched together in good time before the meeting of the Assembly.

Arrangements have been made with the Railway Companies for reduced fares, which are available for commissioners, and their wives, or daughters, accompanying them, as also for others having business with the Assembly.

Tickets are good in going from 3rd to 11th June, and in returning up to the 30th July. When tickets are purchased at the starting point, a certificate must be procured from the Ticket Agent, stating that full single fare has been paid to Winnipeg.

These certificates will be attested at the meeting of Assembly, and return tickets obtained free. It is imperative that the certificate be procured from the Ticket Agent at the starting point, in order to insure a return ticket being got free.

Robt. Campbell, D.D.,  
Robt. H. Warden, D.D., *Joint Clerks.*

### THE WESTMINSTER ASSEMBLY.

"Saying the Questions" on Sabbath brings up sweet memories to many readers, old and young, for though "the Questions" seemed sometimes dry and wearisome, and we wished them done, yet now the weariness is forgotten, and the memory that lingers is the family gathering; parents, brothers, sisters, children; some of them now far away and some in the better land. How we would like one of these gatherings again; even to "say the Questions."

But whence came our "Question Book," the "Shorter Catechism? Where was it made and when and by whom? Together with the Directory for Public Worship, the Confession of Faith, the Form of Church Government and Discipline, and the Larger Catechism, it was prepared by the "Assembly of Divines" at Westminster, London, England, as a statement of the great truths which they believed to be taught in the Bible in regard to the Doctrine, Government, and Worship of the Church of Christ.

But what was this Westminster Assembly? Who appointed it and how came it to do this work?

The story of it is somewhat on this wise. In earlier days in England, Church and State were one; king and bishop, or bishop and king, were supreme, and the part of the people was simply to obey.

When increasing knowledge made men dissatisfied with bondage, the struggle for freedom both in Church and State went hand in hand.

In 1643 the Long Parliament assembled. Church and State were one. There was in a sense a High Church and a Low Church party then as now. The King belonged to the then High Church party, the Parliament to the Low; and taking the power in their hands, one of their earliest acts was to appoint a Committee, or Commission, of eminent men, representing chiefly the Low Church party, to draw up a statement of Bible truth and teaching and an order of Government and Discipline and Worship for the guidance of the Church.

This Commission, or Assembly, consisted of 151 members, of whom 121 were clergymen, and 30 were laymen. Of the latter, 10 were members of the House of Lords, and 20 were members of the House of Commons. Of the 121 clergymen five were Presbyterian ministers from Scotland who were asked to act with the Assembly. All the others were of the Church of England, 4 of them being bishops. Of the 30 laymen 3 were Scottish lords, two of whom never attended, while the third took little part, and just as well, for he afterward was lord Lauderdale the bitter persecutor of those whom he now professed to represent.

The five Scottish ministers were, Alexander Henderson, George Gillespie, Robert Baillie, Samuel Rutherford, and Robert Douglass. These were eminently good as well as learned men, ranking among the leading Divines of their times, and they took a prominent part in the great work of the Assembly.

The four bishops did not attend, and as the Evangelical party represented, on the whole, the greatest learning and ability, they gradually gained the ascendancy as the work progressed, with the result that their finished task bears the stamp that we now see in those summaries of Bible truth which have never been surpassed by man.

The Assembly first met in the Henry VII Chapel, in Westminster Abbey, 1 July, 1843. Of the 151, who had been appointed, sixty-

nine were present on the opening day, and there were never more than 80 present at any one time. As the weather became colder towards winter they removed to the "Jerusalem Chamber" adjoining the Abbey where they could have a fire. They continued their work through five years, six months and twenty-two days, and held in all one thousand one hundred and sixty-three sessions.

Of the doctrinal statements the Confession of Faith was the first finished and presented to Parliament, who returned it with the request that the Scripture proofs upon which the statements were based be affixed to it, which was accordingly done.

After this the Larger and Shorter Catechisms were in like manner completed, as summaries, longer and shorter, of the Confession of Faith, and put in the form of question and answer for convenience of memorizing and teaching.

By October, 1847, the Assembly had agreed upon a Directory of Public Worship, a Form of Church Government and Discipline, a Confession of Faith and Catechisms; had adopted a resolution acknowledging the services of the Scottish Commissioners; and their work was practically completed and approved and accepted by Parliament.

But the king was not satisfied. He proposed to Parliament that in the meantime, for three years, the Presbyterian doctrine and order should be accepted, but that the Assembly should continue its sittings and revise its work, and that 20 more Episcopalians should be added to it. Parliament refused to accede to his proposal, and on Feb., 2, 1649, formally dissolved the Gathering which, at its bidding, had convened six years before; and the Westminster "Assembly of Divines" had passed into history.

As above stated they had completed their work in 1847, and in many places the 250th anniversary of that completion is to be celebrated during the coming summer, as one of the great events in the history of the Presbyterian Church throughout the world.

How was it that their work became chiefly the heritage of Scottish Presbyterianism rather than of England and its Church? Briefly stated it was as follows:—

As soon as the work of the Westminster Assembly was completed the General Assembly of the Church of Scotland adopted its several statements as founded on and agree-



able to the Word of God, and made them her "Standards," as setting forth her views in regard to what the Bible teaches; and ever since that time the Presbyterian Churches throughout the world, descended from that Scottish mother, have always adopted these "Standards"; with the exception of one or two parts, such as that in the Confession which teaches the power of the Civil magistrate in the Church of Christ.

In England on the other hand their work bore little fruit. Shortly after the Long Parliament had approved of the different statements prepared by the Westminster Assembly, Cromwell, with Independency, came into power, and infant Presbyterianism disappeared. When Royalty once more held sway Episcopacy was restored; and thus it came to pass that while the Westminster Assembly was almost wholly English and Episcopal, consisting chiefly of clergymen of the Church of England, and appointed by Parliament for the purpose of establishing the Doctrine, Government, and Worship, of the Church throughout the Kingdom, Scotland and her descendants are those that have profited by its labors.

It is principally with the Doctrinal part of the work of the Westminster Assembly, as contained in the Confession of Faith and the Catechisms, that we have to do; and more especially with the Shorter Catechism, as that is the "Standard" best known and most used; and in closing this brief sketch of the Westminster Assembly it may be well to refer to two points in connection with that part of their work.

I. One notable feature of the Catechism, as well as of the other "Standards," is the way in which it keeps itself in the background and points the reader to the Word of God and to God Himself.

A beautiful instance of this is in the very beginning of the book "What is the chief end of man?" "Man's chief end is to glorify God and to enjoy Him forever." Then follows "What rule hath God given to direct us how we may glorify and enjoy Him;" and the grandly simple answer,—*"The Word of God which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him."*

This attitude of the Standards towards the word of God, their complete self-effacement, together with the fact that as a rule

the people who most highly prize the "Standards" are those who best know and love their Bibles, is sufficient answer to the baseless charge sometimes made that they tend to take the place of the Bible. They are helps to the study of that Bible, and as helps they are the best summaries of Bible truth extant.

II. A second feature of the Catechism, too often overlooked, is that it makes prominent the kindly gracious side of the character of God.

The use of words changes with time. When we speak of God's kindness to men, we use the word "Love." When men 250 years ago spoke of the same thing they used the word "Grace." To the Westminster Assembly "Grace," or favor, of God to man expressed all that "Love" does when used by us, and even more. It expressed love in action, looking graciously upon its object.

As an illustration of the prominence given by these men to this aspect of the character of God, take the answers to four successive questions: "Justification is an act of God's *Free Grace*, wherein He pardoneth all our sins," etc. "Adoption is an act of God's *Free Grace*, whereby we are received into the number and have a right to all the privileges of the Sons of God." "*Free Grace* receiving us as *Sons*, How could love be better expressed?" "Sanctification is a work of God's *Free Grace*, etc."

Then take the answer to the next question, "The benefits that accompany or flow from Justification, Adoption, and Sanctification are *assurance of God's love*." It is not merely assurance of our own salvation and safety, but a higher, grander thing, "*assurance of God's love*," and resting content in that.

Let one more example suffice,—*"The preface to the Lord's Prayer which is 'Our Father which art in Heaven,' teacheth us to draw near to God with all holy reverence and confidence, as children unto a father, etc."* What more beautiful or tender picture of God's goodness and the believer's relationship to Him, could be given?

Let our young people study fairly, honestly, lovingly, the work of these good men of the Westminster Assembly, and they will grow thereby into a grander conception of the goodness and love of God, and will realize how utterly without foundation are the statements sometimes made against our "Standards," that they do not speak of the Fatherhood and Love of God.

## OUR NEW BOOK OF PRAISE.

BY A MEMBER OF THE HYMNAL COMMITTEE.

Congregations have been long and eagerly looking for our new Book of Praise, and they will be glad to know that our book-sellers are to have it on hand on the first of May. The following particulars as to its contents and editions may be of interest. "The Presbyterian Book of Praise" will consist of two parts,—Psalms and Hymns. Our present complete book consists of *four* parts,—Psalms, Paraphrases, and 6 Hymns, and the Hymnal of 349 hymns; and to newcomers to our Church it is a complicated volume. Moreover these parts need not be bound together, and in fact the Hymnal is oftener published separately, so that the worshipper has two volumes in his pew, namely, his Psalm Book with psalms and paraphrases and hymns, and his Hymnal.

But the General Assembly has ordained that no edition of the hymns in the new book will be allowed without the psalms; and as the paraphrases are incorporated in the Hymnal, the new book will consist of two parts *only*, and two parts *always*,—Psalms and Hymns.

The hymns are 620 in number and include (a) all the hymns in our present Hymnal except a few that it was thought well to drop; (b) all the paraphrases that congregations are accustomed to sing; (c) nearly all the hymns in our "Children's Hymnal"; (d) all the useful and approved evangelistic hymns in the Sankey collection; (e) a large number of new hymns from the joint "Draft" Hymnal of the Scottish churches; and (f) a number of magnificent hymns from other sources.

The book therefore contains all that is needed for Church services, Sabbath Schools, prayer meetings, young people's meetings, evangelistic meetings, and family worship; so that henceforth we will not require several sets of books,—one for one purpose, and another for another; but the one book will be found to contain all that is needed for all purposes, and only one book will be published. Thus the pupils in the Sabbath School, and Endeavorers in their meetings, or congregations in evangelistic services will become familiar with the book used in the ordinary worship of the Church.

Of the 600 hymns in our new book, about 400 are common to all the great hymn books of English-speaking churches. This gives

assurance of the excellence of the hymns, and it will provide that the hearts of our people shall beat in sympathy with those of Christendom.

The Psalms in the Book of Praise will be either the complete Scottish version or a Selection of Psalms; and they can be ordered either way.

That congregations may be assisted in deciding this matter it will be well to give some information about the Selections.

The selections from the Psalms are 121 in number and are given in the order in which they occur in the complete book. Many are whole psalms; but some are only portions; for instance, of Ps. 22 the only portion given is verses 23 to 28; but these are the only verses of that psalm that congregations usually sing; and it will be found that the Selections include almost every portion ever sung in any of our churches; so that for practical purposes they make a complete psalter.

Moreover these selections are a *revision* as some inaccuracies have been corrected and striking inelegancies removed, and in some cases new versions have been given. In doing this the committee had before them the Scottish version as revised by three churches that bestowed much care upon the Psalms of David, as they sang nothing else, namely The Presbyterian Church of Ireland, and the United Presbyterian and Reformed Presbyterian Churches of North America.

As an illustration of the revision it may be stated that in every case where the ending "-ation" had to be sung "a-ti-on" or "a-a-tion" the line has been corrected; and so

"My soul with expectation  
Depends on God indeed,"

becomes

"My soul with expectation doth  
Depend on God indeed."

Who has not hesitated about singing the imprecation in the second stanza of Ps. 25? But in the Revised Bible, as in the Hebrew psalter it is not an imprecation, but an expression of confidence; and so it appears in our selection:

"Yea, none that wait on thee

Shall be ashamed at all;

But those that without cause transgress,  
On them the shame shall fall."



The popularity of Ps. 5: 1-7 has been impaired not a little by some uncouth lines. The couplet :

"All that ill doers are thou hat'st,  
Cutt'st off that liars be,"

Is an offence to the average ear; but in the selections it appears thus,—

"All evil doers thou dost hate,  
Destroyed shall liars be."

Only decided inaccuracies and striking inelegancies have been touched; and every verse in the whole collection is in form as well as in spirit suitable for singing.

But besides these emendations there are 25 new versions in the collection, 6 in Long Meter, 2 in Short Meter, 5 in 7s. and 6s., and the rest in 7 other meters, each appropriate to the subject of its psalm. They are the very best renderings contained in the above mentioned psalters. Ten of them are second versions of familiar psalms, and fifteen are substitutes where the common meter version was such that the psalms were very seldom used. The change will doubtless rescue these from desuetude and bring some of them at least into popularity.

The new versions are accurate translations of the original, and most of them are in such charming lines that the Committee felt they would be wronging the Church to withhold them. They are set to some of the finest tunes extant; and it is believed that these Selections as thus amended and enriched will make psalm singing decidedly more popular in the Church.

Very great care has been used in selecting the very best tunes, both for the psalms and the hymns.

The tunes set to the hymns in our present books are mostly retained, although some have been replaced by better; and there will be a large number of magnificent new tunes with the new hymns.

As in the case of the hymns, so each psalm has a fixed tune, the same tune answering for several similar psalms. The tunes selected are long-approved and popular psalm tunes. The longer selections have chants as well.

Extensive *Indexes* have been added to the Book of Praise. One is an elaborate index of subjects which gives not only the number of the hymn referred to but also the first line or part of it. There is also a very full index of texts referred to in the hymns.

There will be five Editions of the Book of

Praise,—two with music and three with words only.

They are all to be on beautiful and strong paper and printed with Oxford's best type. The sample pages sent to Canada are things of beauty. The binding is handsome, artistic, and durable.

The largest music edition will be a magnificent book of 750 pages 9 by 6 inches. This edition in cloth will sell at the remarkably low price of 90 cents; or in half leather it will cost only \$1.00.

The smaller music edition (which will not be ready till mid-summer) will be a reduced *fac simile* of the larger one, having a page the same size as that of our present Psalter and Hymnal, but will retail at less than half the price of our present book, namely, at 60 cents.

The editions with words only are of three sizes;—the largest at 60 cents is in large clear type that will be a delight to those whose sight is imperfect; and the smallest is in clear agate type and sold at 10 cents or in cheaper cloth at 8 cents; while the medium size will sell at 30 cents. Each of these editions is the complete Book of Praise having both the Psalms and Hymns.

It is confidently believed by those who know the new book that it will not be inferior to any book of praise published, and that its introduction will be a stimulus to the culture and spiritual life of the Church.

In highest terms writes Rev. R. Douglas Fraser of a book, entitled "The Presbyterian Standards," by the Francis R. Beattie, D.D., Prof of Systematic Theology and Apologetics in the Louisville Presbyterian Theological Seminary, and formerly a minister of our Church.

"The aim is to give a simple, connected exposition of the entire Westminster Standards. The Shorter Catechism is made the basis of the exposition, but the contents of the Larger Catechism and the Confession of Faith are carefully incorporated at every point."

"The aim is faithfully followed out and no other book that we know of covers practically the same ground. It is a work for the trained theologian, but the method of treatment and the style are so eminently lucid and concise that the ordinary reader follows easily. It will be of much service in Bible Classes and Y. P. Societies."

## Our Home Work.

The Synod of Montreal and Ottawa. meets in Almonte, 11 May.

Barrie Presbytery reports for the year an increase of 388 families and 696 communicants.

Rev. T. Geo. MacLeod, Spallumcheen, is now clerk of Kamloops Presbytery, vice Rev. Geo. A. Wilson, resigned.

Sawyerville Mission, Quebec Pres., has been given the status of a regular congregation.

Morningside and Fern Ave. congregations, Toronto, have been united as a pastoral charge under the pastoral care of Rev. R. C. Tibb.

The people meeting for worship in the Beverly St. Church, Winnipeg, have been organized as a congregation of the Presbyterian Church.

The congregation of Coldstream, Truro Presbytery, hitherto receiving aid from the Augmentation Fund, has become self-sustaining.

The Record does not always go directly where it is sent. A January parcel mailed for Vancouver took a trip around by Australia. It reached its destination all right but somewhat late.

A rare distinction is that enjoyed by the fine new Church, opened 28 February, in the Forks section of St. Andrews Church, Sydney, C.B., in that it was opened not only completely free of debt, but with a small balance in the building treasury.

This year eleven Irish Presbyterian congregations, thirteen Free Church of Scotland, five Established Church of Scotland, seven United Presbyterian of Scotland, five in London, have promised £50 each for work in the Northwest, their work and ours.

Of the 109 ministers, who responded to the roll call of the Maritime Synod at the Union in Montreal, 1875, 36 have died; 26 have removed from the Synod; 14 have retired from active work; 31 are still in charges in the Synod, 1 is a probationer and 1 is the Agent in Hx.

A straw which shews the onward current of the stream is that the congregation of Vernon, B.C., was raised at its own request from a mission station to a self-supporting congregation, by the Presbytery of Kamloops, 30 Dec. Such results of Home Mission work and growth encourage us to give and help more liberally.

Rossland is added to the self-sustaining congregations. But a few months ago, it was begun as a mission station. Evidently some of the people who go there want the Gospel as well as gold and are willing to support it. May gold and Gospel both abound richly and both be made tribute to the King of Kings. The congregation is now vacant. Rev. T. Paton of Grand Forks, B.C., is Moderator.

Even in the New West things have begun to assume the trappings of maturity in the observance of a quarter of a century of age. This is about the smallest portion of a century that can use the name, century. Knox Church, Winnipeg, has attained this distinction and has received the congratulations of its Presbytery. What changes it has witnessed since its organization, and what a grand work it, with its junior sisters, has done.

## AUGMENTATION WEST, SPECIAL.

Dear Mr. Scott:—

In view of the special appeal for Foreign Missions, I could not venture a single word for the March RECORD. By the time this reaches your readers that appeal will have been made, and, I trust, with the best results.

Now, may I ask our Ministers and Congregations to remember those 140 pastors of augmented charges, who will have to suffer through a deduction from the grants promised if the income of the Augmentation Fund should fall short?

I am confident that none of us believe in that way of squaring accounts, and so I have good hope that the nearly \$5,000 that we to-day require will reach us before the end of April. Generous hearts will take prompt measures, and our men will be paid in full.

Just a word about our Young People's Fund. It is being taken up in many quarters. Nights have been set apart and collections taken, and those who have tried the plan say: "It begets interest in our Church's work, and, as the collections asked are not burdensome, there is no loss to any other scheme. This is what we believed and wished: "A little from a great many." We are hoping to hear from many before 1st May, so that we may have an indication of what extension we may make in our operations in the very neediest fields of the Church.

It's "for Christ and the Church," so we are looking for many helpers—many this year—more next year—in turn all our Societies.

I am, yours sincerely,

R. CAMPBELL.

Renfrew, March 23rd, 1897.



THE SCHEMES OF THE CHURCH.

The Rev. Dr. Warden, Toronto, Treasurer of the Church, Western Section, writes as follows, under date, 13th March :—

In looking over the book of contributions for the Schemes of the Church, for the current ecclesiastical year, I find that a very large number of congregations have not yet sent contributions to one or more of the Schemes. The following is a statement of the number of congregations that have not contributed for the respective Schemes :—

Home Missions.. . . .	340
Augmentation.. . . .	395
Foreign Missions.. . . .	376
Widows and Orphans.. . . .	437
Aged and Infirm Ministers.. . . .	468
Assembly Fund.. . . .	420
Colleges.. . . .	501

The ecclesiastical year terminates next month. The books close promptly on the afternoon of Friday, the 30th April. I intend printing a detailed list of all contributions received during the Church year for the Schemes, from the congregations, Sabbath Schools, etc., arranged according to Presbyteries. Ministers and Congregational Treasurers will kindly take note that no contribution received after the 30th April, can appear in this year's books and accounts.

MINISTERS' WIDOWS' AND ORPHANS' FUND, WEST.

For the RECORD.

I desire, in the name of the Committee on the Widows & Orphans Fund, to again direct the attention of your readers to the claims of this Scheme. The revenue is derived from the interest on invested money, ministers' rates, and congregational contributions.

Owing to a variety of causes the revenue from invested funds has greatly diminished. Because of this and the failure of a large number of congregations to contribute, the receipts last year were \$3,700, less than the expenditure. The Committee has no power to draw on capital, and there seems no alternative but to reduce the already small annuity paid to the widows and children of deceased ministers.

The number of these at present on the Fund is 181 (98 widows and 83 children). Many of them are largely dependent upon the amount they receive from the Fund. To reduce this would entail privation and suffering in not a few homes. Their husbands and fathers contributed to this Fund for years, because of the promise of the Church that at their death their widows and children would receive a certain specified annuity.

It seems to us, therefore, that the honor of the Church is at stake, and that no effort should be spared to meet the promised

annuity in full. There ought to be little difficulty in doing so, the total amount required from the congregations of the Church being \$10,500. To this date only \$4,227 has been received from congregations.

Thus far this year 437 congregations sent nothing towards the Fund, and the Committee venture to appeal to every minister and session to present its claims to their congregations, so that a contribution may be received from every one of them in the next few weeks.

The half-yearly annuities are payable in the end of April, and upon the response to this appeal will depend the amount the Committee will be in a position to pay.

All contributions should be addressed to the Church Treasurer, Rev. Robt. H. Warden, D.D., Presbyterian Offices, Toronto.

The ecclesiastical year ends on April 30, and the books close promptly on the afternoon of that day.

Commending this matter to your sympathy and co-operation.

Yours faithfully,  
T. KIRKLAND, *Convener.*

FRENCH EVANGELIZATION FUNDS.

At the annual meeting of the Board of French Evangelization, on the 18th inst. the Treasurer, Dr. Warden, reported the state of the Funds as follows :—

ORDINARY FUNDS.

Receipts to date.. . . .	\$15,741.64
Expenditure to date.. . . .	17,076.19
Deficit to date.. . . .	\$1,334.56
Missionaries' salaries, etc., due 1st May.. . . .	\$5,515.04

POINTE AUX TREMBLES FUND.

Receipts to date.. . . .	\$6,381.91
Expenditure to date.. . . .	6,812.26
Deficit to date.. . . .	\$ 430.35
Salaries, etc., due 1st May.. . . .	\$4,300.00

To meet all liabilities and close the year free from debt, \$11,579.94 must be sent to the Treasurer before the 1st May next. During the corresponding period of last year (18th March to 1st May), only \$6,890.00 were received. These figures speak for themselves. They call for prayerful consideration and prompt action.

Never before have the conditions been so favorable, the work so promising, the outlook so encouraging. Let there be the utmost liberality consistent with obligations to other departments of the great missionary work of the Church on the part of Congregations, Sabbath Schools, Young People's Societies and friends generally, and this ugly looking deficit now in sight will have vanished before the end of the year.

## OTTAWA PRESBYTERY ON FRENCH EVANGELIZATION.

If any evidence were required to show the necessity of the work of French Evangelization, the Roman Catholic hierarchy has supplied it by the attitude of dictation which it has assumed in its attempt to destroy the free constitutional government of this country. If any evidence were required that Bible Society work and French Evangelization were not a failure, but a very pronounced success, the fearless independence of the French people in the face of public mandements and private priestly threats, has fully supplied it. There is no one so ignorant of our country's history, as not to know that the triumphs of the people of the Province of Quebec over the Romish hierarchy would have been an absolute impossibility twenty-five years ago.

There is a loud call to us to press on with our work in the strength of the Lord. A noble and intelligent race of men, fitted by natural talent and endowment, to take a leading place in the vanguard of nations, calls to us for that Gospel which will liberate them from a thralldom more galling than Egyptian bondage. They have been the doughty opponents of our forefathers on many a well-contested battle-field; they have been our powerful allies on many more. God has planted the scions of Britain and of France in the fertile soil of this great Dominion, whose broad borders are the shoulders of a continent. Who shall say that there was no Divine purpose in the Union?

History reminds us that the great English nation is not Anglo-Saxon, but Anglo-Saxon and Norman-French. The union of these two national elements lies at the basis of English character, with its love of justice and freedom and power. Together again, the younger Britain and the younger France have undertaken to build a great and free nation which shall be neither French nor English, but Canadian.

Moreover, it must be Christian, not anti-Christian; and the Pharisee-ism of old had not farther departed from a true spiritual worship, for repetitious forms and showy ceremonies, than has the Romanism of to-day. Indeed, when one reads Christ's reproofs and descriptions of Pharisee-ism, one almost fancies they are addressed to Romanism. For Romish errors in religion are a perfect sample of "history repeating itself." Romanism is to New Testament religious doctrine and practice, what Pharisee-ism was to Old Testament doctrine and practice. To Romish priest, as to Jewish priest, might Christ's words be addressed, "Full well ye reject the commandment of God that ye may keep your own tradition."

No heathen with his repetitions in prayer could approach a Roman Catholic at his beads. To the latter, as appropriately as

to the former, might the words of Jesus apply: "When ye pray use not vain repetitions as the heathen do; for they think that they shall be heard for their much speaking."

Indeed, the false doctrines of Pharisee-ism did not sink at any time to the level to which Romanism has descended. Every Romish Church in the land is guilty of a violation of the Second Commandment that was unknown to the Jew, subsequent to the return from captivity. Nor is there any example of Jewish prayer falling as far short of reverence for God, as does The Confiteor of the Romanist, in the way in which the Divine name is placed alongside of, even if it precedes, those of a number of eminent saints. This is *The Confiteor* :—

"I confess to Almighty God, to blessed Mary ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles, Peter and Paul, to all the saints, and to you Father, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore, I beseech thee, blessed Mary ever Virgin, blessed Michael the Archangel, blessed John the Baptist, the Holy Apostles, Peter and Paul, and all the saints, and you, Father, to pray to the Lord our God for me." Everybody seems to be duly honored here, except the Lord Jesus Christ and the Holy Spirit. Judaism cannot furnish a parallel to this violation of the teachings of all Scripture on the subject of prayer.

Christ said to those Jews upon whose souls the dawn of faith had begun to break: "If ye continue in My word, then are ye My disciples indeed; and ye shall know the truth, and the truth shall make you free." The freedom wherewith Christ makes His people free, is conditioned upon a continuance in the Word of Christ. No nation is making a more vigorous struggle for political and spiritual freedom to-day, than is the brave, intelligent and chivalrous race whose fortunes God has so intimately interwoven with our own. If then, to be disciples of Christ, and to know the truth, and to be set free by the truth, are, as Christ declares, all conditioned upon continuing in the word of Christ, surely we are called as never before to press forward with the Gospel of our Lord Jesus Christ. Romish aggression must be met and driven back, not by politicians framing laws, but by the preachers of the Gospel wielding "The sword of the Spirit which is the word of God."

Never before in the history of the work of French Evangelization were we surrounded by such encouraging signs of victory. Never before were we confronted by so great a crisis. Never before was there such a need for earnest prayer, faithful preaching, liberal giving, strong organization and fearless advance.—*From Ottawa Presbytery's Report on French Evangelization, Rev. J. A. McFarlane, Convener.*



## Church Notes and Notices.

### CALLS.

From Russell and Metcalfe, Otta. Pres., to Mr. Sadler.

From Knox Church, Ottawa, to Mr. D. M. Ramsay of Mt. Forest, Saugeen Pres. Accepted.

From Dalhousie Mills and Cote St. George to Mr. John Fraser, North Shore, Cape Breton.

From Dougald, to Mr. C. E. Vert.

From Flesherston to Mr. L. W. Thom, of Arthur.

From Calvin Ch., Montreal, to Rev. Dr. Whittier.

From North and South Plympton, Win. Pres., to Mr. W. Dewar.

### INDUCTIONS.

Mr. Wm. McC. Thompson, into New St. Andrews, New Glasgow, N.S., 15 March.

Mr. Ewan Macqueen, ordained, and inducted into Lingwick, Que. Pres., 6 April.

Mr. Haddow, into Watford and Main Road, 6 April, 2 p.m.

Mr. Colin Young, into Russelltown and Covey Hill, 18 March.

Mr. G. R. Faskin, into St. Paul's Church, Toronto.

Mr. A. McNabb, into Newmarket, Ont., 4 March.

Mr. Alex. McGregor, into Fitzroy Harbor Tarbolton and Galetta, Otta. Pres., 16 Feb.

Mr. Walter Beattie, formerly of Virden, Man., into Osgoode and Kenmore, Otta. Pres., 2 March.

Mr. John D. Anderson, into Chateaugay and Beauharnois, Mont. Pres., 25 March.

Mr. J. W. McLeod, called from South Finch, to be inducted into Riverfield and Howick, 31 March.

Mr. John Ferry, into Chater, Brandon Pres., 16 March.

Mr. A. McLean, into Oak Lake, Man., 2 March.

Mr. Peter Fisher, called from Boissevain, into Deloraine, Man.

Mr. W. J. McCaughan, into St. Andrew's Church, Toronto, 25 March.

### RESIGNATIONS.

Mr. J. H. White, of Deer Park, Ont.

Mr. T. Scouler, of St. Andrews, New Westminster. Mr. E. D. McLaren, interim Moderator.

Mr. J. E. Wallace, of Rossland, B.C. The interim Moderator is Rev. T. Paton, of Grand Forks, B.C.

Mr. Danby, of North Augusta, Brockville Pres.

Mr. James Gilchrist, of Blytheswood, Goldsmith and Stonyfield.

Mr. A. Tolmie of Southampton.

## PRESBYTERY MEETINGS.

### Synod of The Maritime Provinces.

1. Sydney, Glace Bay, 30 Mar., 11 a. m.
2. Inverness, Whycomagh, 23 Mar., 11 a. m.
3. P.E.I., Charltn., St. Jas., 23 Mar., 11 a. m.
4. Pictou, N. Glasgow, Jas., 4 May, 1.30 p.m.
5. Wallace, Oxford, 4 May, 11.30 a. m.
6. Truro, Shubenacadie, 4 May, 2 p. m.
7. Halifax, Hx., Chal., 6 April, 10 a.m.
8. Lun. and Shel., Brdwtr., 12 Apl., 1030 a.m.
9. St. John, St. John, St. And., 6 Apl., 10 a.m.
10. Miramichi, Newcastle, 30 Mar.

### Synod of Montreal and Ottawa.

11. Quebec, Sherbrke., St. And., 6 July, 8 p.m.
12. Montreal, Mont., Knox, 2 April, 8 p.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa, Otta., Bank St., 4 May, 10 a.m.
15. Lan. Ren., Almont., St. A., 11 May, 10 a.m.
16. Brockville, at Synod, Almonte, May.

### Synod of Toronto and Kingston.

17. Kingston, King., Chal., 16 Mar., 10 a.m.
18. Peterboro, Pet. St. And., 6 July, 9 a.m.
19. Whitby, Whitby, 20 April.
20. Lindsay, Sutherland, 16 Mar., 10.30 a.m.
21. Toronto, Tor., St. And., 1 Tu. ev. mo.
22. Orangeville, Orangeville, 4 May.
23. Barrie, Barrie, 4 May, 10.30 a.m.
24. Algoma, Thessalon, 16 Mar., 7.30 p.m.
25. Owen S., O. Sd., Kx., 20 April, 10 a.m.
26. Saugeen.
27. Guelph, Guelph, St. And., 18 May, 10 a.m.

### Synod of Hamilton and London.

28. Hamilton, Ham., Knox, 16 Mar., 9.30 a.m.
29. Paris, Ingersoll, St. Pa., 13 July, 11 a.m.
30. London, Lond., 1st, 10 May, Ev. Conf.
- “ London, Lond., 1st, 11 May, 9 a.m., Bus.
31. Chatham, Cha., 1st, 13 July, 10.30 a.m.
32. Stratford, Strat., 10 May, 7.30 p.m. conf.
- “ Stratford, Strat., Kx., 11 May, 9 a.m. bus.
33. Huron.
34. Maitland, Wingham, 18 May, 9 a.m.
35. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia, St. And., 13 July, 11 a.m.

### Synod of Manitoba and the North West.

37. Superior, Keewatin, 8 Sept., 2 p.m.
38. Win., Man. Coll., 30 Mar., 3 p.m.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro.
41. Portage la P., P. la Pra., 3 May, 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

### Synod of British Columbia.

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton.
48. Kamloops, Enderby, 7 May, 10.30 a.m.
49. Westminster, Van., St. A., 1 June, 2 p.m.
50. Victoria.

## Our Foreign Missions.

In the San Fernando Field alone, in our Trinidad Mission, are 20 Sabbath Schools, 79 teachers, and 949 pupils, with an average attendance of 790 scholars. In the central school there are 26 teachers and 218 pupils on the roll, and their collections during the past year were \$113.15. But for that mission, most of the teachers and pupils as well would have been to-day in heathenism, and that is but one of the four principal districts wrought by our missionaries in Trinidad.

The simple graphic picture by Rev. Jas. Menzies, M.D., in this issue brings the work of the medical missionary very vividly before us. The beautiful touch in the closing sentence where he refers to McClure of Drumtochty is worthily given, for our Dr. Wm. McClure took a high place among his fellow students, and might easily have been among the leading physicians of Canada, and resigned an honorable position in the Montreal General Hospital, to go as a missionary to the heathen.

Dr. Menzies was himself very ill for some time with fever, but is slowly recovering. He scarcely mentions his own illness even in a private note, and with like modesty, chooses for the subject of his description, not his own dispensary at Chang-te-Fu, but that of Dr. Wm. McClure, at Chu Wang.

### SHALL WE ENTER KOREA.

The Foreign Mission Committee, Eastern Division, are in a strait betwixt two. On the one hand is pressure to open a new mission in Korea. On the other is a debt of \$3,500; while the fields which they now work, in the New Hebrides, Trinidad, and Demarara, are taxing their income and some of them calling for more.

The story of Korea is that Rev. W. J. Mackenzie, one of our young ministers in Nova Scotia, had that hermit nation as such a burden on his heart that he felt impelled to go and carry to it the Gospel. Our Church had no mission there and did not feel justified in beginning one.

The Presbyterian Church, U. S. A., which has a flourishing mission in that country, would have employed him as her agent, but rather than sever his connection with his own Church, he went out about four years ago, on his own responsibility, trusting to what friends might send for his support.

Going out into the country alone with the people he lived among them to learn their tongue, and at Sorai, as a centre, was so successful that in a few months he could tell them the Gospel story, had won some converts, and had started them to build a small church, to which, in their deep poverty, they gave most liberally. Then

after but a few months of labor, when all seemed so hopeful, came his sudden and untimely end.

The proposal that our Church should take up the work has been at different times before the minds of many in the Eastern Section, but the difficulty in overtaking the work already in hand prevented the assuming of further burdens.

At a meeting of the Foreign Mission Committee, 23 Feb., the W. F. M. S. brought before them the question of a mission to Korea, urging a number of reasons for doing so.

1. "That the people there desire to have Canadian missionaries sent to them."

2. "That many in the Maritime Provinces desire to contribute to a mission in the field so hopefully opened by the late Mr. McKenzie."

3. "That two of our own young men have decided to go to this field—if not as the agents of our Church, then of the Northern Presbyterian Church of the U. S. A."

4. "That the temperate climate would be more conducive to the health of our missionaries than the fields in the tropics which we now occupy."

5. "That reasonable variety and dispersion of Foreign Missionary effort would appeal more strongly to the large variety of tastes and sympathies among our Christian people than concentration on only one or two fields can do, and would thus evoke a degree of liberality now unknown, and be sure to produce a revenue capable of meeting the additional expenditure involved in this new undertaking, as well as constant expansion in the fields now occupied."

6. "That the unused contributions to the work of the late Rev. W. J. McKenzie are now in the hands of the Agent of the Church, and amount to \$2,259.26; that this fund must be employed for the benefit of work in Korea, either by our own Church or some other to whom it could be handed; that this sum would provide mission premises and should be utilized by our Church."

The Committee after long and careful consideration decided to ask the Presbyteries of the Maritime Synod to take the whole Foreign Mission work of the Church into their early and earnest consideration and to ask them to report to the Foreign Mission Committee, before the middle of May, their opinion as to undertaking a new mission in Korea.

In seeking counsel from Presbyteries, the Committee has deemed it wise to lay before them the following considerations:—

1. "We are now committed to work in the New Hebrides which calls for \$7,000 per year."

2. "Our mission in Trinidad has reached large proportions and is capable of rapid expansion, by means of educated Christian Hindoo agents, if funds could be obtained for the purpose. The expenditure is now



\$20,000 annually and cannot without injury to the work be reduced below that figure."

3. "We have opened a field in Demarara among a population of 105,000 Hindoos, and must be prepared to extend the work there as rapidly as possible.—Although trained native agents must be relied on to undertake much of the work of expansion, yet we cannot dispense with additional Canadian missionaries for that field. The cost at present besides Mr. Crum Ewing's gift, is \$1,200, and the addition of even a few catechists yearly will imply for men and buildings from \$500 to \$1,000 more per year."

4. "Our Foreign Mission expenditure has been steadily increasing for a number of years, and the Fund has had a hard struggle with debt for some time. The prospects for the present year are that if money comes in as well from this date to the end of April as it did during the same period last year, that the debt of May last will be reduced by about \$800 leaving a debt of \$3,500."

The matter is one for the decision of Presbyteries, but it might be well for our brethren in the Maritime Provinces to recall a worthy precedent.

Just twenty years ago the three missionaries then in Trinidad urged the Foreign Mission Committee very strongly to send a fourth to occupy the Tunapuna District, a wide door with thousands waiting for the Gospel.

On the other hand a debt about the same as at present, nearly \$4,000, rested upon the Fund and the regular work took all the income. The Committee submitted the matter to Synod. Many were urgent. After long and earnest consideration, Synod said to the Church, in substance, the following:—If you wish another man sent, pay off that debt. That will be a proof of your desire and a guarantee that you are ready to go on and do more. Pay off the debt and the Committee will appoint another missionary. Three years later, in 1880, the work had been accomplished and the fourth man sent.

The best way in which Presbyteries and the Church in the Maritime Provinces can shew their desire to do more mission work, is to relieve the Committee of the burden which now rests upon them, and thus leave the way clear for extension.

Even then the question will remain to be decided, whether it is wiser to undertake work in Korea where the American Church has a prosperous mission, or to extend our work by means of native preachers in fields for which we are wholly responsible, and leave Korea to those who are already there.

The Field is the World. "To every creature" is Christ command. Every call from heathen lands but echoes the great Commission. Most of us are but "playing at Missions." On every hand there are open doors, and means in the Church to enter these in far larger measure than has ever yet been done.

## THE CHINESE IN MONTREAL.

There are seventeen schools, Sabbath and week day, including the Sabbath School recently opened in St. Andrew's Church. All these are in the Churches and without expense to the Presbytery's Committee, except the mission rooms, where that cost and part of the salary of the teacher is generously defrayed by Mr. David Yuile, St. Paul's church giving a large share of the balance expended in Montreal.

The daily morning and night schools are conducted by Miss M. E. Thomson, who returned in the middle of September after several months' absence, to the work she had previously so successfully conducted.

At the evening school a number of faithful teachers render assistance, and a still larger company of earnest workers teach in the various Chinese Sabbath Schools in the city.

Many of the scholars are intellectually convinced of the truth of Christianity, and a number in Montreal and several other cities have confessed their faith in Christ.

The S. S. collections, last year all going to Missions in China, have been generous and amount to over five hundred dollars, while the income accruing to the mission from Montreal in consequence of this work is considerably over one thousand dollars.

The Montreal W. M. Society has assumed the responsibility of an effort in China, in the native districts of these scholars, whence also all the 10,000 in Canada come.

It is but just and fitting to state that the unselfish, self-effacing devotion of Dr. Thompson and his wife to this work are the more realized the more they are tested and known.

## THE CHINESE IN B. C.

EXTRACT OF LETTER BY REV. A. B. WINCHESTER.

In looking into the condition of the Chinese in British Columbia, I was passing through North Bend, and went into the C. P. R. lunch room. A Chinaman was serving. We were almost alone, I asked him some questions as to Jesus and his salvation. What was my surprise when he told me with fresh light in his eye that he was a follower of Jesus, and a member of the Presbyterian Church. He had been baptized in Victoria, in 1887.

At Nelson I met a Chinaman, who has endured a considerable amount of abuse from his own countrymen because of his faith but has quietly kept on his way and has made a good impression by his consistent life.

Yesterday I visited a number of Chinese and in several houses I heard as I entered, "Who is this?" "Ah! do you not know? He is a speak Jesus man and likes our fellow countrymen."

Incidents like these and many others which I have met serve to indicate that our

work is not confined to the points where we have schools, but that the good seed of the kingdom is travelling even into places inaccessible by us.

In Victoria we have tried a new experiment. Our Christian young men wished to live apart from Chinatown in a home of their own. I succeeded in getting a nice respectable place, and I think this home will be an object lesson to those who have supposed that all Chinese live alike. Besides it will be a rendez-vous for such Chinese, who, like Nicodemus would like to come under the cover of darkness or quietness to inquire about this wonderful Jesus doctrine.

A few days ago, being Chinese New Year, our Christian Chinese invited all the teachers and friends of the mission to an entertainment. Two ministers, a Baptist and an Episcopalian, spoke very warmly of the work, saying in effect that if there were any Christians sceptical as to the work of Foreign Missions, their doubts must utterly vanish in the presence of a scene like this, and especially the altered countenances of the young men.

### AN INCIDENT FROM TRINIDAD.

Dear Record,

Can results in the Mission field be tabulated? Let the following incident speak. It shews that the results of mission work are far more than figures can shew.

In this street a few hundred yards from the Manse is a well-to-do Mohammedan family. Parents and children are acknowledged as Mohammedans. They claim to be such themselves. Recently according to our regular custom a missionary called. It was after dark. The head of the family was reading the Bible in Hindi, his wife was occupied with household duties and the eldest son, in the highest class in our school, was at his home lessons.

The Word was read, laid open and applied to sober, reverent hearers, and prayer offered. Then the son went to the organ and played and sung: "I have a Saviour, He's pleading in glory," and other hymns equally filled with Gospel truth, and yet this family is counted a Mohammedan family.

Yesterday, in a short interview I urged the claims of Christ on the head of said household, and his demeanor was all that could be desired, but the decision and the separation consequent thereon evidently requires a special influence from above.

Until the Spirit be poured upon us from on high, there will be inaction, stagnation; but when *He* moves, the dry bones already covered with flesh and sinews and skin will stand up an exceeding great army. Who will join us in the cry "Come from the four winds, O breath, and breathe upon these slain, that they may live."

K. J. GRANT.

San Fernando, Feb. 18, 1897.

### OUR MISSION IN BRITISH GUIANA.

BY REV. J. B. CROPPER.

It falls to me to submit the first report of the regular work of the Canadian Mission in the Colony of British Guiana. I say "regular" work because the Church has already been associated with Mission work in the Colony, but not on an independent footing.

Some years ago, in conjunction with the Church in the Colony—the Established Church of Scotland—the Church in Canada sustained a mission to the East Indian Immigrants. The Rev. John Gibson was Missionary, and labored on the West Coast in the County of Demerara. He did not, however, live long; and after his death the work was discontinued. The Church in the Colony was unable to continue its share of the cost of the work, and the Church in Canada was not in a position to carry on the work unaided. Since Mr. Gibson's death the parish minister, within whose bounds Mr. Gibson labored, has endeavored to continue the work; but taxed as he is already with as much as one man can do in a widely extended parish, little can be done beyond visiting the schools and supervising the East Indian Catechist. Hence the work is, as Mr. Wallace laments, unsatisfactory; and the progress slow.

The field at present occupied by our mission is on the East Coast, in the County of Demerara; and the circumstances attending the Church's entry are too well known to need recapitulation here.

The field was received from the Rev. Mr. Slater on the 1st of November, last. There were fifteen East Indian communicants and seventy-four of other nationalities. On the Sabbath on which I took over the work—it was a communion Sabbath—two East Indian men were admitted to the full membership of the Church.

There are many nominal Christians among the East Indians; but their Christianity exists only in name. When one knows the high Christian character of the "man of God," who labored among them for ten years, and spent himself and his earthly means upon them, one has evidence of how difficult it is to reach effectually the heart of man. One infant, a child of East Indian Christian parents, was baptized by me before the year closed; and one marriage (black persons) was celebrated.

There are three Sabbath Schools in the congregation; but the number of East Indian children in attendance is very small. In the day school, the number on the roll at the close of the year was 130; and the average attendance for the month of December was 80; The field covers a district in which are situated six estates, on which immigrants reside, and a village; and the East Indian population is estimated at 4,000.

There is abundant room for the extension of work among the 115,000 immigrants of



the Colony. The Church of England carries on work among the East Indian immigrants and the aboriginal Indians; but its operations have of recent years been very considerably reduced, and in no way represent that Church's fair share of the work of evangelization.

The Church of Scotland has also a Missionary Society; but its efforts are likewise restricted by lack of financial support. It has also to maintain Catechists among the black population in the large country parishes. This Church has hailed with satisfaction the advent of the Canadian Church. We are sure of its moral support and good will. Indeed, "great things" are expected of us coming as we do with the reputation of the success in Trinidad.

### LETTER FROM DR. MORTON.

Tunapuna, March 4, 1897.

Dear Mr. Scott:—

In December, Rev. E. A. McCurdy of Port of Spain left for Nova Scotia, on a well-earned furlough. Rev. G. S. Carson of Pictou, supplied Port of Spain till the end of February, and Rev. Dr. Whittier is to continue the supply till June 30th. Meanwhile, Rev. Wm. Grant of Cape Breton and his son are here on a five weeks visit, and a number of Canadians have attended the celebration of the Centenary of British Rule in Trinidad.

Almost every visitor from Canada, who sees our work expresses his surprise at the inadequacy of the impression made by what he had read of it. Only good can come of this clearer knowledge and deeper impression.

To-day a Royal Commission that has been sent by the British Government to consider and report on the State of the West Indies, and more particularly on the Sugar Industry, closes its sittings in Trinidad.

This important Commission ought to do some good; but it is doubtful if it will be able to devise a remedy for the present depression in sugar, which threatens, if much longer continued, to further cripple or totally destroy that Industry.

Why do we trouble the RECORD with such secular matters? Because they affect the work of our Mission. The Sugar Industry brought the East Indians here and is the support of a large proportion of them, so that we are in many ways deeply interested in it. We hope for, and greatly desire, such a change in values as will at least secure life to the Industry.

But whatever the fate of sugar may be, and even if immigration from India had to cease, our work as a Church will not be seriously lessened. The people are here, and the Government must settle them in Trinidad if possible. If they cannot get wage-work they must get land. And while we may lose some contributions, we will probably have enlarged opportunities of

usefulness. There would no doubt be a struggle for a time; but I am confident the East Indian would emerge stronger and better for the struggle.

Indeed the most evident thing at the present time is the necessity of widening out our efforts by following the people into the outlying settlements. In this dry weather some of our agents have been itinerating sometimes two and two in such places, and always with good effect.

Whatever reports, then, may reach the Church in Canada, as to the failure of sugar and the suspension of Indian Immigration there is no cause for fear as to the Mission. The opportunities and needs will not be lessened. They will probably be considerably increased. We are, I think, only seeing the beginning of things—sowing and first fruits. We, workers, need to take this in. The Church at Home should hold itself in readiness for enlargement; and all should pray that more native agents, strong, earnest, and hopeful, may be raised up for the work.

### A WONDERFUL BUILDING.

I asked Dr. Buchanan in what different ways he used his Mission Hospital building at Ujjain, and to what uses he could put the Hospital building among the Bheels, for which he is seeking help.

His reply was as follows:—

"The Hospital Hall at Ujjain was used for:—

1. Dispensary.
2. The meeting place for the sick, every forenoon and all the forenoon, six days in the week to hear the word, as they waited their turn for treatment.
3. For Evangelistic meetings.
4. For Church services on Sabbath twice a day, as we had no other Church. Four lepers were recently baptized there.
5. For weekly prayer meetings.
6. For magic lantern exhibitions of Scripture pictures, both for Evangelistic purposes and for the instruction of Christians.
7. For Church parlor to study the Sunday School lessons with any helpers we had.
8. For Sunday School room.
9. For training, in the Presbyterv's Course, the Bible readers and Catechists (a Theological Hall).
10. Examination Hall.

It was a much used building and the Hall will be of even greater value among the Bheels as a centre to gather them in. In it many will listen daily to the Truth.

By means of such a building the Missionary will be able to multiply himself many times. \$2,000. will build a splendid permanent Hospital Hall with dispensary attached. Some person who can't go to India himself might be represented by such a building and do as much good as an extra man by putting up this building."

## A VIVID HONAN PICTURE.

By REV. JAMES MENZIES, M.D.

Chang te Fu, Honan, 2 January, 1897.

Dear Readers of the RECORD:—

You have heard this year a good deal about our chapel and field work but not much about the medical work, so I will tell you a little about that.

I am very sorry Dr. McClure had not time to write about his work, so I will, if you please, take you through his dispensary and hospital wards. I wish you all could see his work as I saw it last summer. Imagine a broiling hot day in June or July when everything seems wilted; then add on 10 or 15 degrees for Honan and you have the temperature.

We will first see the hospital in the forenoon as then the operations are going on. A large crowd of women, most of them partially or wholly blind, are waiting outside the door till their turn for operation comes, some of them have been waiting for two or three days, as there are many patients just now. A short distance off, in the shade of a brick pile, are a number of men, also waiting for their turn; while mingled among both groups are little children, dressed in a garb that won't need changing till the cold weather comes.

Come with me through the crowd and we will see the operations. The doctor is already at work with a patient on the table. If you stand in the corner there behind the table you will be able to see what is going on and still be out of the way; but be careful not to rub against the mud wall or you may spoil your Sunday clothes.

You miss the white-coated house-surgeons you expected to see, and the place seems terribly small and stuffy. So it is, but just wait till the afternoon. There are two Chinese assistants but no house-surgeons. That large cupboard in the corner contains the instruments and dressings, and the shelves at the other end contain the drugs. The brick floor and the kao liang (corn stalk) ceiling seem just a little behind the times for a well ordered operating room, but they are the best we have.

Every hospital is proud of its operating table—they all have the latest and most improved—but ours, for cheapness and utility at least, is a marvel. It is composed of two wooden trestles with a wide board on top. The pillow is a brick—a big one—with a newspaper for a pillow-slip. The operation is just over and now watch that table. Two men lift table top, patient and all, and carry them off. The ward is fifty or sixty yards away and a gate and a ditch lie between here and there, so a table on wheels would scarcely do.

In a few moments the table returns and another patient is ready for operation. You see some with intumed eye-lids, with the eyes so inflamed and sore that the sight is

either partially or wholly destroyed. Others come with a cataract in one or both eyes, and often the one who leads the patient is similarly afflicted, though with some sight still remaining.

You notice that though a great deal of cutting and stitching are done the patients bear it without a groan. The pain-enduring power of the Chinese is really remarkable. We remember one woman who in the forenoon had about a third of her lower jaw removed, and when seen in the afternoon was heartily eating a bowl of millet and talking between mouthfuls. What must she have been like with her jaw intact?

Operation quickly follows operation—most of them eye-operations—but many others also, as removal of tumors—some quite large, that hardly less than three surgeons would care to operate on at home; hare-lip, etc., till twelve o'clock.

The building isn't much to look at, unfitted in every dimension and manner of construction for the work, but perhaps few well-ordered hospitals except in the largest cities at home have such a record as this. One forenoon six cataracts were removed by one doctor; and during the year 1896, five hundred and sixty-five operations were performed, including 86 cataracts.

To know how tiring it is to stand for three hours at the head of a table doing the most delicate operating, day after day, one has but to try it.

But now it is one o'clock, so we will see the out-door patients treated.

The chapel adjoining the dispensary—for dispensary and operating room are one,—in which Mr. Grant or the Chinese helper has been preaching all morning, is crowded with patients. The door opens and in they come with a rush. A few are mannerly, but the majority try to crowd ahead of every one else. A dozen or so are admitted and treatment begins. The assistants do most of the dressing of old patients and those who do not require any special treatment, while the doctor is busy with new patients.

Some of the cases are pitiful in the extreme. Here is a young man with the sight of both eyes hopelessly gone. His father is told there is no hope. Sadly he turns away, and now, catching sight of you, he comes and bows very low and asks you if you cannot cure his boy. Some come with great ulcers, others with loathsome skin diseases, and almost all covered with dirt and vermin.

When the room is emptied it is at once filled up again, each batch making the air more poisonous till it becomes almost unbearable. You feel half-sick and faint and the doctor himself even looks half-wilted. You may go out when you please, but he has his work to do.

There is a man at the door with a question to ask. "Doctor," he calls out, "how often did you say I was to take the medicine?" He has already been told twice, but his memory is poor and in getting as



far as the door he forgot. He will likely swallow a good part of his six days allowance anyway when he reaches home.

A large number have malaria, and many little children come, often in a hopeless condition from enlarged spleen. Again and again that chapel door opens and shuts but still the chapel seems to keep full. You are getting tired and wonder if they will ever stop coming in from outside. But we are getting near the last now. They don't rush as they did at first. These are more feeble and perhaps respectful than the first. There is a man whose face you recognize. He has a bottle too, surely he has already received treatment. He soon explains. "Doctor, I have another disease that I did not tell you about before. I want another bottle for it." He is shown out.

Here is a boy that has come forty or fifty miles, jolted all the way over rough Chinese roads on a wheel-barrow. He has hip-joint disease and is far gone. Had he been brought a few months ago he might have been cured but now back again over those weary miles his father must wheel him, this time with a heavy heart indeed.

At length that door is closed for the last time and bolted and none too soon for it is almost six o'clock. The number of patients is added up and we leave the dispensary. One day last summer between one o'clock and six, there were given 210 treatments.

But we must go now to the wards to see the dressing done. Don't think of "white-washed walls," "white-aproned nurses," etc. or you will be disappointed. Think rather of smoke-blackened walls and roof, with other things to match.

This is the women's ward. The patients all lie on the brick kangas at the ends of the room. The ward, you observe, is about the size of your dining-room, but it accommodates quite a number of people. At one time last summer there were fully forty women living in this room including patients and those waiting upon them. Here Miss McIntosh and the other ladies spend a good deal of time teaching the women.

But we will bring our visit to a close by going to one of the men's wards. That is the building before you. Even at this distance you can make out the name *Montreal Weekly Witness* in the window. The first light that enters the eyes of the poor fellows with cataract who are lying within the room comes through the *Witness*.

The building you see is beginning to look old. That beautiful reverse curve of the ridge of the roof is a sign of age rather than of architectural design. A few more floods, a few more heavy rains and ward No. 2 will be in ruins. Inside too you see signs of age. That kao liang roof has been the hunting-ground of spiders for generations, and on those walls the lizards play as their fathers played of yore.

The patients here lie as in the other wards with the head outwards and so the eyes

are easily dressed. Many of the bandages have been disturbed, some taken off altogether, though strict orders were given that they should not be disturbed.

But now, the day's work is over, *i. e.*, the Medical work. Supper has been waiting some time, and after that is over there is not much to be done but perhaps write a few "interesting letters" to the people at home, or work for an hour or two at the treasurer's books for a change.

I have tried to let you see only the Medical side of Mission work in Honan, and I fear your visit was much too short to see even that. Over one hundred miles some patients come for treatment, and many report that blind or sick ones in their village had already received healing here and so they came too.

Medical Mission work in China under the most favorable circumstances is very trying, but it becomes all the more so when one has to work without proper appliances or in a building unsuited to the work.

The world has been made better, I think by reading of Drumtochy's doctor as he plunged through drift and flood, wearing out his noble life for those he loved, and who in their turn would have died for him. We shed tears as we attended his burial and sorrowed that he was gone, but I would have you know that when Maclure of Drumtochy died, he was not the last of his clan.

#### ITEMS FROM HONAN.

Accompanying the last issue of *Hsin Pao*, the Mss. weekly of Honan, comes a gorgeous colored picture on Chinese paper, of which the Editor of *Hsin Pao* says:—

"The picture represents the kitchen god of China and his family. He is considered the most important of the gods and every family has one. He is supposed at the end of the year to ascend to Heaven and report the doings of the family during the year. In cases where such report is likely to be bad it is a common practice to smear the mouth of the god with sugar so as to seal his lips.

Amusing, and not without sense and truth, is an appeal against foot binding, written by some Chinese scholars and posted up on a city wall. Part of it quoted by *Hsin Pao* is as follows:—

"The misfortune of binding feet makes not only women suffer but men too. Before bandits arrive men could often escape, but they have wives and daughters whom they cannot leave behind. Women suffer because their feet are bound whilst men can get clear away. Foreign women have natural feet. They are fierce and can fight. But Chinese women are too weak to bear even the weight of their clothes."

Another item reminds one that China is in some respects like some other Countries.

"Early in the week, one night, a sneak thief entered the room used at present as a Chapel, at Chang-te-Fu, and appropriated

to his own use the large cloth curtain, separating the women's from the men's part. So far he has not been identified but the officials are after him, (we don't know how far behind they are.)"

"There have been several depredations committed by thieves lately here. Some vandal is rapidly spoiling our compound wall by breaking off the tiles from the top. The official has been notified that his police staff is inadequate."

Another item of a more serious nature is the following:—

"The other day Mrs. Goforth's sewing woman came in and after handling the baby for a while and waiting around, coolly remarked that her children at home had a disease, which upon being described, turned out to be, in all probability, small-pox. So far no evil results are seen."

A sadder item tells that "the old year had but a few more hours to run when another of the little ones was taken. New Year was a sad day at Chu Wang, sad enough for those who had to make and trim the little coffin, but saddest of all for the bereaved parents from whose home the child brightness had gone out."

The heat of summer is shewn by Dr. Menzie's letter on another page, which adds ten or fifteen degrees to our hot July days for Honan. But they have their winter, for *Hsin Pao* says:

"The frosty weather continues, and another snow storm from the East threatens." Again,— "The river is frozen over though the cold weather is moderating somewhat." Again,— "The last mail was delayed by the snow forty hours."

Death solves many difficulties. An instance of this is given by *Hsin Pao*, as follows:—

"The elder wife of Wang Hsing, of Little Fort, died lately. Wang Hsing has for some time been a candidate for baptism, but has been kept back by Presbytery, because of his having two wives."

## A TRIP THROUGH HONAN.

BY REV. DONALD MACGILLIVRAY, B.D.

I started out on a short tour to the country. An old man, who formerly used to push the perquisites of a theatrical company about the villages was my barrowman. He was boy-cotted on account of his Christianity. I was glad to give him a job.

I was accompanied by Mr. Yang, a colporteur, whom the Scottish Bible Society has placed under our care. This Society is more liberal than the other Societies, in allowing its agents to sell tracts explanatory of the Scriptures, as well as the Scriptures themselves. The Society pays all Mr. Yang's expenses, and we give him the necessary

oversight. Other helper I had none with me, as helpers are very scarce.

Meantime, at any rate, it is impossible to take with one such a noble band of assistants as Dr. MacKay's students and preachers in Formosa; and, over this flat and uninteresting plain, our journeys must ever be very prosaic in comparison with those of his "O'er moor and fen, o'er crag and torrent," in yonder sea-girt isle.

But, after all, the most interesting object on the earth is *Man*; and of his species we see so many,—both when we desire it and when we do not desire it,—that a peripatetic college would be an impossibility.

We are heading this time for a region in which there is not merely the roaring lion of Heathenism, but also the wolf of *Romanism*, prowling round our little sheep pens. This wolf addresses the lambs as follows: "Dear lambs, I love you very dearly; that Protestant *hireling* does not love you. As a proof of my affection, I invite you to a place inside my visible body. It is true your liberty will be somewhat interfered with, but you will be entirely free from anxious thought as to what you shall eat, and drink, and wear. Meantime, outside of me, you suffer much on account of poverty. Come inside and I will attend to all that for you." And some of the silly lambs walk right in. It is difficult as yet to say how many have *finally* joined these proselytizers.

I see by the papers that the same tactics are being used against older Protestant Missions in others of these Provinces. So we have Rome in China, as in Africa and Canada, the same sleepless enemy of the pure Gospel.

In one house the priest, in the absence of a member of the house who was opposed to the Roman Catholics, carried off all the Protestant books, including several New Testaments and one Old Testament. On the man's return, he discovered what had been done: and this proved to be the last straw. Although all the rest, including his father, have gone, he says he never will.

The priest and his agents have been using all their arts to bribe our people away. To the leading men they say: "We will make you helpers, doctors, or teachers in your village." To the rest they say: "We will give your children free schooling, free food, and free clothing." The priest told one man: "The Roman Catholics have yearly sixty-seven shiploads of silver arrive at Tientsin for the purpose of helping the needy Chinese."

Of course, no thought has ever entered our heads of fighting this new foe with such weapons as the devil has put into *their* hands. We rely on the sword of the Spirit.

I returned from this journey feeling encouraged; our first feeling of alarm is being replaced by a feeling of strong confidence in God and the power of that Gospel which He has committed unto us. The truth is great and will prevail.



## PITILESS HEATHENISM.

LETTER FROM CLAUDE R. WOODS, M.D.

In Camp, Central India, 18 Feb., 1897.

Dear Mr. Scott :—

While on tour we witness many distressing scenes, perhaps none sadder than what occurred a few days ago.

A man was brought to my tent with a broken leg, the bone protruding and blood oozing from the wound. I set the leg and he was taken to his village.

Next morning I went to see him and was surprised to find that he had no food in the house, and no money with which to purchase any thing to sustain life. I inquired of his wife if the neighbors would not give them food. She said, "No, they will give us nothing."

By this time a crowd had collected, consisting largely of neighbors. I then asked them, if there was no one to furnish food to their unfortunate brother? "No," they said, "he is a poor man, and will starve, why should we feed him?"

After giving the man money for food, and making him as comfortable as possible, I sternly rebuked the unsympathetic crowd, pointing out to them their condition, and their need of a better religion. They answered me by saying, "Yes, Doctor Sahib that is all true, but what can we do?"

If you ask a native why he does so and so, his invariable answer is "What can I do?"

Dear brother does your heart not go out to these poor ignorant people? You must not suppose it is altogether criminal on their part to allow a neighbor to starve, this is the manner in which they have lived for centuries, and nothing but the power of Christ can lift them up from the apathy in which they have fallen.

When we come into contact with those who have been under the influence of Christianity we see just the reverse from what I have described; lovable souls, full of charity, belonging to Him who died even for his enemies, for sinners.

## NOTES FROM DHAR.

From his new station at Dhar, Central India, opened not many months ago, Rev. Frank H. Russell, sends the following notes of progress:—

Friday, Jan. 15th, a leper came to the bungalow, bringing with him his two children, a boy of about 10 years, and a girl of 5 or 6 years. His wife had died several months ago, and he wished us to take his children, as he could not provide for them. We agreed to make provision for him along with the other lepers in Ujjain, and Miss O'Hara has adopted the little girl, while I have taken over the boy. The former I baptized on Saturday evening, at our preparatory service, but as the boy is older, we shall wait

till he makes a personal profession of faith. These make four children so far thrown upon our care, and we hope to see them all some day serving the Lord in India.

Previous to our Communion Service on Sunday last, we had the joy of receiving three young girls between 15 and 17 as members of our church here. We had a very helpful service, at which 24 sat down to the Lord's table.

Our little band is increasing, especially as regards the children. On Sunday four were baptized, which, with previous ones, adults included, make 11 so far this year. Of these 5 have come to us out of heathenism.

We had the pleasure of seeing the Prime Minister and Minister of Education for the State at our meeting on Sunday morning, which we held at the Bungalow. They told me afterward how glad they were to have witnessed our sacraments, as they had heard so much from the common talk that was anything but true in regard to them, and were anxious to see for themselves. They said that they were specially impressed with the sacredness of our service. Had we a building in which to hold our services, we should have more of the official class at them. They cannot very well, on account of their position, stand in the bazar to hear our preaching.

## A TRIP TO THE BHEEL COUNTRY.

BY REV. F. H. RUSSELL.

Dhar, Central India, 12 Jan., 1897.

Dear Editor :—

My brother and I have just returned from a few days' trip into Alirajpur State, the heart of the Bheel country for this part of India.

The immediate reason of our going was that the Political Agent for Bhopwar, who is very much interested in the Bheels, had sent me word that he would be in that section for a few days and would like to see us there if possible, to look over the situation, and discuss the advisability of opening up the work in that district.

We left Dhar on the 6th January, and reached the Agent's camp at Amkoot on the evening of the 8th, after a drive of about 100 miles, over roads among the worst in India, which is saying much, though they had been repaired a little for the Agent, who preceded us a few days.

Immediately before reaching Amkoot, we drove through ten miles of as dense jungle as one sees in this part of India, without so much as the chirp of a bird to break the unvaried stillness. We were told afterward that the Bheels, who are great hunters in their way, had entirely rid this jungle of game, and so it would appear.

Amkoot itself had a good deal of interest for us, as being the possible centre of our work among the Bheels. It is not the name

so much of a place as of a district. The Bheels are as distinct from the Hindus in their manner of living as they are in origin and characteristics. Instead of villages, we find here single houses, called *tapras*, occupying as a rule the vantage-grounds afforded by the various neighboring hill-tops or clearings.

Amkoot is the name given to a number of such *tapras*, extending over an area of several square miles.

The Agent very kindly placed at our disposal an official of the State, who has spent a great number of years among the Bheels, and seems well acquainted with their customs and language. This man took us over most of the ground, and gave us valuable information in regard to the varied situations, the water supply, roads, etc.

From the top of a high hill in the neighborhood, (one would almost call it a mountain), we had a fine view of the country, which in this part is a mere succession of hills covered with thick bush, broken here and there by the clearings of the Bheels.

Though these *tapras* seem scattered, they are in reality very numerous, as in Alirajpur State alone, we were told, there are 80,000 Bheels. And this is one only of the Bheel States, of special interest and value to us, as being the centre of the Bheel country, and so a valuable strategic position.

It has even more in its favor. A great part of the Bheel country has suffered by the advent of the Hindu, the bania, or money lender, especially, with his greed, his avarice, and utter ignorance of the first principles of honesty, having had a very bad influence on the simple minds of the aborigines, and making Mission work among them less promising than it might otherwise have been.

Here, in Alirajpur, the bania is practically unknown, at least in the scattered settlements, and even the ordinary Hindu is seldom seen.

The Political Agent, whose deep interest in this work, by the way, is the more remarkable as it is so uncommon in a man in his position, tells us that from an experience of these people extending over several years, he has come to the conclusion that with earnest and effective work there is no reason to doubt the possibility of having this whole State become Christian in a few years, a thought to quicken the pulse of every one that looks for the evangelisation of India, and to warrant the expenditure of any amount of time, and money, and men.

Think of the influence even a small State, if Christian, would wield in India. Only those who know the indignities and harsh treatment to which our converts are subjected in their various States can realize what a difference it would make.

I am glad to know that the F. M. Committee of our Church, have sanctioned Dr. Buchanan's appeal to the Church for this

work. I wish they could see their way to entire support of the work. But if the Church responds as it should, there will be little to fear. It is a prospect, if ever there was one, to enlist the Church's sympathy, and engage her support.

And we cannot afford to delay in the matter. The Agent gives it as his opinion that the evil influences of Hinduism already threaten this State, and that in ten years, unless we take possession of the field, this place which is now so promising will be in much the same condition as other States here, so morally corrupted as to be in a large measure inaccessible to the Gospel.

If we wish to save the Bheels from this we must begin now. It is a matter for regret that it was not begun long ago. The time seems peculiarly favorable. We went over the ground and saw what would be an excellent site for a bungalow; plenty of water, high situation, good air, and, best of all, in the midst of the people themselves. We are promised the site, as soon as we make application.

We have a further offer of all the wood needed in building, merely for the cutting. The officials of the State will see about collecting materials, the making of brick, tiles, etc. All we have to do is to say that we are ready, and the work will be begun.

If we could have assurance that the work will receive the immediate and full support of the Church, we should have nothing more to wait for. The building would be gone on with, and Dr. Buchanan, on his return next November, would find his field of work ready, and be able to begin at once, instead of having to occupy the best part of his first year among the Bheels with the petty details of building, etc.

I have had nothing impress me as this visit has done with the necessities of the Bheel work. I wish the Church could get a glimpse of it, and the support would, I feel sure, be a right royal one. I trust Dr. Buchanan's appeal to the Church will meet with the success it deserves, and that this work, so eminently pressing, may be immediately undertaken.

Another point in favor of immediate undertaking is this that the present Agent, who is so much interested in the Bheels, and will give the fullest support to our work, may at any time be succeeded by another official of an entirely different stamp, whose influence will be, if not altogether opposed, at all events not in our favor.

On account of work calling us back to our respective stations, my brother and I were able to accompany the Agent to only one other camp, Chanpur, where we reluctantly parted company, after several days of very pleasant intercourse, and, we trust, of no small importance in regard to the Bheel work.

With the hope again expressed that the work may receive the fullest support

Yours faithfully,

FRANK H. RUSSELL.



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s, is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning May 9th.

### THE WESTMINSTER ASSEMBLY.

Dent. 6: 1-9; Acts 15: 1-5.

#### LITERATURE.

In addition to the notes given below, which, being brief, may be quoted in full, the following books, where obtainable, will be found very helpful; Hetherington's book mentioned in the Plan of Study; the various Encyclopedias, such as the *Britannica*, *Schaff-Herzog*, *Chamber's*, *Eadies* (Ecclesiastical), *Baillie's "Letters,"* *Mitchell's "Minutes of the Assembly,"* *Mitchell's "History of the Westminster Assembly."* Useful information will also be found in *Neal's "History of the Puritans,"* *McCrie's "Annals of English Presbytery,"* *Aiton's "Life and Times of Alex. Henderson,"* *Hodge's "Class Book on the Confession of Faith,"* and *Dean Stanley's "Memorials of Westminster Abbey."* "The Presbyterian Standards" by Professor Francis R. Beattie, just issued, contains a short sketch of the Assembly and an admirable statement of the teaching of the Confession and the Catechisms. A beautifully illustrated article on *Westminster* appears in the monthly of that name, Sep. 1896.

See also article on first pages of this issue of the Record on "The Westminster Assembly."

#### POINTS FOR THE PROGRAMME.

What has our Church to do with the Westminster Assembly?

Its date?

Wherefore called?

Of whom composed?

The Scottish Commissioners.

The matters discussed.

Its methods of procedure.

The Confession of Faith.

The Catechisms.

Its influence at the time, and since.

## Paragraphs.

### I. THE ASSEMBLY.

Looking at the Westminster Assembly as a whole, it is safe to say that there never was a body of Divines, who labored more conscientiously, carefully and faithfully, and produced more important documents, or a richer theological literature, than that remarkably learned, able and pious body, who sat for so many trying years in the Jerusalem Chamber of Westminster Abbey."

*Professor Briggs, of New York.*

### II. THE SITUATION.

"The Westminster Doctrinal Standards and Directory of Worship, arose out of the Puritan conflict in England. Episcopacy of various types was on the one side, and Presbyterianism with Independency was on the other. The conflict was partly civil and partly religious, and the real cause of the struggle lay in the fact that the Church of England, as established after the Reformation, was not thoroughly reformed. There were many earnest spirits who desired to see the Reformation completed. This was the early Puritan element. The struggle was long and violent.

"In July, 1643, Parliament issued instructions to have an Assembly called at Westminster Abbey, in London, on July the 1st of that year, to effect the complete reformation of the Church of England, in its liturgy, discipline and government, according to the Word of God, and in harmony with the Reformed Churches in Scotland and on the continent."

*Beattie's Presbyterian Standards, p. 25.*

### III. THE SITTINGS OF THE ASSEMBLY.

They delayed at first, in great measure, from entering on business till the arrival of the Scottish Commissioners. But afterwards, they sat every day for a whole year, excepting Saturday and Sunday. Each member was allowed four shillings a day during his attendance at the Assembly, and for ten days before, as well as ten days after it was over. But this allowance came to be so ill paid, that many of the divines were forced to go home from inability to remain. The Scottish Commissioners, after the labors of the day in the Assembly, wrote letters and pamphlets in their lodgings till the midnight chimes at Westminster, rung them to bed. Beattie says:—"Many a perplexed night have we of it. If our neighbours at Edinburgh tasted the sauce wherein we dip our venison, their teeth would not water so fast to be here as some of them do."

*Aiton's Life and Times of Alex. Henderson, pp. 522-3.*

## IV. THE DEVOTIONS.

Every diet began and ended with prayer ; but, on particular occasions, when their discussions had become too keen and perhaps personal, when divine light was required to illuminate their path, or when the sins of the land cried for repentance, they humbled themselves before God by continued acts of devotion, occupying a sederunt of nine hours. At these appointed times, Twisse (the prolocutor or president), would open with a brief prayer ; Marshall would pray over two hours, most divinely confessing the sins of the members of the Assembly in a wonderfully pathetic and prudent way ; Arrowsmith would preach an hour, and then a psalm was sung : afterwards, Vines would pray nearly two hours ; after this, Henderson would bring them to a sweet conference of the heat conferred in the Assembly and other such faults to be remedied, and point out the necessity of preaching down Anabaptists and Antinomians ; and Twisse would close the whole with another short prayer, and a blessing on particular occasions.

*Aiton's Life and Times of Alex. Henderson, pp. 528-9.*

## V. WIDELY HELD.

The Confession of Faith and the Catechisms, are not of authority in Scotland alone, but, with slight changes, throughout the great Presbyterian world. They were also early adopted by the Congregationalists in New England "for substance of doctrine ;" who have, however, during the past century considerably loosened in their adherence to them. The great body of regular Baptists, in America especially, hold and teach the Calvinistic system of doctrine so systematically and fully set forth in the Standards above mentioned. It may be noticed, as well, that the XXXIX Articles, which contain the doctrinal basis of the Church of England, are thoroughly Calvinistic.

## VI. THE STANDARDS AND THE SCRIPTURES.

The Standards, therefore, are not to be placed on a par with the Scriptures, much less are they to be put above the inspired word of God. They are not necessarily a finality, as the word of God is a finality. The Standards express for the time being the general outline of divine truth, which the Church, taught by the Holy Ghost, finds in the Scriptures. The Spirit may lead into new views of the truths of God's word and of their relations and connections, and He may enable the Church more fully to understand the mind of the Lord, as revealed in the Scriptures. When this result has been clearly reached, the time may come for the revision of the Standards, either by omission, addition, or change. But in the meantime, till that stage is actually reached, the Standards constitute for the Church the definite

doctrinal system under which it lives and does its work, as the interpretation of the teaching of Holy Scripture. But this does not hinder the Church from holding the door open, or at least unlocked, for new light to shine from the lamp of revelation, and if such light comes, the Standards may be modified in order more fully to express the contents of Scripture.

*Beattie, Presbyterian Standards, pp. 416-17.*

## VII. THREE TESTIMONIES.

RICHARD BAXTER.—"I do heartily approve of the Shorter Catechism of the Assembly, and of all therein contained, and I take it for the best catechism that I ever saw, and the answers read continuously for a most excellent summary of the Christian faith and doctrine, and a fit test to try the orthodoxy of teachers themselves."

PHILIP SCHAFF.—"The Shorter Catechism is one of the three typical catechisms of Protestantism, which are likely to last to the end of time. It is fully equal to Luther's and to the Heidelberg Catechism in ability and influence ; it far surpasses them in brevity, terseness, and accuracy of definition and is better adapted to the Scottish and Anglo-American mind ; but it lacks their genial warmth, freshness and child-like simplicity."

THOS. CARLYLE, testifying against modern materialism.—"The older I grow—and I now stand upon the brink of eternity—the more comes back to me, the first sentence in the Catechism, which I learned when a child, and the fuller and deeper its meaning becomes :—what is the chief end of man ?—To glorify God, and enjoy Him for ever !"

## VIII. A TOUCHING INCIDENT.

The Scottish peasant regards the Catechism as a book of meditation, quite as much as a Catechism to be repeated, and so it holds in his thoughts a place absolutely unique. Years ago, the writer was visiting an aged church member, whose little home was far away on a lonely hill-side, in the midst of turf mosses and moors. Through infirmity, she was confined to bed, and in addition had lost her sight. As the little house was entered, the visitor was told to "come ben," and found his parishioner in bed, and alone in the house, the members of her family being engaged in their farm labor. "Are you not lonely here, Mrs. A. ?" was asked. "Oh no," was the reply ; "I say my psalms to mysel', and I know a great many chapters of the Bible aff by heart, and I gae ower them, and then I tak' the Questions (Shorter Catechism) and gae ower them, asking m'sel' the questions, and when I come to the end, I just gang ower them backwards." "Go over them backwards" ! the secret and the measure of the dying saint's familiarity with the little book she had learned in childhood.

Rev. Dr. Matthews in *Quarterly Register*.



## International S.S. Lessons.

### PAUL BEGINS HIS FIRST MISSIONARY JOURNEY.

2nd May.

Les. Acts. 13, 1-13. Gol. Text. Mark. 16: 15.  
Mem. vs. 2-4. Catechism Q. 100.

*Time.*—About A.D. 48.

*Places.*—Antioch in Syria; Seleucia; Salamis and Paphos; Pamphylia, a province of Asia Minor; Perga its capital.

*M.* Mark 16:9-20. The Gospel for the World.  
*T.* John 15:14-27. "Go Bring Forth Fruit."  
*W.* Acts 9: 10-22. The Missionary Chosen.  
*Th.* Gal. 1: 1-24. Separated and Called.  
*F.* Eph. 3:1-21. To Preach Among Gentiles.  
*S.* Acts 13: 1-13. Begins His First Journey.  
*S.* Ps.2:1-12. Heathen are Christ's Inheritance.

1. Set Apart by the Spirit. vs. 1-3.
2. Sent Forth by the Spirit. vs. 4-8.
3. Filled with the Spirit. vs. 9-12.

One day not long after Barnabas and Saul had returned from Jerusalem to Antioch (Acts 11: 27-30; 12: 25) the disciples there were met for worship. The Holy Spirit directed, that Barnabas and Saul be set apart for special work. After prayer and fasting and the laying on of hands, the two missionaries, went forth guided by the Holy Spirit. From Seleucia they sailed to Salamis on the island of Cyprus. After preaching to the Jews there, they went on to Paphos, the capital of Cyprus, where resided Sergius Paulus, the Roman proconsul. Among his train was a Jew named Barjesus, who pretended to have supernatural powers, and was therefore called Elymas—"wise." He opposed the apostles' preaching. As a punishment Saul (now for the first time called Paul) called down blindness upon him. The proconsul accepted the apostles' doctrine. Paul and his company after this sailed to Perga.

1. God reveals his will to those who worship him.
2. God appoints to each his special work.
3. It is high honor to be chosen to preach the gospel.
4. Gospel preachers are the agents of the Holy Spirit.
5. To preach with power we must be filled with the Spirit.

### PAUL PREACHING TO THE JEWS.

9th May.

Les. Acts 13: 26-39. Gol. Text. Acts, 13: 38.  
Mem. vs. 38, 39. Catechism Q. 101.

*Time.*—About A.D. 48.

*Place.*—Antioch in Pisidia, a province of Asia Minor, north of Pamphylia.

*M.* Acts 13: 14-25. God Raised a Saviour.  
*T.* Acts 13: 26-43. Paul Preaching to Jews.  
*W.* Rom. 9: 1-33. His Sorrow for the Jews.  
*Th.* Rom. 10: 1-21. Zeal for their Salvation.  
*F.* Heb. 3: 1-19. Moses a Servant, Christ the Son.  
*S.* Heb. 9:1-28. Christ's Sacrifice Complete.  
*S.* Rom. 8: 1-18. Grace Does what Law Cannot.

1. Rejection of the Messiah. vs. 26-29.
2. Exaltation of the Messiah. vs. 30-37.
3. Salvation in the Messiah. vs. 38, 39.

Paul, passing through the provinces of Pamphylia and Pisidia came to Antioch, an important city in the extreme north of the latter province. Though he was the apostle of the Gentiles, he ever sought first to reach the Jews. He now went to the synagogue on the Sabbath-day, as was his custom. After the Scriptures for the day had been read, the rulers of the synagogue invited Paul and his companions to speak. Paul then delivered the sermon on Monday's and Tuesday's readings. After briefly recounting Israel's history and God's promise to "raise unto Israel a Saviour," he explained the fulfillment of this promise in Jesus. He also showed how the Jewish rulers had fulfilled the prophecies, in demanding the death of Jesus, and how God had still further fulfilled them by raising him from the dead. He then declared the glad tidings of forgiveness through Jesus, and justification by him which they could not obtain by the law of Moses.

1. The message of salvation is to all who fear God.
2. All that happened to Jesus fulfilled prophecy.
3. God turned men's wickedness into blessing for the world.
4. Jesus conquered death and secured forgiveness for us.
5. God's law condemns; God's Son justifies all who believe.

### PAUL PREACHING TO THE GENTILES.

16th May.

Les. Acts. 14: 11-22. Gol. Text. Acts, 13: 47.  
Mem. vs. 21, 22. Catechism Q. 102.

*Time.*—About A.D. 48-49.

*Places.*—Lystra, Derbe, Iconium, and Antioch in Pisidia.

*M.* Acts 13: 44-52. Gospel Rejected by Jews.  
*T.* John 1: 1-18. "His Own Received Not."  
*W.* Acts 14: 1-10. Fleeing to Lycaonia.  
*Th.* Acts 14: 11-28. Preaching to Gentiles.  
*F.* Matt. 10: 14-42. Prepared for Persecution.

*S.* 2 Tim. 3: 1-17. Disciples shall suffer.  
*S.* John 16: 1-33. "In the World Tribulation."

1. Worshipped by the People. vs. 11-13.
2. Preaching to the People. vs. 14-18.
3. Persecuted by the People. vs. 19-22.

When the Jews at Antioch saw the gospel offered also to the Gentiles they scoffed, and denied Paul's teachings. The apostles' plain statement that the Jews having refused the gospel it would be taken to the Gentiles, and their continued work among the latter, caused them to be expelled from the city. They then went to Iconium. Here their preaching and miracles caused a division among the people. Learning that they were to be attacked by a mob, the apostles fled to Lystra. There they preached, and Paul healed a man born lame. At first the heathen populace called them gods, and the apostles hardly prevented them from offering sacrifices to them. Un-believing Jews from Antioch and Iconium, however, turned the people against the apostles. Paul was stoned and dragged out of the city for dead. He miraculously revived, and went with Barnabas to Derbe. Later they returned through Lystra and Iconium to Antioch in Pisidia.

1. Christians should not seek the world's praise.
2. If men honor them they should give God the glory.
3. Nature testifies of God's goodness to all men.
4. The world's opinion is fickle; we dare not trust it.
5. Christians should expect tribulation in this life.

#### THE CONFERENCE AT JERUSALEM.

23rd May.

Les. Acts 15:1-6,22-29. Gol.Text. Acts 15: 11. Mem. vs. 3, 4. Catechism Q. 103.

*Time.*—About A.D. 50.

*Places.*—Antioch, in Syria; Phoenicia; Samaria; Jerusalem.

M. Acts 15: 1-21. Conference at Jerusalem.  
T. Acts 15: 22-35. Decision of Conference.  
W. Gal. 2: 1-10. Paul about Conference.  
Th. Gal. 5: 1-26. Neither Cir., nor Uncir.; but Faith.  
F. Gal. 6: 1-18. New Birth Alone Avails.  
S. Col. 2:1-23. "Circum. Without Hands."  
S. 1 Cor. 8: 1-13. "Offered unto Idols."

1. Missionary Delegates. vs. 1-6.
2. Greetings to Gentiles. vs. 22, 23.
3. Messages of Good Will. vs. 24-29.

From Antioch in Pisidia Paul and Barnabas returned to Perga. After preaching here they went to Attalia, from which they sailed to Antioch in Syria. Thus was completed Paul's first missionary journey. Certain Jewish disciples from Judea now came to Antioch, and without authority taught that the Gentile converts must be circumcised. Paul and Barnabas earnestly opposed this teaching and a great discussion resulted. Finally Paul and Barnabas and certain others were sent by the church at Antioch to confer upon the question with the apostles and elders at Jerusalem.

1. The gospel is for the people of all nations.
2. We should welcome as brethren all who believe in Christ.
3. Souls are saved by faith, not by rites and ceremonies.
4. We should seek for unity with all Christians.
5. We should exercise charity toward all who differ with us.

#### CHRISTIAN FAITH LEADS TO GOOD WORKS.

30th May.

Les. James 2: 14-23. Gol. Text. James 2: 18. Mem. vs. 14-17. Catechism Q. 104.

*Time.*—The epistle of James is supposed by some to have been written between A.D. 44-51; by others, shortly before its author's death, about A.D. 62-63.

*Place.*—It probably was written at Jerusalem.

M. James 1: 1-15. "Perfect and Entire."  
T. James 1: 16-27. "Doers of the Word."  
W. James 2: 1-13. Love the Royal Law.  
Th. James 2: 14-26. Faith Leads to Works.  
F. 1 John 3: 1-24. "He that doeth, is Righteous."  
S. Col. 1: 1-29. "Fruitful in Good Work."  
S. Luke 6: 37-49. Known by its Fruits.

1. Faith without Works. vs. 14-17.
2. Faith and its Works. vs. 18-21.
3. Faith and Righteousness. vs. 22, 23.

The writer of the epistle from which our lesson is taken describes himself simply as "James, a servant of God and of the Lord Jesus Christ." His identity is uncertain. Probably he was "James the Lord's brother" (Gal. 1: 18, 19), a "pillar" of the church at Jerusalem (Gal. 2: 9, Comp. Acts 12: 17), and the one who presided over the first Christian council held there about A.D. 50. Acts 15: 13-21 and Lesson VIII. The risen Lord appeared separately to him. 1 Cor. 15: 7. According to tradition he was martyred at Jerusalem.

His epistle was addressed to the Jewish Christians throughout the world. Its purpose was to emphasize the great importance of practical Christian living, and to warn against all conduct inconsistent with a genuine Christian faith.

As we have two consecutive lessons from this epistle, it has been deemed best to so arrange our Home Readings for this week and next, that the whole epistle may be read.

1. Good works are the fruit of faith.
2. Faith which bears no fruit is dead.
3. Kindly feeling is vain unless it produces kind action.
4. Christ's righteousness is imputed to those who are united to him by a fruitful faith.—Westminster Question Book.



**Receipts.**

**For the month  
of February,  
by Rev. Robt. H.  
Warden, D.D.,  
Agent of  
the Church,  
at Toronto.  
Address  
Presbyterian  
Offices,  
Toronto.**

**KNOX COLLEGE  
FUND.**

Reported, \$2,960 97  
Kendal..... 2 00  
Arthur..... 5 25  
St. Cath. Ist 15 00  
Tor, St Paul's 29 01  
Durham ss..... 5 00  
Glencoe..... 7 01  
Lun, Pleas Val 5 00  
McGillivray 1 85  
Claremont..... 3 00  
Tor, Erskine 48 00  
" Cooke's 79 59  
Ham, Erskine 12 00  
Tor, St Marks 5 00  
Tor, Cowan Av 30 00  
N Mornington 29 00  
Ayr, Stanley 10 00  
Wiarion..... 2 00  
Goderich, Knx 15 00  
Waterloo..... 2 40  
Dunwich Chal 4 00  
E Ashfield..... 12 70  
N, Caradec..... 5 00  
Zorra Burns..... 6 00  
N Glasg yphms 2 00  
Manchester..... 2 00  
Gamebridge..... 6 50  
Mansfield..... 2 00  
Smith Hill..... 1 00  
Millbrook..... 2 00  
Bothwell..... 3 01  
Florence..... 3 01  
Napier..... 15 00  
Tor Erskine ss 19 50  
Percy..... 4 00  
Normanby Kn 3 00  
Cranbrook..... 7 00  
Acton..... 10 00  
Thornhill..... 3 00  
N Melbourne..... 1 00  
Almnech..... 7 00  
Lynedoch..... 9 00  
S. Kinross..... 5 00  
Misses Stewart 10 00  
Alexandria..... 5 00  
London Ist..... 75 00  
" " 17 00  
Sarnia, St And 25 00  
Listowell..... 5 00  
St Cath, Knox 70 00  
Haa, Knox..... 50 00  
Glenar n..... 4 00  
Latona..... 5 00  
Strabane..... 4 00  
Kilbride..... 0 75  
Brantfd Zion 100 00  
Smiths Fls StP 20 00  
Lobo..... 8 00  
Tor, Fern Ave 6 00  
Meaford..... 9 00  
Woodstock Chal 15 00  
Clinton Willis 25 00  
Stratfd, Knox 10 00  
Blenheim Guild 6 00  
Rosemont..... 4 00  
Pt Stanley..... 5 00  
Baltimore..... 16 00  
Mt Forest..... 20 00  
St Vincent..... 2 50  
N Kinloss..... 3 00  
Doon..... 5 00  
Leith..... 1 52  
Pt Albert..... 2 00  
Hyde Park..... 3 50  
OwenSd Div St 40 00  
Tor, Knox..... 194 35  
Grimsby..... 17 00

Alliston..... 3 00  
Bimbrook..... 2 00  
Saltfeet..... 3 00  
Elora, Knox 10 00  
Beg John Mc  
Kay, Paisley 50 00  
Elora Chal..... 8 00  
Riversdale..... 2 00  
Perth St And 10 00  
Duntroon..... 2 75  
Niag Fls St And 25 00  
Appin..... 4 00  
Tait's Corners 2 00  
Wingham..... 15 00  
Stayner..... 25 00  
Pine River..... 4 00  
Two Sisters..... 4 00  
Beechwood..... 3 00  
Cobourg..... 20 00  
Norval..... 5 25  
Bring tithes..... 1 00  
Ham Central 40 00  
Melbourne..... 2 55  
Tor, St Enoch 11 00  
Underwood..... 8 65  
Almnte, St A..... 5 00  
Rockwood..... 2 00  
Pt Dalhousie..... 2 00  
Rocky Saugeen 2 00  
Molesworth..... 5 00  
Norwood..... 15 00  
Milvorton..... 3 00  
Wellsey..... 1 00  
Windsor St A 20 39  
Tiverton..... 5 00  
Southampton 12 00  
Duncannon..... 1 00  
Nottawa..... 2 80  
Campbellville 25 00  
Sathrlnd Cor 1 00  
Natham Ist 25 00  
Tor, Bloor St 22 40  
" Ch of Cov 5 00  
Glenalan..... 13 50  
Laurel..... 4 00  
Black's Corner 5 00  
Ham, Wentwh 10 00

Total..... \$4754 93  
QUEEN'S COLLEGE  
FUND.  
Reported..... \$631 17  
Arthur..... 4 00  
Glencoe..... 4 00  
Tor, Cowan Av 10 00  
Kirkhill..... 1 00  
Carp, Lowry & Co 2 00  
Wiarion..... 2 00  
Goderich, Knx 15 00  
Campbell, ord 10 00  
Vanleek Hill 10 00  
Smith Hill..... 1 00  
Port Credit..... 2 00  
" Westminister 4 00  
Percy..... 5 00  
Hawkesbury 5 00  
Thornhill..... 3 00  
N, Melbourne 1 00  
Lynedoch..... 1 50  
Sarnia, St A 25 00  
Listowell..... 5 00  
St Cath, Knx 43 00  
Blakeny..... 5 00  
Eganville, & Co 5 23  
Napane..... 35 00  
Brantfd, Zion 75 00  
Smiths Fls StP 10 00  
Meaford..... 3 00  
Stratfd, Knox 10 00  
N Kinloss..... 1 00  
Dundee..... 5 00  
Grimsby..... 4 00  
Binbrook..... 2 00  
Saltfeet..... 3 00  
Elora, Knox 5 00  
" Chal. 4 00  
Perth, St And 10 00  
Gore..... 1 00  
He peler..... 15 00  
Brighton..... 17 00  
Ham, Central 20 00  
Beechwood..... 3 00  
Cobourg..... 20 00

Spencerville..... 10 00  
Ventnor..... 5 00  
Morrisburg..... 5 00  
Almnte, St A 5 00  
Madoc, StP StC 10 00  
Milvorton..... 2 00  
Wellsey..... 1 00  
Chesley..... 12 00  
Tiverton..... 10 00  
Clayton..... 9 00  
Stewarton..... 25 00  
Chatham Ist..... 5 00  
South Finch..... 5 00  
Total..... \$1,148 90

MONTREAL COL-  
LEGE FUND.  
Reported..... \$428 91  
Glencoe..... 4 00  
Lun, Pleas Val 5 00  
Ham, Erskine 6 00  
Tor, Cowan Av 10 00  
Elgin..... 20 00  
Kirkhill..... 10 00  
Dunbar..... 1 00  
Manotick & SG 12 00  
Goderich, Knx 15 00  
Dunwich, Chal 4 00  
Manchester..... 2 00  
N Georgetown 16 00  
Vanleek Hill 10 00  
Smith Hill..... 1 00  
Sherbrooke..... 6 75  
Normanby, Kx 3 00  
N Melbourne 1 00  
Lynedoch..... 2 00  
Alexandria..... 19 00  
W Mount, Mel 20 00  
Ham, Knox 10 00  
Strabane..... 4 00  
Mont, Knox 8 00  
Smith Fls StP 10 00  
Dalton, D 10 00  
Dal Mills, CSG 5 00  
N Kinloss..... 1 00  
Wakef'd, Msh 2 00  
Dundee..... 5 00  
Grimsby..... 4 00  
Binbrook..... 2 00  
Saltfeet..... 3 00  
Elora, Knox 5 00  
" Chalmers 3 00  
Perth, St And 10 00  
Gore..... 1 00  
Russelltown 10 00  
Roebeck..... 2 00  
Almnte, St A 5 00  
Milvorton..... 2 00  
Wellsey..... 1 00  
Chesley..... 12 00  
Tiverton..... 5 00  
Chatham Ist 10 00  
Ham, Wentwh 5 00  
S Finch..... 5 00  
Total..... \$730 11

MANITOBA COL-  
LEGE FUND.  
Reported..... \$1920 51  
St Cath Ist..... 15 00  
Tor, St Paul's 5 00  
Grimsby..... 10 00  
Tor, Erskine 12 00  
" Cooke's 25 00  
Ham, Erskine 12 00  
Seymour..... 2 00  
Tor, Cowan Av 10 00  
Manotick & S G 5 00  
Carp, Lowry & Co 1 00  
Wiarion..... 1 00  
Goderich, Knx 15 00  
Waterloo..... 1 00  
Zorra Burns 2 00  
Manchester..... 2 00  
N Georgetown 8 00  
Smith Hill..... 1 00  
Bothwell..... 1 00  
Florence..... 1 00  
St Westminister 4 00  
Normanby, Kx 5 00  
Oak River..... 5 00

St Louis Gonz..... 3 50  
Acton..... 10 00  
Hawkesbury..... 4 00  
Lynedoch..... 2 00  
Hill Green..... 2 84  
London Ist..... 25 00  
Sarnia, St A..... 25 00  
Listowell..... 5 00  
St Cath, Knox 10 00  
Ham, Knox..... 20 00  
Strabane..... 4 00  
Kilbride..... 1 00  
Brantfd, Zion 25 00  
Smith Fls StP 10 00  
Tor, Fern Av 1 00  
Meaford..... 3 00  
Clinton, Willis 10 00  
Jarvis..... 3 00  
Blenheim, Guil 6 00  
Pt Stanley..... 3 00  
Baltimore..... 2 00  
Mt Forest..... 20 00  
Balderson & D 12 00  
N Kinloss..... 2 20  
Wakefield M..... 1 00  
S Mountain..... 1 00  
Pleas Valley 2 00  
OwenSd Div St 10 00  
Tor, Knox..... 19 45  
Grimsby..... 4 00  
Binbrook..... 2 65  
Saltfeet..... 3 00  
Elora, Knox 10 00  
" Chal. 4 00  
Appleton..... 2 75  
Maud'n yphms 5 00  
Pine River..... 2 00  
Ne son..... 5 00  
Spencerville..... 5 00  
Underwood..... 2 00  
W Puslinch..... 2 00  
Woodland..... 5 00  
Almnte, St A 10 00  
Rockwood..... 2 00  
Pt Dalhousie..... 1 00  
Molesworth..... 3 00  
London Kg St..... 2 00  
Norwood..... 10 00  
A McLagan 10 00  
D Morton..... 10 00  
R King..... 10 00  
J. Calder..... 10 00  
John Watt..... 20 00  
Rutherford 6 00  
Chesley..... 6 00  
Tiverton..... 10 00  
Sathrlnd Cov 0 50  
Nanks..... 7 00  
Chatham Ist..... 2 00  
Tor, Bloor St 5 00  
" Ch of Coe 2 00  
Laurel..... 4 00  
Rosedale..... 5 00  
Black's Corn..... 5 00  
Ham, Wentwh 5 00  
Total..... \$2,588 43

**HOME MISSION  
FUND.**

Reported..... \$31,283 64  
Davisville..... 4 50  
Kendal..... 2 00  
Glytheswood..... 4 00  
Strangfield..... 2 00  
Arthur..... 28 50  
Camden ss..... 8 00  
St Cath Ist..... 65 00  
" ss..... 45 00  
Madoc, StCmb 22 10  
Tor, St Paul's 35 00  
Cambray..... 5 00  
Durham ss..... 8 00  
Glencoe..... 100 00  
" ce..... 125 00  
Tor, St And ss 30 00  
St Lambert's mb 5 00  
Hallvilles..... 5 00  
Lun & Pleas Val 5 00  
McGillivray..... 1 30  
Claremont..... 6 00  
Tor, Erskine 105 00  
" Cooke's 200 00  
Ham, Erskine 100 00  
" ce..... 100 00

H. Birks & Sons  
Montreal..... 250 00  
Teeswater ss 12 00  
Whitewood..... 3 00  
W Minister S ss 11 00  
Seymour..... 29 00  
Vancouver, MIP 166 00  
Kings St And 40 00  
Tor, St Marks 20 00  
" Cowan A 100 00  
St Lambert..... 5 00  
Per Rev, Dr..... 722 00  
" 200 00  
Elgin..... 200 00  
St Sylvestre & Co 29 00  
N Mornington 10 00  
Belmont, S Val 5 00  
New West-  
minster St A 89 00  
" ss 6 00  
" bel 5 00  
E Gloucester 10 00  
Kirkhill..... 50 00  
Manotick, SGL 28 00  
Jarp, Lowry & Co 20 00  
Chesley, Cantly 6 88  
Ayr, Stanley..... 50 00  
Wiarion..... 5 00  
Goderich, Knx 94 00  
Dunwich, Chl 15 00  
Glmorrisssbel 5 00  
E Ashfield..... 11 71  
N Caradec..... 28 00  
" ss 4 00  
Mont West ss 5 00  
Mistawassiss 2 00  
Win Augustin 54 50  
Norwich..... 17 00  
Zorra Burn..... 15 00  
Sarnpton..... 10 00  
N Glasg yphms 10 00  
Newbury..... 2 00  
Tilbury..... 7 56  
K A McVer..... 10 00  
Belmore..... 2 20  
Manchester..... 24 00  
Win, St Ste 150 00  
" ss 3 00  
" friends 25 00  
St Thos, Knx ss 20 00  
Vancouver Miss  
Fraser cl 10 00  
Campbellford 65 00  
Westport..... 10 00  
Newboro..... 2 00  
N Georgetown 36 00  
N Gower, Wel 20 00  
Stittsville 10 00  
Rasley..... 4 00  
Rosedale..... 5 00  
Alexandria..... 2 00  
Mansfield..... 4 00  
Vank's Hill 96 00  
Prince Albert 25 00  
Grenville..... 5 28  
Pt Fortune..... 4 31  
Chatham..... 3 44  
Smith Hill..... 25 00  
Millbrook..... 13 00  
Port Credit..... 6 00  
Balderson & Co 45 00  
Dal Mills & Co 50 00  
St Vincent..... 7 00  
Janetville..... 4 00  
Ballyduff..... 3 50  
Pence pool..... 3 50  
Bracefield Un 64 00  
N Kinloss..... 12 00  
Wakef'd W..... 17 00  
St Andrews..... 30 00  
Dover..... 22 00  
Heckston..... 10 00  
S Mountain..... 24 00  
Plens Valley 3 00  
Port Albert..... 3 25  
Hyde Park..... 18 00  
Annun..... 32 88  
OwenSd Div St 20 00  
Regina Ind sc 14 00  
Tor, Knox..... 364 36  
Tor, ss..... 54 31  
Tor, b o l..... 10 00  
Tor H Gleam..... 66 00  
Tor, Duches ss 45 00

Ottawa, St Pls 97 00  
Cranbrook..... 22 90  
Trail..... 8 00  
Acton..... 35 00  
Hawkesbury 20 00  
Thornhill..... 12 00  
Balgoin..... 15 00  
N Melbourne..... 5 00  
Alnwick..... 14 00  
Valleyfield..... 5 00  
Lynedoch..... 25 00  
Leaburn ss..... 5 00  
Hills Green..... 1 87  
Alexandria..... 48 00  
" ss..... 8 00  
Parkhill ss..... 12 11  
London Ist..... 250 00  
" ss..... 77 48  
Markdale..... 4 00  
Sarnia, St And 83 00  
Listowell..... 37 39  
Angus..... 2 80  
Esty Bell..... 1 20  
St Cath, Knox 130 00  
Westmont..... 125 00  
Ham, Knox 230 67  
" 125 00  
Franktown..... 14 00  
Blakeny..... 30 00  
Fganville, S Bu 40 00  
Glenarm..... 23 00  
Latona..... 17 00  
Strabane..... 25 00  
Kilbride..... 4 15  
New Lowell..... 5 00  
Napane..... 38 50  
Orono ss..... 2 00  
Brantfd, Zion 757 58  
Mont, Knox 100 00  
Smith Fls StP 150 00  
Lobo..... 68 00  
Tor, Fern Ave 8 00  
Meaford..... 35 00  
Pekahem..... 62 00  
Wood-ik Chal 71 00  
Clinton, Willis 50 33  
Stratfd, Knox 234 00  
Mont, St Giles 32 50  
" ss 10 00  
Kewend, Dover 1 00  
Keewatin & Co 20 00  
Jarvis..... 6 00  
Cowan yphms 16 00  
Casselman..... 4 17  
Dunwich Duif 23 00  
Blenheim, Guil 40 00  
Nelson ce..... 8 25  
Rosemont..... 4 00  
Grenfell..... 5 00  
Mont, Knox ss 40 00  
Pt Stanley..... 10 00  
Ridgetown ss 8 43  
Osnabruck..... 15 00  
Baltimore..... 40 00  
Petrobro StPss 90 00  
Richmond..... 6 00  
Tor, W ss cl..... 6 00  
Amherst Id's 15 00  
Mt Forest..... 82 00  
Madoc, StPette 20 00  
Balderson & Co 45 00  
Dal Mills & Co 50 00  
St Vincent..... 7 00  
Janetville..... 4 00  
Ballyduff..... 3 50  
Pence pool..... 3 50  
Bracefield Un 64 00  
N Kinloss..... 12 00  
Wakef'd W..... 17 00  
St Andrews..... 30 00  
Dover..... 22 00  
Heckston..... 10 00  
S Mountain..... 24 00  
Plens Valley 3 00  
Port Albert..... 3 25  
Hyde Park..... 18 00  
Annun..... 32 88  
OwenSd Div St 20 00  
Regina Ind sc 14 00  
Tor, Knox..... 364 36  
Tor, ss..... 54 31  
Tor, b o l..... 10 00  
Tor H Gleam..... 66 00  
Tor, Duches ss 45 00

Wick..... 5 87	McGregor.....37 00	N W'ministr	Rosemont..... 6 00	Wapella..... 2 00	Waterloo..... 7 80
Oro, Essex..... 7 50	Prescott ss..... 5 00	St A mb.....30 00	Port Stanley.....20 00	MadocStP StC10 00	RevA Hamilton5 00
D. Stewart.....10 00	Oneida..... 7 00	E. Gloucester.....10 00	Osnaburck.....12 00	Molesworth & ss6 00	DunwichCha. 20 00
Dundee.....20 00	N Westintress30 00	Kirkhill..... 20 00	Baltimore.....20 00	LondonKingst 5 00	E Ashfield..... 9 00
Grimsby.....40 00	Laggan ss..... 2 00	Dunbar.....12 50	Richmond..... 6 00	Nilverton.....25 00	N Caradoc.....35 20
Til-onburg.....31 75	R'ky Sangeen 8 00	Manotk S Glo.....25 00	Amherst Isd. 15 00	Milvertown.....10 00	" ss...1 00
Beaverton.....20 00	EloraKnoxss 5 44	Carl Lowr & c10 00	Mt Forest.....35 00	Wellesley..... 4 00	Mont West ss10 00
Alliston..... 4 00	" ss 11 39	Chelsea Cant. 6 87	Balders Drumho 00	WindsorSand83 00	" W'min ss 5 00
Binbrook.....16 00	Guelph St	Wiarton..... 5 00	Dal Mills C G.15 00	Chesley.....20 00	Mrs Campbell 2 00
Bluffeet.....29 09	A infcl.....37 00	GoderichKnox70 01	Janetville..... 7 00	Tiverton..... 8 00	Mrs Stark... 1 00
Elora Knox.....60 00	Goulburn.....10 00	Waterloo..... 7 00	Ballyduff..... 7 00	Southampton.12 00	Mistawasis... 2 00
John McKay.....	Camilla..... 2 30	Windsor Chas. 8 00	Pontypool..... 6 00	Dungannon..... 3 00	WinAugustae120 00
Paisley..... 50 00	Dunbar ss..... 6 00	E Ashfield..... 4 00	Oseola..... 9 50	Clayton.....16 00	Norwich.....18 00
Elora Chal.....32 00	Madoc, St Pa.	N Caradoc.....10 00	N Kinloss..... 6 00	Bryanston..... 2 23	Zorra Burn. 15 00
Riversdale..... 8 00	St C..... 15 00	Mont Taylor.....10 00	Wakef'd, M.....13 00	Nottawa..... 3 00	Jas Fraser..... 4 75
Scotstown.....13 72	Madoc, St Col	Ham Went ss 5 00	St Andrews..... 7 00	Campbellville.15 00	Tilbury..... 7 86
Lachine..... 5 00	m b.....21 70	WinAugustin.70 01	Dover.....10 00	Apple G Hill.10 00	J A McIver.....15 00
Rockburn..... 8 00	Molesworth.....42 00	Woodville.....21 00	Heckston..... 7 00	Stewarton.....25 00	W Clyde.....15 00
Gore..... 3 00	Lon, King St..... 5 00	Norwich..... 6 65	S Mountain..... 7 00	SutherlandCor3 00	Belmore.....23 55
Indianford..... 3 00	Norwood.....35 00	Zorra Burns 6 00	Pleas Val..... 2 00	Mont Cres ss23 00	Preston ce..... 5 00
New Eainburg23 00	Milvertown.....29 39	Sapperton..... 3 00	Port Albert..... 3 00	Brooklin ss.....140 00	Manchester.....30 00
Appleton.....20 00	Wellesley.....12 50	Newbury..... 6 00	Hyde Park..... 7 50	Shanks..... 5 00	Win St Ste 64 00
Hespeler.....40 00	Thames R ss..... 5 00	Belmore.....12 32	Owen S Div St65 00	Fingal.....22 75	" ss.50 00
Deserontochof	Windsor St A 80 00	Manchester.....15 00	Tor Knox.....177 80	Chatham 1st.35 00	" mb..... 3 00
Redeemer.....27 50	Chesley.....141 25	Win St Step 80 00	" ss.44 54	Franklin..... 5 00	St Thos K ss30 00
Shannonville.....1 00	Tiverton.....37 00	N Georgetown28 00	Wick..... 1 26	Tor Bloor St.470 00	Miss FraciVan15 00
Revelstoke.....15 00	Southampton 40 00	N Gower Well10 00	Dr Stewart H.10 00	" ch of Cov 5 00	W'minStAce12 50
Brighton.....10 00	Dungannon..... 3 00	Cantley..... 3 50	Dundee.....10 00	Glenallen..... 6 00	Westport.....10 00
Duntroon.....12 00	E Victoria & c 3 00	Mansfield..... 8 00	Grimsby..... 8 00	Laurel..... 8 00	N Georgetown44 75
MontStMattss.69 24	G G Glasgow	Prince Albert.10 00	Beaverton.....10 00	Black's Cors 8 00	N Gower Well 5 00
KingstChal.130 80	Scotland(E)24 22	Smith's Hill.....14 00	Alliston..... 3 00	Ham Wntwrth10 00	Mansfield..... 4 00
Niag Falls.....30 00	Clayton.....33 00	Millbrook.....12 00	Binbrook..... 4 00	South Finch.....30 00	Vankleek Hill60 00
Stirling.....10 00	Bryanston..... 2 22	Port Credit..... 6 00	Saltfleet..... 5 00		Prince Albert.10 00
Madoc St Pet 55 00	Nottawa..... 3 00	Sherbrooke.....30 00	Elora Knox.....15 00		South Hill.....30 00
Appin..... 5 00	Zorra Burnbel 3 25	Bothwell..... 7 00	Dungannonce 2 30		Cheseterce..... 7 00
" yphs.....10 00	Campbellville.25 00	Florence..... 6 00	Elora Chalm. 5 60	FOREIGN MISSION	T Credit..... 5 00
Tait's Corn..... 6 00	Apple G Hill.10 00	S W'ministr.38 00	Riversdale.....10 00	FUND.	Alvinstone ce 9 00
" yhms.....15 00	Stewarton.....50 00	Tor St And 703 90	Friend, Tor..... 5 00		Inverness.....20 00
N Ekfrid..... 5 00	Sutherlands C 2 00	Hamden.....12 00	Rockburn..... 8 00	Reported \$38,971 27	Bothwell..... 6 00
" ss..... 5 00	Mrs J Sinclair,1 00	Napier..... 4 00	Gore..... 5 00	Kendal..... 2 00	" ce.....10 00
Wingham.....70 00	Mont., Ersk.	Percy..... 6 00	Appleton.....20 00	Arthur.....37 50	Florence.....400 00
Stayner.....30 00	jr ms.....50 00	Normanby K. 2 00	Hespeler.....18 00	Camden..... 7 00	PeterboroStP400 00
BrookvilleSt J20 00	Mont Cres ss30 00	Oak River.....10 00	Deseronto Ret20 00	St Cath 1st.....65 00	S W'ministr- 30 00
Whitby P yps125 00	" ss.....35 00	Cranbrook.....18 00	Melrose..... 2 00	" ss.....45 00	Ventry..... 6 90
Westm't Mel.14 00	Shanks..... 5 00	St Louis Gonz. 6 50	Revelstoke..... 5 00	Ayr Knox.....23 50	Dundalk..... 4 00
Oro Willis.....5 00	Aberarder..... 7 00	Trail..... 2 00	Brighton..... 5 00	Tor St Paul's.37 00	Woodst men 10 00
W. Brant..... 2 50	Camilla ss..... 5 00	Chater & c.....20 00	Duntroon..... 6 00	Tilbury ce.....15 00	GrandeMere5 00
Pine River.....10 00	Fingal.....50 00	Acton.....20 00	Kingston Chas159 35	Cambrey..... 5 00	Tor St And.....33 65
Ham, Cen.....130 00	Wroxeter ss.15 00	Hawkesbury 20 00	Niag Falls.....15 00	Durham ss..... 8 00	J Penman Pal100 00
" ss.89 00	Chatham 1st.75 00	Thornhill..... 9 00	Stirling..... 7 00	Glencoe..... 50 00	Hamden..... 5 04
Alameda.....29 00	Franklin.....15 00	Forest.....10 00	Madoc St Pet.30 00	Tor St And ss 53 00	N Mornington17 00
Richmond.....30 00	Tor Bloor St.2 20	Balgownie..... 2 00	Appin..... 9 00	" W'ministrce10 00	Napier.....11 00
Annan..... 75	ch of Cov75	Dundus ss..... 5 00	Tait's Corners 2 00	" ss.....15 00	Tor Erskins.....35 00
Cobourg.....91 00	Glenallen.....20 00	N Melbourne. 5 00	" yhs 3 00	Souris ce.....15 00	Percy.....15 00
Insur'ce Cobb 5 00	Laurel.....10 06	Alhwaik..... 4 00	Wingham.....50 00	Beamsville..... 3 50	Win Knox ce 5 00
Nerval.....11 25	Black'sCorner14 36	Valleyfield..... 5 00	ThreeRivers ss 5 00	Hespeler ce.....20 00	Normanby K. 8 00
" b c l..... 6 25	Ham, Went.....2 40	Ballinad..... 5 00	Throckville StJ15 00	Mont Crescent370 50	PointEdward.25 50
W. J. Lanark.....12 50	Worthy.....25 00	Lynedoch..... 7 00	Oro Willis.....16 00	"..... 5 00	Oak River..... 2 75
Rat Portage.....23 00	Carle's Field.50 00	S Kinloss..... 6 00	Pine River.....16 00	".....12 00	ScotstownPaul.95 00
Lexington..... 6 00	South Finch.40 00	Alexandria.....19 00	Ham Central.250 50	" ss 80 00	Scotbrook.....20 00
Russeltown.....15 00		London 1st.....141 50	Richmond.....20 00	Admaston.....38 50	W William ss 5 06
Allthies..... 1 00	Total.. \$45,166 55	" ss.....10 00	Norval..... 0 50	GuelphSt A ce 8 00	Chaterete.....10 00
Stratford St A28 00		Sarnia St And50 00	Motherwell..... 5 85	Tor Erskine.205 00	FOREIGN MISSION
MooseJaw.....23 00	AUGMENTATION	Listowel.....10 00	Avonbank..... 7 15	" ce..... 5 26	FUND.
Belrose.....13 00	FUND.	St Cath Knox 75 00	Rat Portage.....10 00	" boys brgd 5 00	
Boissevain.....12 70		Westmont.....50 00	Russeltown.10 00	" jee 20 05	Acton.....\$20 00
Nelson..... 8 00	Reported, \$6,926 16	Valcartier & c 4 21	All the tithes. 1 00	Teeswater ss.12 00	Hawkesbury.25 00
Pilot Md.....50 00	Kendal..... 1 00	Ham Knox.....120 00	Stratford St A20 00	Seymour.....25 00	Thornhill.....10 00
Spencerville.....34 00	Blytheswood.12 00	Blakeney.....15 00	Moosejaw.....13 00	W William ce. 4 17	Kamloops.....11 00
Ventnor..... 8 00	Strangfield..... 4 00	Eganvill S Bu20 00	Nelson..... 2 00	Motherwell Av 8 00	Balgonie..... 2 00
Roebuck..... 5 00	Williamsford. 3 00	Stewarton ce.10 00	Pilot Md.....20 00	RvDrHamilton 5 00	Wmst'n StAce10 50
Alice.....17 00	Crawford..... 1 00	Latona.....10 00	Spencerville.....30 00	Wmst'n M Melbourne. 5 00	Alnwick..... 9 00
Scotland, Paisly	Arthur..... 8 00	Napance.....15 00	Ventnor.....10 00	King St And.....45 00	Valleyfield..... 5 80
St-Jas U. Feb24 22	St Cath 1st.....50 00	Brantfd Zion.175 00	Roebuck..... 2 00	Warwick K ss10 00	Essex.....18 80
Morrisburg.....35 00	Tor St Pauls.....21 00	Mont Knox.....100 00	Alice..... 4 00	Tor St Mark's.20 00	Victoria, 1st ss1005
" ss.10 00	Cambrey.....15 00	Smith F StP95 00	Morrisburg.....20 00	" Cowan A v12 00	Brooklin ce. 4 50
Claremont.....3 00	Glencoe.....75 00	Torin.....13 37	Aylmer.....10 00	" "115 00	Huntingdon ce2000
Tor Westm'nsst7 61	Tor St And ss16 00	Lobo.....17 00	Tor St Enocliis10 00	" "32 64	Chas Blair..... 0 50
Okanagan.....11 00	St Lambert mb5 00	Tor Fern Av..... 8 00	Bromley.....35 00	" "115 00	Lynedoch.....25 00
Tor St Enoc's20 00	Lun Ples Val.15 00	Carlisle..... 2 25	Underwood.....12 65	" "120 00	Alexandria.....30 00
Bromley.....65 00	Claremont..... 5 00	Meaford.....10 00	W Puslinch..... 3 00	St Lambert.....10 00	do ss. 3 00
Underwood.....21 60	Tor Erskine. 68 64	Pakenham.....40 00	Woodland.....10 00	E A M..... 2 00	London, 1st 180 00
" c e.11 00	" Cooke's. 109 00	Woodstock C. 5 00	St Cath K ss.29 00	Nemo..... 2 00	do ss.47 50
W Puslinch.....10 00	Ham, Erskine22 00	Clint Willis.....35 00	Almonte St A90 00	Elgin.....20 00	Sarnia, St A. 35 00
Simcoe ss..... 5 00	" juce..... 5 00	StrafordKnox.20 00	Buffalo Lake..... 1 00	St Syl Leads. 8 00	Listowel.....34 75
Woodland.....17 00	Seymour..... 9 00	A friend Don.1 00	Ashecroft..... 3 09	N'W'minstrSA55 00	St Cath,Knox130 00
StCathKnoxss.70 00	Vancouver MP1.10 00	Keewatin.....10 00	Indian Head..... 7 00	Madoc St Pet.36 59	Westm't Mel 80 00
Almonte St A150 00	King St And.....25 00	Norman..... 4 00	Baltimore ce. 1 35	Kirkhill.....25 00	do do.25 00
Cathcart.....10 00	Tor St Marks.10 00	Jarvis..... 5 00	Rylstone ss..... 1 00	Dunbar.....30 00	Ham, Knox.....229 80
Rockwood..... 7 50	" Cowan A 30 00	Kenyon..... 7 00	RockySangeen 4 00	ManotkS Glou.32 00	Franktown.....14 00
Buffalo Lake.13 00	Elgin.....20 00	Doon..... 4 00	Ingersoll.....20 65	Carp Lowry & 20 00	Riverfield..... 4 00
Port Dalhousie 6 50	St Sylvestre&c.42 00	Blackheath..... 2 00	Goulburn.....11 00	Wiarton.....10 00	
Ashecroft..... 6 00	N Mornington.20 00	Blenheim G.....12 00	Sydenham StP 6 00	Goderich Knx. 12 10	
Indian Head.....32 00	Roslin Thur. 14 00	Dresden..... 7 25	Camilla..... 3 65	Markham ce.....1 35	



Blakeney.....22 00	Riversdale.....11 00	Thames Rd ss.20 00	J F Arnold.....5 00	St Cath 1st.....17 00	Dal Mills,Cote
Eganville,S.B.12 00	W F M S W4,000 00	do ss.15 00	Pt Hope, Mill	St Paul's.....10 00	G.....\$ 8 00
Glenarm.....22 00	Ham, Ersk.....9 00	Windsor.....40 00	st.....19 25	Cambray.....2 00	N Kinnloss.....2 00
Latona.....23 00	Sylvst Leeds. 8 00	S Plympton.....10 22	Mrs Haldane 10 00	Glencoe.....10 00	Wakefield, Mash 1 00
Strabane ce.....6 26	Lachine.....5 00	Martin town, 8 00	Friend.....15 00	Lun, Pleas Val 4 00	Leith.....1 53
Napanee.....10 00	Rockburn.....8 00	Burns ce.....30 00	Woodville.....122 40	Claremont.....3 00	Heckston.....3 00
Brantford	Gore.....6 00	Chesley.....105 00	Winterbourne15 00	Tor, Erskine, 10 00	S Mountain.....3 00
Zion.....307 57	Queen's Miss	Tiverton.....15 00	Elmira.....11 00	do Cooke's 50 00	Pleasant Val. 0 70
Mont, Knox 350 00	Assoc.....300 00	Southampton.20 00	D A H Allan. 5 00	Ham, Erskine, 10 00	Port Albert.....2 00
Smith F, St P 38 00	Indianford.....3 00	Dungannon.....4 00	Mrs Hurdon. 5 00	Seymour.....2 00	Hyde Park.....4 56
Lobo.....52 00	New Edinb'gh 10 00	E Victoria ete. 1 00	Theford.....38 75	Vanc'y w, Mt P 1 40	Owen S, Div St 30 00
Tor, Ferne av 10 00	Appleton.....10 00	T O Meikle	Huntingdon.....122 40	Tor, Cowan av 12 00	Tor, Knox.....120 75
Meaford.....25 00	Shannonville. 1 00	Mnt Forest.50 05	New Glasgow 35 00	Elgin.....12 50	Grimsby.....12 00
Dundas ss.....12 50	Duntroon.....8 00	Tor, Eliz St. 6 00	do ss. 2 50	St Sylveste, &c 2 00	Alliston.....3 00
do ss.....12 50	Mont St Matss80 00	Clayton.....27 00	Rodney.....21 45	New Wminstr	Binbrook.....3 00
Mont Ersk ss.55 00	Kings, Chal. 110 60	Landsdowne &c 13 00	M C C.....1 00	A ls.....2 50	Saltfleet.....3 10
Pakenham.....25 00	Niagara Falls.35 00	Zorra Burns ss 5 00	Gravenhurst. 8 32	W minster, St	Elora, Knox. 13 00
Woodst'ck Ch.10 00	Stirling.....10 00	Campbellville 25 00	Frd, Cornwall.10 25	A ss.....3 50	do Chal.....4 00
Thamesford.....9 36	Chicoutimi.....6 00	Stewarton.....25 00	Glenallan.....25 27	Kirkhill.....5 00	Riversdale.....1 00
Clinton, Wilmb29 65	Rev A J Mann 5 00	do ss.....13 00	Mrs C S E.....15 00	Dunbar.....2 00	Perth, St A.....42 00
Stratford, Kx170 00	Madoc, St Pet.55 07	Srthlands Cor 1 50	Mont, Taylor, 3 00	Manotie, S Glo. 4 00	Rockburn.....6 00
do ss.....50 00	Appin.....1 00	Fnd, Paisley.10 00	do ce.....3 00	Carp, Lowry &c 5 00	Gore.....2 00
do ce.....30 00	do ss.....50 00	Mont Erskine	Miss Wall'ce ce 2 00	Ayr, Stanley.....3 00	Appleton.....5 00
MonSt Giles ce68 00	Wingham.....7 00	juv miss ce60 00	Miss Anders'n 5 00	Wiarion.....2 00	Melrose.....1 00
do Chin ss.14 50	Rev R Burnett 5 00	do do 60 00	Cobourg.....44 26	Goderich, Knx20 00	Appin.....2 00
MonSt Giles ce25 00	Brookvill, St J 21 00	do do 50 00	Motherwell.....19 00	Waterloo.....2 30	Wingham.....10 00
Friend.....1 00	Que, St And ce18 00	do do 30 00	E Cooke.....1 00	Dunwich, Chal 4 00	Brookvill, St J 10 00
Jarvis.....5 00	West mount	do do 60 00	Bells Corners. 8 00	E Ashfield.....2 00	M'nd'umin yhs 4 00
Allandale ce. 3 50	Melss.....14 00	Mont Cres ss.49 00	T Kirkland.....15 00	N Caradoc.....0 00	Pine River.....5 00
Blenham, Gui 50 00	Mrs J Mackay 10 00	do.....50 00	Caligny Cole10 25	Win, August. 11 00	Alameda.....1 00
Nelson ce.....1 75	Oro, Willis.....7 00	Shanks.....\$ 5 00	Friend.....75 00	Norwich.....3 00	Cobourg.....10 03
Scarboro, Knx13 75	Bolton b c1. 11 00	Inverness ce. 15 00	Friend.....2 00	Zorra, Burns. 2 00	Norval.....1 75
Rosemont.....4 00	do Miss B c1 2 88	Camilla ss.....5 00	A McCaa.....5 00	Sapperton.....1 00	Rt Portage. 5 00
Esplin, Helprs 5 61	Dunblane.....3 00	Sherbrooke.....5 00	Thamesford.....33 25	N Glas'w yhs 2 00	Stratford, StA10 00
Vernonville. 0 50	W Brant.....2 50	Fingal.....100 00	Rev Dr McLrn10 00	Newbury.....2 00	Moose Jaw.....5 00
Mont Knox ss.40 00	Pine River.....4 00	Wroxeter.....24 00	3 friends.....9 00	Manchester.....5 00	Melbourne.....7 65
Port Stanley 5 00	Ham Central.104 85	Chatham.....65 00	Weston ce.....12 00	Westport.....2 00	Nelson.....2 00
Tor, St Jas 94 95 00	do ss.....61 37	Franklin.....2 00	Innerkip in cl 7 47	N Georgeto'n.16 00	Pilot Mound. 5 00
Mel'nald's Cor16 00	Beechwood. 21 00	"A lad here" 5 00	Ishmael.....2 00	Mansfield.....2 00	Spencerville 3 00
Snow Road.....15 03	Alameda.....31 00	Tor, Bloor St 70 03	Rev J A Mann 2 00	Vankleek Hill20 00	Ventnor.....2 00
do ss.....5 00	Annan.....0 50	do Ch of Cov. 5 00	Lake Road.....26 00	Prince Albert. 4 00	Roebuck.....2 00
Elphin.....9 53	Cobourg.....72 00	Glenallan.....5 00	Wick wfms.....27 65	Smith Hill.....4 00	Alice.....2 00
Baltimore.....11 00	Insurance cbg 5 00	Laurel.....4 00	Tor, Bonar.....10 00	Port Credit.....2 00	Morrisburg.....3 00
Pet'rb, St P ss.90 00	Norval.....15 00	Black's Cor. 5 00	Rev W Forest. 5 00	Sherbrooke.....5 00	do ss. 5 58
Richmond.....6 00	Rodney.....6 66	Glenboro.....8 50	Tor, Cookes.190 00	Bethwell.....2 00	Tor St Enoch's10 00
Mrs J Bell.....5 00	W J Lanark. 12 50	Ham, Went-	E Oxford St. 4 00	Florence.....2 00	Underwood.....3 00
Bourgoynie.....13 00	Acton ce.....7 00	worth.....25 00	Hollen.....12 34	S Plympton.....3 00	W Puslinch.....2 00
Orillia b c1. 90 50	Rat Portage 25 00	Oro, Essex.....7 00	Jy Mc Donald 7 00	S W minster.....4 00	Woodland.....5 00
do ce.....30 00	Russelton.....15 09	Dewittville ce.20 00	Rev Dr Caven 5 00	Hamden.....7 00	Almonte, St A 5 00
Amherst Isd.....5 00	All thltes.....1 00	S Finch.....22 00	Thames Rd & c71 00	Napier.....2 00	Buffalo Lake. 1 00
Mnt Forest.....89 00	Moose Jaw.....12 00		Few frnds, Pet16 00	Normanby, Kn	Indian Head. 11 00
Victoria.....6 30	Melbourne.....38 62		Wardsville.....12 00	Ask River.....0 25	Rocky Saugeen 1 00
Dundas.....1 30	Guelph, St A ss10 00		Scott, Uxbridge20 00	Ottawa, St P.10 00	Ingersoll.....19 85
Londesboro.....17 86	Boissevain.....20 00		Newbury.....10 45	Actonbrook.....5 90	Wapella.....1 00
Balders Drum25 00	Nelson.....5 00		WE Robergh 5 00	Acton.....8 00	Madoc, St Pa
St Vincent.....7 00	Pilot Mound. 15 00		Windsor St A124 71	Thornhill.....3 00	St C.....7 00
Rev W Bennett 5 00	Spencerville 24 00	Miss Curtis, \$ 5 00	N Caradoc.....13 00	Galt, Central.12 27	Molesworth.....3 00
St David.....15 00	Ventnor.....2 00	"E J Curtis 5 00	Russell ce.....10 00	Balgownie.....2 00	Lon, King St. 2 00
do ss.....6 00	Roebuck.....4 00	Lon, St A. 1400 03	N'm'mby Knx15 50	Alnwick.....1 00	Milverton.....4 00
do ce.....6 00	Morrisburg.....12 00	Appin & U Ek29 05	Chesley, Gen.133 00	S Luther.....3 40	Wellesley.....2 00
Laguere.....4 00	Aylmer.....4 00	Friend.....8 00	Friend.....1 00	Lynedoch.....4 00	Windsor, St A. 0 00
Bracefield Un.74 00	Tor St Enoch's25 00	Thamesville 20 00	Ormatown.....203 85	S Kinnloss.....5 00	Chesley, St A. 30 00
Beverly.....2 00	Underwood.....21 50	Mrs John Fer-	Thank of Fring 5 00	Alexandria.....5 00	Tiverton.....10 00
N Kinnloss.....11 00	Culloden.....14 50	guson & fam20 00	Friends Antig.13 46	London, 1st.....16 00	Southampton. 8 00
Wakefield Mash 7 00	W Puslinch. 6 80	Mrs A F Mc-	Ridgetown ss.17 36	Sarnia, St A.20 00	Dungannon. 3 00
Dover.....10 00	Sincoe ss.....5 00	Lean.....5 00	N Arth'r, Beth16 25	Listowel.....5 00	Clayton.....2 00
Heckston.....9 00	Woodland.....15 00	Watford.....36 05	Mt Forest, ad. 0 75	St Cath Knox 20 00	Campbellville 10 00
S Mountain.....23 00	Elmvale ss.....12 80	Warwick.....19 50	Alisa Craig ce.12 50	Westm't, Mel.15 00	Appl, Gravel H 3 00
Pleasant Val. 2 00	St Cat, Knx ss.70 00	King's r't u ss.16 03	Mont, Erskine	Ham, Knox.....20 00	Stewarton.....25 00
Port Albert.....3 00	Almonte, St Aco 0 00	Allandale ce. 3 50	juv mis frd120 00	Mrs A Portell 2 50	Srth'rlds Cor 1 00
Hyde Park.....25 50	Rockwood.....7 75	Port Credits. 7 00	Thamesfrd ad1 50	Blakeney.....2 25	Cutham, 1st 18 00
Amnan.....51 50	Buffalo Lake. 1 00	M H T Tor.....1 00	G M Anderson 2 00	Eganville &c. 5 00	Tor, B'oor St.65 00
Owen Sd Div S150 00	P Dalhousie 7 25	Rev J Little. 3 00	Summersville. 25 00	Glenarm.....2 00	Ch of Cov.10 00
Jessie Duncan 5 00	Indian Head.....8 50	Dr J F Mc-	Petrel.....16 00	Latona.....3 00	Glenallan.....6 00
Friend of Mis. 5 00	Prescott ss.....5 00	Creedy.....5 00	Blenheim.....5 00	Napanee.....17 00	Laurel.....2 00
Anon, Que.....2 00	Onaida.....7 00	Prof Blatintya 5 00	Cornwall, Knx72 00	Brantf'd, Zion.50 00	Black's Corner 2 00
Reg Indus Sel.36 00	N W minstr ss17 00	Mrs Jaffery.....4 00	G Gibson.....2 00	Mont, Knox.....20 00	Ham, Went.....5 00
Tor, Knox.....636 00	do ss.17 00	G D Guelph. 1 00	Mont, Cres ss.30 00	Smith Fal, St P20 00	S Finch.....4 00
do ss.....100 79	Millbrook bcl.10 00	Pet'boro, St P	Brook etc.....13 25	Lobo.....6 00	
do bcl.10 00	Cashel Mel hms 13 00	ss.....25 00	A lad here.....5 00	Tor, Fern ave. 4 00	
do Dnch ss45 00	Kylstone ss. 3 00	Mt Forest.....52 40	Brampton adl.17 95	Meaford.....5 00	
Stony Mtn.....10 00	Rocky Saugeen 8 00	J Laplante.....2 00	Fergus, Mel 62 00	Pakenham.....10 00	
do l a s c. 5 00	Tor, Cent'rd.15 00	Frnd, Pet'bro 5 00	Few Meth frds 2 50	Woodst'ck, Chai 5 00	
Wick.....5 87	Ingersoll.....17 12	N Merritt, Tor 5 00	Vaughan ce.....4 00	Strat'rd, Knx10 00	
D Stewrt, Ham10 00	Goulburn.....10 00	Mont, Taylor. 5 00		Blenheim G'd12 00	
Dundee.....20 00	Camilla.....3 45	do wms. 10 00		Rosemont.....3 00	
Grimsby.....23 52	Dunbar ss.....4 00	Caledon, Mel ss 2 25		Grenfell.....1 00	Reported, \$2,900 41
Niag, St A ss 10 00	Wapella.....1 00	Deer Park.....23 00		Pt Stanley.....4 00	R Hume.....8 00
Beaverton.....25 00	Mad St P, St C.15 00	H.....1 00		McDonald Cor 2 00	H Sinclair.....8 00
Alliston.....3 00	Win, W'min-	W G Tor.....2 00		Snow Rd.....2 00	Dr J S Black 40 00
Nairn.....10 00	ster ce.....40 00	Tor, Spad av ss 7 06		Osnabruk.....5 00	D Findlay.....8 00
Binbrook.....15 00	Molesworth.....20 36	Friend of the		Baltimore.....2 00	R D Fraser 8 00
Saltfleet.....23 00	Norwood.....35 00	children.....100 00		Amherst Isl'd. 2 00	Prof Baird.....21 00
Elora, Knox.....60 00	Milverton.....29 00	Brampton.....53 65		Mt Forest.....7 25	G Flett.....8 00
Elora Chal.....40 00	Wellesley.....11 00	Binsc't laid.15 00		Bald'rsn, Drum7 00	D Sutherland. 8 00

\$3,475 74

WIDOWS & OR-  
PHANS FUND.

Ministers' Rates.

WIDOWS' & OR-  
PHANS' FUND.  
Collection, Etc.Reported, \$2,128 55  
Kendal.....1 00  
Arthur.....5 50

R Leask	8 00	London, 1st, ss.	12 00	Madoc, St P'l.		W'ter, St A la	3 00	Oro, Willis	2 25	Vankleek Hill	84 00
A Leslie	8 00	Saruaia, St And.	30 00	St C	9 00	Kirkhill	4 00	Pine River	2 00	Prince Albert	2 00
R J Hunter	16 00	Listowel	5 00	Molesworth	3 00	Dunbar	2 00	Mont, Knox	25 00	Smith's Hill	3 00
E F Seylaz	8 00	St Cath.	50 00	London, K st.	2 00	Manotick, etc.	4 00	Cobourg	5 00	Port Credit	3 25
D Macarthur	12 00	Westm't, Mel.	15 00	Norwood	8 00	Warton	2 00	Norval	1 25	Bothwell	5 00
G C H-ine	8 00	Ham, Knox	40 00	Milverton	5 00	Goderich K'x	15 00	Rat Portage	5 00	" ce ss	5 00
J F Scott	8 15	Mrs A Postill	2 50	Wellesley	2 00	E Ashfield	2 00	Russell'tn	10 00	Florence	4 00
W M Martin	8 00	Blakeny	2 00	Windsor, St A.	8 00	N Caradoc	2 00	Straid, St A.	4 00	S Plycpton	10 00
T G Thomson	8 00	Eganville, etc.	5 00	Chesley	15 00	Win, Augustin	5 00	Moose Jaw	3 00	Peterb, St P	114 00
J Carswell	8 10	Glenarm	7 00	Tiverton	0 50	Zorra, Burn	3 00	Nelson	2 00	S W'minster	12 00
D G Cameron	8 00	Latona	2 00	Southampton	11 00	Sapperton	1 00	Pilot Mound	3 00	Ventry	5 50
R Fowlie	12 00	Strabane	4 00	Dungannon	2 00	Newbury	1 00	Spencerville	2 00	Hamden	5 00
A H Scott	8 00	Napanee	16 00	Clayton	3 00	Manchester	3 00	Ventnor	1 00	N Mornington	17 00
J Crawford	70 15	Brantid, Zion	50 00	Kenyon	10 00	Win, St Ste'n	5 00	Roebuck	1 00	Napier	5 00
John Hogg	12 00	Mont, Knox	25 00	App, Gray Hill	3 00	Westport	2 00	Alice	1 00	Normanby, Kx	8 00
S A Carrier	10 00	Smith's F, St P	25 00	Stewarton	25 00	N Georgetown	4 00	Morrisburg	3 00	Ota, St Paul's	5 00
J L Turnbull	2 00	Lobo	6 00	Suthrlnds Cor	1 00	Gamebridge	3 00	Tor, St Enoch	6 00	Cranbrook	19 20
G Munro	8 00	Tor, Fern av.	4 00	Shanks	2 30	Prin Albert	1 00	Bromley	2 00	Chater, etc.	10 00
J R S Burnett	8 00	Meaford	5 00	Eden Mills	3 50	Smith's Hill	3 00	Woodland	3 00	Acton	5 25
W Hodnett	8 00	Pakenham	5 00	Chatham Ist	15 00	Millbrook	2 00	Almonte, St A	10 00	Thornhill	5 00
		Woodstock, C'l	5 00	Franklin	1 00	Port Credit	2 00	Cathcart	1 00	Malgonie	1 00
		Strat'd, Knox	10 00	Tor, Bloor St	120 00	Malton	1 00	Buffalo Lake	1 00	N Melbourne	5 00
		Blenheim, etc.	12 00	" Ch of Cov	8 00	Dixie	2 00	Indian Head	1 00	Alnwick	4 00
		Rosemont	4 00	Glenallan	6 00	Bothwell	2 00	Rocky Saugeen	1 00	C Blair	0 50
		Port Stanley	4 00	Black's Cor	2 00	S Plympton	5 00	Madoc, St P	50 00	St Kinloss	10 00
		McDon's Cor	2 00	Ham, Went	5 00	Hamden	3 00	Ota, Bank St	25 00	Alexandria	4 00
		Snow Road	2 00	S Finch	4 00	Napier	1 00	Molesworth	2 00	" ss	5 00
		Osnabruck	5 00			Normanby, Kx	3 00	Lon, King st.	5 00	London 1st	35 00
		Baltimore	8 00			Oak River	1 00	Norwood	3 00	Listowel	10 00
		Richmond	5 00			Ota, St Paul's	4 00	Windsor, St A	11 00	St Cath Knox	50 00
		Amherst Is	2 00			Cranbrook	3 00	Thamesford	5 00	Westm't Mel	65 00
		Melrose	1 00			Hyde Park	9 25	Brookdale	2 00	Ham Knox	30 00
		Duntroon	2 50			Seymour	9 00	Van'er Mt Pl	5 00	Tor, Cowan av	4 00
		Kingston, C'l	32 50			Teeswater ss	6 00	St Sylvester	5 00	Claremont	4 00
		Nag Fall-St A	8 71			Hallville ss	5 00	Lun'burg, etc	13 00	Claremont	4 00
		Appin	5 00			J F Scott	5 10	J Mackenzie	3 80	E A Henry	4 05
		Tait's Corners	3 00			W M Martin	3 80	A G Cameron	4 00	D W Lewis	4 00
		Win, St Ste	20 00			A H Scott	8 00	D G Cameron	8 00	J Carswell	8 10
		N Georgetown	16 00			E Tait	4 05	J Rose	4 25	G Munro	8 00
		Wingham	6 75			D M Jamieson	4 05	J R S Burnett	3 75	W Hodnett	8 00
		Brookvil, St J	11 31			J Hogg	6 00	S A Carrier	10 00	J L Turnbull	2 00
		Pine River	5 00			G Munro	5 05	J Crawford	70 15	A H Scott	8 00
		Alameda	1 00			R Fowlie	12 00	D G Cameron	8 00	R J Hunter	16 00
		Cobourg	10 00			A Leslie	8 00	R Leask	8 00		

AGED AND INFIRM

MINISTERS FUND.

Collections, etc.

Reported. \$2,313 28

Kendal. 1 00

Blythwood. 1 00

Williamsfield. 1 00

Arthur. 1 25

St Cath, 1st. 24 00

Tor, St Paul's. 10 00

Cambray. 2 00

Glencoe. 25 00

Lun & Pt Val. 5 00

Claremont. 3 00

Tor, Erskine. 15 00

" Cooke's. 80 00

Ham, Erskine. 20 00

Seymour. 3 00

Vancouver Mt Pl. 3 00

King, St And. 20 00

Tor, Cowan av. 16 00

Elgin. 12 50

N W'r St A la. 4 50

" ss. 3 50

Kirkhill. 5 00

Dunbar. 1 00

Manotick, S G. 5 00

Carp, Lowry. 5 00

Warton. 3 00

Goderich, K x. 20 00

Waterloo. 3 05

Dunwich, Chal. 4 00

E Ashfield. 2 00

N Caradoc. 6 00

Win, Augustin. 11 00

Norwich. 3 00

Sapperton. 2 00

N Glasgow yhs. 3 00

Newbury. 3 00

Manchester. 3 00

Win, St Ste. 20 00

N Georgetown. 16 00

N Gower. Wl. 4 50

Mansfield. 2 00

Prince Albert. 5 00

Smith's Hill. 4 00

Port Credit. 2 00

Cornwall St J. 40 00

Sherbrooke. 5 00

Bothwell. 2 00

Florence. 2 00

S Plympton. 3 00

S W'minster. 1 00

Tor St And. 25 00

Hamden. 10 00

Napier. 2 00

Normanby, Kx. 3 00

Ota, St P. 5 00

Cranbrook. 6 00

Chater, etc. 10 00

Acton. 5 25

Hawkesbury. 13 00

Thornhill. 3 00

Balgone. 1 00

Valleyfield. 3 71

Lynedoch. 5 00

St Kinloss. 5 00

Mrs McLean. 4 80

Alexandria. 10 00

London, 1st. 35 00

\$4,208 53

AGED AND INFIRM

MINISTERS FUND.

Ministers' Rates.

Reported. \$1,578 17

R Hume. 5 50



Rockburn .... 8 00	E Riv Pictou...10 00	Riv John Sal'm 10 00	Coldstream... 40 00	Youghall..... 5 00	Hopewell etc..24 75
Gore ..... 3 00	Florcn'ville ce 1 00	" ss. 5 00	Pt La Num ss. 4 00	Dalhousie ce..14 00	Georgetown 8 00
N Edinboro...14 00	A B R M. 5 00		Pugwash wuss 2 00	R'side Bass Rs13 61	Mid St'wack\$15 00
Appleton....10 00	Caledonia .... 4 00	\$6,047 91	Wo frville .... 9 40	Hx St And . 160 00	Dalhousie adl 1 00
Duntroon .... 2 50	Lower Musq. 3 00		Southampton. 3 00	Margree Harce 1 50	Hx St And .150 00
Kingston Ch13 25	Lunenburg...10 00	KNOX COLLEGE,	" ss 3 00	Springhill ce..17 50	A Campbell.. 10 00
Appin ..... 1 00	Hx St Matt...45 65	STUDENT'S MISS.	Hx Chal ce... 60 00	N Ric'm'd wms27 00	St Stephen... 20 25
Tait's Cors ... 5 00	Riv John Sal'tJ. 5 00	Soc.	Dartmouth... 205 00	" ce. 2 00	Dartmouth...10 00
Wingham.....20 00	NewcastleStJ. 5 00		Riv John NB.21 00	Div Bk of NS..76 00	Parsboro....12 00
Toledo ce ... 4 50	Castlere mb.. 5 00	Ospringe ce. \$3 70	Parsboro .... 55 00	Yarmouth ce.. 8 00	Long River etc20 00
W'm't Mel ss 5 00	Monct St J ss.10 00	Ham Ersk ...15 00	Ann&Brdgt'n.16 00	E Earlown ce 26 00	Pictou P St...84 39
Pine River ... 8 00		" Jce. 5 00	Montrose Tig	Hx Park st ce 20 05	Amherst ce . 46 00
Alameda..... 2 00	\$14,125 48	SW'minster ss16 00	& Elmsdale.32 00	Acadia ....100 00	Bridgeport... 5 00
Annan..... 0 25		Ham Knox ... 20 00	Woodville ... 30 00	Coldstream...27 00	Kouchib'guac. 5 00
Insur Cobourg 5 00	POINTE AUX	Brantf'd Zion.50 00	Tatamag'che.60 10	Chipman..... 47 12	Great Village 10 00
Norval ..... 9 00	TREMBLES.	Clint Wil mb..20 00	" ce .... 10 00	Dartmouth...170 98	Rog Hill Cen ss 9 65
Rat Portage... 5 00		Markh St J ss.12 10	" ad soc... 5 00	" ss... 5 92	Great Villages12 00
Leamington... 5 00	Reported.\$4,225 67	Rodn'y yphms 4 66	" ss ....20 00	" ce.. 7 50	Rog Hill Centice 5 00
Russell'n...10 00	Thorahs No3. 2 00	Acton ce... 5 00	" FrnchRss 4 35	Margaree.... 5 00	Moncton ss .20 00
All the tithes. 1 00	Valleyfield ss.25 00	St Cath Kx ss. 6 00	New Bandon.10 30	Mait'nd ssadl 1 30	Truro St And
Bell's Corn... 6 00	Guelph ssNo.5 3 00	Prescott ss. 5 00	Janeville ss. 1 00	Parsboro ....23 00	lad soc adl .39 00
Strat St And. 5 00	Streetsville...25 00	N W'm'ter ss.22 00	Truro fads 1st.20 00	" ce. 12 10	
Moose Jaw... 1 00	Sandgrham ss. 4 00		Richmond... 9 75	Annapolis etc.14 00	Total...\$11,896 68
Nelson..... 2 00	Beverly ..... 6 00	JEWISH MISSION.	Brookfield m 6 30	Montrose etc.35 00	
Pilot Mt..... 5 00	Galt Kx whns14 19		Sydney Fal St 40 00	Woodville ....15 00	AUGMENTATION
Spencerville...20 00	Norval ss... 19 00	Arthur.....\$5 00	Murray Har N18 00	Int J Gardner33 0	FUND.
Ventnor..... 3 00	St Cath 1st ss.15 00	Ham Erskine. 4 00	Georget'n ce. 14 00	Tatamagouche84	
Roebuck..... 2 00	Durham ss... 4 00	Warton ..... 1 00	LongR & Ken160 00	" ce. 18 64	Reported..\$2,745 84
Alice..... 2 00	Glencoe ss... 6 00	Tor Knox .... 2 36	Sussex..... 70 00	" lad soc 5 00	Mid Stewiack 50 00
Morrisburg...10 00	Tor St A ss...18 00	D Stewart... 15 00	Little Lake... 4 10		Brookfield ms. 9 75
" ss.10 00	Hallville ss. 5 00		Pictou P Stadl 1 00	" ss..77 65	Sydney Talst 23 00
Tor St Enoch. 8 00	Teeswater ss. 3 00	S. S. COMMITTEE.	Summerfield. 25 50	Murray Har N 5 00	Belledune..... 3 00
Bromley.....10 00	W'm'ter S ss..10 00		Friend McL Mt 4 00	Long Riv & Ken75 00	Dunlap..... 65
Underwood...12 00	Ayr Stanley ss50 00	Ayr Knox....\$4 00	Bridgt'n wfms 2 50	Sussex..... 40 00	Dalhousie...48 00
W Puslinch... 3 00	God Knx ss be50 00	MORRIN COLLEGE.	Amherst adl 18 00	Tatamagouch 5 00	Westchester 5 00
Simcoe ss... 5 00	Mont West ss. 5 00		Rev A P Logan 2 00	Little Lake .15 10	Acadia..... 50 00
Woodland..... 5 00	" W'ter ss.15 00	N Melbourne.\$1 00	Doaktown... 7 00	S Richmond... 1 50	Coldstream...30 00
St Cath Knx ss20 00	Mansfield.... 4 00	LUMBERMAN	Reg Indns sl 30 00	S Oak Mt ce. 6 45	Milford ce . 5 09
Almonte St A.50 00	Chat & Gren ss 5 00	MISSION.	" B Gillespie30 00	S Eel Riv ce.. 3 10	Dartmouthad45 73
Buffalo Lake. 1 00	Tor Erskine ss50 00	Westn Mel.\$10 00	Linden ..... 6 45	Windsor ce. 6 00	Parsboro.... 25 00
Ind Head..... 2 00	Perth Kx J A	Morrisburg ss. 5 00	Kincardine... 5 00	Hantsport ce.. 2 00	Kingston and
Prescott ss... 5 00	Alan bc...50 00		Saltsprings St	Summerfield.12 45	Richibucto..25 00
Kylstone ss... 4 00	Miss Curtis 15 00		Lukes .....45 00	Chance Harce 1 00	Tignish, etc. 35 00
Rocky Saug'n. 2 00	Miss EJ Curtis15 00		Saltsprings St	Linaey Glen ce 5 00	Woodville . 30 00
Goulburn.....10 00	Hec McLean . 5 00		Lukes wfms40 00	Meadowvil ce 7 04	Tatamagouch 69 00
Wapella..... 1 00	London 1st ss.50 00	NEW HERRIDES,	Bridgeport...70 00	Thorburn ce... 8 00	Bathurst....14 25
Molesworth...20 00	Ham Knox...50 00	ETC.	Lockeport... 2 00	Suth Riv ce. 5 74	Sydney Fal St.35 00
Land King st.. 2 00	Blakeny ..... 2 00		Crum Ewing...80 00	McPher Mil cell 10 00	Murray Har N15 00
Norwood..... 8 00	Brantf'd Zion.50 00	Tor St And ss.\$7 00	Great Village.33 00	Lo Barn Riv ce 3 27	Long River and
Milverson.....15 00	Pakenham...10 00	" ss. 9 00	Five Islands.. 5 00	Feronia Zion ce 5 00	Kensington.55 00
Wellesley..... 5 00	Stratford ss. 50 00	" Erskine ss20 00	Up Musq ce. 56 50	Amherst adl..28 00	Sussex ..... 40 00
Thomas Rd ss.18 00	Mrs M'Curdy. 5 00	" " 40 00	" Dean ss20 00	" ce...14 50	Pictou P St 158 00
Chesley.....40 00	Mont Knox ss.50 00	Mont Ersjums50 00	Up L'derry adl 6 00	" ce .... 4 00	Summerfield .11 80
Tiverton.....20 00	McDon Cors ss. 5 00	" " 30 00	Hx Ft Mass ss 65 00	" N'port ce 1 50	Linden .....18 55
Southampton. 7 00	Ridgetown ce. 4 22	" " 30 00	Clifton PEI 82 61	Kincardine...10 00	Bridgeport...35 00
Dungannon... 5 00	W'm't'n Hep ss40 00	" " 60 00	Granville PEI14 51	Bridgeport... 40 00	Hx Park St. 130 00
Clayton.....10 00	Sara Johnston	A Younger Ot30 00	Rev A Sterling25 00	Hx Park St... 61 30	Great Village43 00
Campbellville 6 00	Wmstown 50 00	OwenSd Divst 0 95	Newport .... 40 10	Great Village.33 00	Five Islands.25 00
Suth'l'ds Cor. 1 50	Mrs As Water		Moncton ss...20 00	Lo Onslow ce. 3 25	St & C E llershse20 00
Mont Cres ss.25 00	Carulke .....50 00	For the month of	Jaquet Riv ss 9 00	Truro St And101 25	Up Stewiack .16 00
Chatham Ist..20 00	Beverly ce... 8 00	February,	Douglstown... 9 30	Brule ce... 6 75	" Lon'erry.55 00
Franklin..... 1 00	Port Albert... 2 40	by Rev. P. M.	West Bay ... 38 00	Five Islands.. 5 00	Clifton P.E.I..20 00
Tor Floor st.115 00	" Chap Gl'e ss50 00	Morrison, D.D.,	Millsville...10 00	Mrs Denmore 5 00	West Bay ...38 00
" Ch of Cov.. 8 00	" Sap Gl'e ss50 00	Agent of the	Fisher's Grant 8 00	Students ms..35 0	Brookfield NS33 00
Southampton. 1 00	Saltfeed..... 2 00	Church,	Chipman..... 35 30	St Croix ce... 7 00	E. Riv Pictou.47 00
Glenallan....12 00	G C Painswick 1 00	at Halifax,	E Riv Pictou..71 00	Folly Vil ce. 5 00	Tryon Bonshaw35 00
Laurel..... 4 00	Bocabay conss 10 00	Office 39 DukeSt.	Pictou P st ce.15 33	Debert ce... 5 00	Loggieville... 6 15
Black's Cor.. 4 00	MontStMat ss100 00		St And ABRM 5 00	J McIntosh re.15 00	Caledonia PEI30 00
Ham Went...10 00	AS Frissell N Y10 00	FOREIGN	Red Bank ss. 3 00	Newport..... 45 00	Saltsprings Eb20 00
S Finch.....35 00	Westm Mnt ss.50 00	MISSIONS.	Caledonia ....16 00	Moncton ss...30 50	Lunenburg...140 00
Drummond ss. 5 00	Ham Cent ss.50 00		Lower Musq 12 00	Friend of Miss 5 00	River J Salem27 00
MidStewiack15 00	Cobourg ss...50 00	Reported.\$19,866 56	Lunenburg...177 98	SydneySt A cel2 12	New Castle .45 00
Bathurst Vil. 3 00	Birthday box 3 40	Rd Lawson m.42 60	Castlere mb. 5 00	West Bay ....33 00	Highland V ce 3 17
Hx St Matt...30 00	Weston ce...10 00	" Mid St'Jacke. 18 99	" Cresus".....10 00	" S Mt ce 2 50	Portaupiq ce. 2 00
St Steph NB.. 9 40	Morrisburg ss.10 00	" " ss31 35	HxSt Matt adl21 00	Fisher's Grant 4 00	Bass River ce 3 83
Acadia.....10 00	Kirkwall ss bc 8 00	" ce10 10	Riv John Sal'm55 70	Chipman..... 40 00	Total...\$4318 18
Coldstream...12 00	Binbrook..... 1 50	Hx Grove ce 53 00	Newcastle... 15 00	E Riv Pictou..41 00	
Wolfville..... 2 00	N W'm'ter ss..17 00	Youghall..... 5 00		Clam Harbor.. 2 60	
Parsboro....15 00	Elora Knx bc. 5 44	Dalh Vil ss...20 25	\$22,761 83	Bonshaw etc..15 00	COLLEGE FUND.
Ann polis etc. 2 00	" ss.11 39	Maple Gr'nss. 2 00		Flourencvil ce 2 75	
Woodville..... 5 00	Norton Cr'k ss 5 00	Dundee ss... 4 00	HOME MISSIONS.	Campbelton cel 0 00	Reported.\$7,044 49
Syd Fal St...15 00	Wdsor St A ss50 00	Up Charlo ss.. 6 50	Error--In March	Caledonia PEI 8 00	Lo Musqdbt...10 00
Murray Har... 3 00	MontErs lasoc25 00	Eel River ss... 3 00	Record. Reported	Lunenburg...170 00	Div Merch Ebs7 50
Long Riv Ken15 00	Stewarton ss..20 00	Hx St Cath ss. 1 60	should be \$6,011.07	Riverside.... 5 00	Mid Stewiack 20 00
Sussex.....10 00	Clayton..... 6 00	Andover G'fals 50 00	and total \$9,266.17.	S Maitland ce. 5 00	Hx St And...110 00
Pictou Prin st.34 38	SMount ypnis 4 00	Mrs E Johnson10 00		Orangedale ce 3 21	Div Bk of NS520 00
Summerfield.. 8 25	Farrington ss.80 00	Cardiga ad'l 1 00	Reported.\$9,266 17	Hx St Matt... 7 25	Acadia..... 25 00
Saltsprings... 6 40	Mont Ersk ss.50 00	Oxford ce... 21 40	Div Merch Bk.21 00	N Glasgow ce. 8 10	Coldstream...14 00
Bridgeport... 9 92	" Cres ss 50 00	Hx Park st ce.15 00	" Bk of Hx.27 30	Truro St A adl 2 75	Wolfville....12 68
Great Villge.13 00	Norwood ss...25 00	Thor'n S Riv.67 00	Mid Stewiack.18 99	Riv John Sal'm40 00	Dartmouth...100 00
Five Islands 5 00	Dal Village ss.20 25	Acadia .....95 00	W Bay Oban ss 2 00	" ce 5 50	arsboro.... 20 00
Up Lon'derry.10 00	Pictou P St ss50 00			Newcastle...20 00	Annapolis etc 8 00
Genville..... 2 22	Great Vil ss...10 00				
Fisher's Gra 3 00	" Pleas Mt ss1 40				
Chipman.....200 10	Hx Ft Massy ss50 00				

Montrose, etc 14 00	Moncton ss. 10 00	Amherst 10 00	Lunenburg 10 00	Hensal 33 80	Erin ce 3 00
Woodville 4 50	Brookfield 2 00	Linden 2 00	Hx St Matt 20 00	Strathroy, StA 5 00	Wingham ce 13 20
Tatamagouche 25 00	Glenelg adl 33 33	Int C J Kelley 45 00	Riv J Salem 3 00	Mr. J C Scott 3 00	Thamesville ce 5 00
Glassville 13 00	Red Bank, etc 3 00	Hx. Park St. 10 35	Newcastle 5 00	Well wisher 1 00	Friend 1 00
Sydney Fal StA 10 00	Caledonia PEI 3 00	Great Village 16 00		A. T. 1 00	Nottawa ce 2 20
Georgetown PEI 14 00	Hx St Matt 33 25	Five Islands 2 00	Total 415 74	Two sisters 4 00	Mimosa 3 31
Murray Har N 5 90		Up Londerry 10 00		Miss J. Byers, 1 00	Melville hms. 5 54
Sussex 19 00	\$891 96	Newport 8 00		Boston 115 00	Ennotville ss. 2 00
S Richmond 5 00		Moncton ss. 5 00		Vernon 5 00	Ham Went ce 2 00
Prince of Wn PEI 6 50	COLLEGE LIBRARY	West Bay 5 00		Two friends 6 00	Dundas, Knxss 12 50
Amherst 30 00		Brookfield 4 00		Galt Mrs Cavers 5 00	Tor Knx, ss 15 00
Int W Rodgers 37 65	Reported... \$97 21	Fisher's Grant 1 00		GH Archibald 7 00	" Duchess ss 15 00
Bridgeport 20 00	Wolfville 3 00	Chipman 10 00		Circle of Bles- 1 00	Mrs Bell 5 00
Great Village 20 00	Parsboro 2 24	S And A B R M 5 00	QUEEN'S COLLEGE	sing, Tor 4 54	St Cath Knxss 15 00
Int J McLeod 30 00		Red Bank, etc 8 00	FUND.	Calgary frds. 1 00	Rev Dr. Gray 2 50
Five Islands 12 00	\$102 45	Caledonia PEI 7 00		McKillop mem 2 00	Beeton 2 80
Int Geo Hersler 50 00		Lunenburg 10 00	Received by J. B.	Miss A Haigh 3 00	Tottenham 1 30
Up Stewiak 8 86	MANITOBA COL- LEGE.	Hx St Matt 73 65	McIver, Treasurer.	B. M. 1 09	Norwood ce 8 25
" Londerry 10 00		Int G C Peters 96 00		Mrs Corsan 2 00	Carmunnocks 3 00
Rv W McLeod 5 00		Int J Campbell 36 00			Burgoyne 3 06
Newport 15 00	Reported... \$188 16			Total... \$703 88	Churchill, ce 15 26
West Bay 4 00	Hx St And 25 00	\$2693 08		Promised 1216 00	Dresden ce 5 00
Brookfield 10 00	Acadia 10 00		Ministers' Rates.	Gr. Total 1919 88	Niag Falls 20 00
Fisher's Grant 3 00	Dartmouth 15 00				Bond Head 10 00
Chipman 10 00	Parsboro 10 00	Reported... \$395 55		MISSION TO LUMBERMEN.	Bradford ce 9 40
E Riv Pictou 10 00	Tignish, etc 2 00	E Smith 4 00			Tor St Paul's 15 00
Tryon Bonshaw 5 00	Tatamagouche 5 00	Geo Fisher 80 00			Stoney Brae 10 00
Red Bank, etc 15 00	Pictou P St 10 00	Dr Sedgwick 4 00		Rev. M. H. Scott, Hull, P. Q. Convener and Treasurer.	R T Laing 5 00
Caledonia PEI 6 00	Amherst 5 00	Jas Sinclair 5 00			Thos Kirkland 5 00
Princetown adl 11 15	Linden 1 06	Riv Jhn Salem 2 00			Elora Knox be 5 00
Hx St Matt 70 00	Tryon Bonshaw 2 00				Claude ss 6 00
Pugwash 12 03	Red Bank, etc 2 00	\$490 55	BHEEL BUILD- ING FUND.		Thames Road ce 10 00
Int Jas Watson 36 00	Caledonia PEI 3 00	Grand Tot. \$3183 63		Reported... \$49 25	Tor Bloor Sts 25 00
Riv John Salem 16 00	Hx St Matt 13 00	ASSEMBLY FUND.		Lancaster ce 3 32	Granton ce 10 00
New Castle 5 00				Mont, St Pauls 25 00	Atkins Cor ce 3 00
Total... \$8529 43	\$293 16			Prescott ss 5 00	Total... \$426 09
BURSARY FUND	AGED MINISTERS FUND.			Otta, Erskine 3 30	Per Dr Warden.
Reported \$639 88		Reported... \$279 11		St Pauls 5 05	
Div Merch Bk 17 50	Int. and Collections.	Mid Stewiak 5 00		Beachburg, &c 6 50	
Mid Stewiak 5 00		Hx St And 5 00			Reported... \$-
Hx St And 20 00	Reported \$1634 48	Margaree Har 2 00		Total... \$96 57	Kentvrs ss 8 00
Coup Pro N.S. 25 00	Mid Stewiak 10 00	Mid Musg 5 00			Ham Erskine 20 00
Acadia 5 00	Int J K Muns 500 00	Acadia 2 00		KNOX COLLEGE STUD. MISS. SOC.	Tor St J Sq ss 25 00
Wolfville 2 06	Hx St And 30 00	Goldstream 3 00			Mr Pleasant 10 00
Dartmouth 25 00	St Stephen 17 60	Wolfville 1 00		Recd by Treas. 19 Jan. to 23 Feb.	Wminster 1st 30 00
Parsboro 3 00	Acadia 5 00	Dartmouth 10 00		Friend 1 00	Ospringe 3 70
Annapolis, etc 3 00	Goldstream 5 00	Parsboro 2 00		Harrington ce 3 80	SWminsters 16 00
Tignish, etc 2 00	Pugwash St M 10 00	Annapolis, etc 2 00		Durham 41 87	" ce 5 00
Tatamagouche 5 00	Wolfville 3 00	Tignish, etc 2 00		Keene 7 00	" Knox 20 00
Glassville 3 00	Dartmouth 3 00	Tatamagouche 6 17		Rev J Burnett 4 00	Blanton 20 00
Sydney Fal St 5 00	Parsboro 45 00	Murray Har N 2 11		Tor Central bc 25 00	Mrkl'm St Jss 12 10
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Sussex 5 00	Tignish, etc 6 00	Sussex 2 00		Seaforth 1st 30 00	"Two Sisters" 2 00
Pictou Pr. St 10 00	Woodville 4 00	Pictou P St 7 00		Rev N Shaw 2 00	Acton West ce 5 00
Amherst 5 00	Int JD Morrill 13 00	Amherst 5 00		St Cath Haynes 18 00	St Cath Knox ss 6 00
Bridgeport 5 00	Tatamagouche 8 00	Bridgeport 2 00		Dundas St ce 7 00	Prescott ss 5 00
Gr at Village 4 00	Murray Har N 4 00	Hx Park St 10 35		Armow ce 8 00	SWminster ss 22 00
Bermuda St A 5 00	Sydney Fal St 4 00	Up Lderry 5 00		Tavistock ce 4 00	Primrose 4 00
Int DI Welch 30 00	Georgetown 6 00	West Bay 3 00		Stroud ss 3 00	Total... \$283 46
Up Londerry 5 00	Long Riv Ken 6 00	B'field NS 2 00		St Helen's ss 10 00	Previously re-ported 712 02
Newport 3 00	Sussex 3 00	Fish's Grant 1 00		Moorefield ss 5 00	
	Pictou St 10 00	E R Pictou 3 00		Valens ss bc 6 00	

## COVETOUSNESS.

I once read of a young man who picked up a sovereign lying on the road. Ever afterward, as he walked along, he kept his eye steadfastly on the ground in hope of finding another. In the course of his long life, he picked up a goodly amount of gold and silver, but all these years he saw not that heaven was bright above him, and nature was bright around him, but kept his eye upon the mud and filth in which he sought the treasure; and when he died, a rich old man, he knew this fair earth of ours only as a dirty road in which to pick up money as he walked along.—*Et.*

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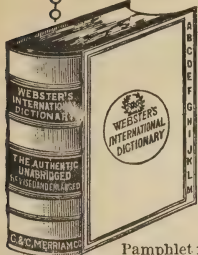
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## WOMAN'S BEST NATURAL GIFT.

The sum of the matter is that the gift of  
all gifts for a girl is expressed in one little  
word of five letters—charm.

If you insist on my defining charm, I am  
afraid I will disappoint you, for it is as  
difficult of analysis as a perfume. The  
better way, if I could manage it, would be  
to show you somebody who has it, as I  
would show you a painting on the wall, or  
a flower in the garden. Very plain girls and  
women are sometimes endowed with this  
grace.

I remember one who was not pretty at  
all—a little dumpy, brown thing, who had  
not the art of dressing very well, and who  
slipped in and out of a room as softly and  
shyly as a mouse, bless her heart! But  
this sweet Elizabeth was popular beyond  
all the girls of her class; she was constantly  
in demand, and nothing could be  
done without her.

In her case charm had several elements.  
Her voice was low yet clear. She never  
made an effect of insisting, as girls with  
shrill voices do; her tones were soft and  
distinct. She was gentle, out she was not  
overlooked in consequence. She always  
knew where to find things. At home her  
father and brothers appealed to her for the  
books and papers which were out of sight,  
but which it was important to have on the  
instant. Elizabeth could explain away little  
vexations. She remembered people's names  
and faces—a very great talent, and one  
worth everybody's cultivating. Elizabeth  
was considerate and full of tact. I never  
saw her do a rude thing, or heard her say  
anything unkind.

*Harper's Round Table.*

## SPARE THE CHILDREN'S FEET.

A ragged woman was crossing the corner of a public park in London where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half way across, she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With gruff voice and threatening manner he demanded:

"What are you carrying off in your apron?"

The woman seemed embarrassed and refused to answer. Thereupon the officer of the law thinking that she had doubtless picked up a pocket-book, which she was trying to make way with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a *handful of broken glass*. In stupid wonderment the policeman asked:

"What do you want with that stuff?"

A flush passed over the woman's face, then she answered simply, "If you please, sir, I just thought I'd like to *take it out of the way of the children's feet*."

Blessings on the kind-hearted care-taker who was so thoughtful of the children's needs and the children's feet. And should not we imitate so good an example, and take out of the path of the little ones anything which can wound them, injure them, or cause them to stumble?

There are many things worse than broken glass in the paths which little feet must tread; let us gather them up and so far as it is in our power put them out of the way, and obey the apostle's command (Heb. xii. 12, 13), as it comes to us in the beautiful Syriac version of the New Testament: "Wherefore strengthen ye your relaxed hands, and your tottering knees: and make straight paths for your feet, that the *lumb* which is *lame* may not be *wrenched*, but may be healed."—*Ex.*

## DO WHAT YOU CAN.

Do what you can;  
Not what you cannot;  
Not what you think ought to be done;  
Not what you would like to do;  
Not what you would do if you had more time;  
Not what somebody else thinks you ought to do,  
But do what you can.

O Lord, let me have anything but Thy frown, and anything with thy smile.—*Cecil.*

"I wish," whispered a friend, "I knew how to get rid of worrying cares." Well, here is the way: Cast them all on Christ. "Cast all your care upon him, for he careth for you" (1 Peter v. 7).

## "PAPA."

From the East across the great plains to Denver came a good man with his little son in the sleeping-car. When both were undressed and lying in the berth the curtains were drawn and all was dark.

The swaying to and fro, the roar and clash of the train, the darkness, seemed to frighten the child. A little hand was put out, a little voice called softly, "Papa."

"Yes, Earl," the father replied. But the little one said no more, for he felt safe.

The whistle screamed like some great animal in pain, the noise was like that of a tornado, the darkness was inky. After some time the gentle voice again called, "Papa."

"Yes, little one," again came the answer.

Now for a long time the child lay perfectly still and the father supposed him asleep. But a third time in came the call, "Papa."

"Yes, dearie, papa is here." Papa was there, nothing could harm him, and soon he was sound asleep and was heard no more.

We bigger children are sometimes scared, it is so dark and terrible about us. Grief and bereavements have crushed our hearts. Losses, disappointments, misfortunes have overwhelmed us. Despair has settled down upon us like a black cloud. The clash of destruction is about us. We can see no light, no help. What shall we do? We lift our eyes imploringly and cry, "Father."

We are not alone. Our Father is with us, and we hear the comforting voice, "Fear thou not; for I am with thee: be not dismayed; for I am thy God."

Why should we ever doubt him? Why not always call on him when we are afraid, when we need help? "Like as a father pitieth his children, so the Lord pitieth them that fear him."—*Sel.*

## WAITING FOR POWER.

On the way to lunch the other day we saw a number of electric cars standing still in the street. The motormen were idle; the passengers restless.

"What's the matter?" we asked.

"Waiting for power," was the reply.

Instantly there came to mind the passage, "Tarry ye in the city of Jerusalem until ye be endued with power from on high" (Luke xxiv., 49), and following it that other one, "But ye shall receive power after that the Holy Ghost is come upon you."

How often are we contended to wait for that power that equips for service? Do we not more often, with trolley on a dead wire, fume and fret, and in our own strength strive to work?

Wait for power? Yes, why not? Learn the lesson from the electric car.

Say:—

Waiting, yes, dear Lord, we're waiting,

For Thy Holy Spirit's power;

Waiting, yes, in prayer we're waiting;

Grant it, Lord, to us this hour.

—*Sel.*

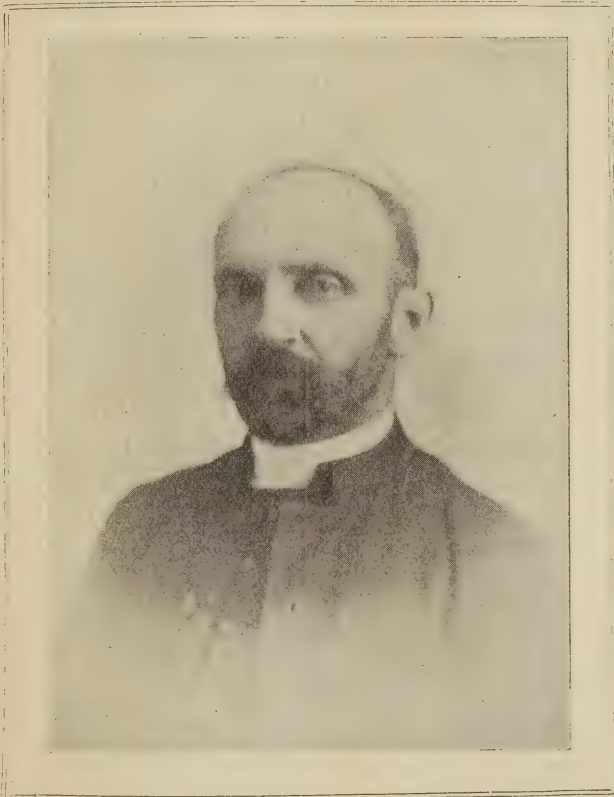


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OF THE

Presbyterian Church in Canada



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## GOOD MANNERS.

Archbishop Whately says that "good manners are a part of good morals." We all acknowledge the truth of the trite saying that true politeness comes from the heart, and that it is only the outward and visible sign of that inward grace which makes us give up in small things to the comfort of others. But "assume the virtue if you have it not," for the polite person must always be more popular and give more pleasure to others than the rough and boorish one. A little courtesy costs nothing but a little thought, and it makes the wheels of society move vastly more smooth. We do not mean that the form of good manners should take the place of the reality, but unselfishness can be cultivated, and with its growth naturally comes politeness.—*Sel.*

## THE CHRISTIAN'S ARITHMETIC.

Notation: "I will put My laws into their hearts, and on their minds will I write them."

Numeration: "So teach us to number our days that we may apply our hearts unto wisdom."

Addition: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity."

Subtraction: "Let us put off the works of darkness, and let us put on the armor of light."

Multiplication: "Mercy unto you, and peace and love be multiplied."

Division: "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you."

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# Presbyterian Record.

VOL. XXII.

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No. 5.

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### THE GENERAL ASSEMBLY.

The General Assembly will meet in St. Andrew's Church, Winnipeg, on Thursday, the 10th June, at 8 o'clock in the evening. The Committee on Business will meet in the same Church on the afternoon of the 10th June, at 4 o'clock.

Lists of Commissioners should be forwarded to the Rev. Dr. R. Campbell, 68 St. Famille St., Montreal. All other official documents for the Assembly should be forwarded to the Rev. Dr. Warden, Toronto, so as to reach him at least eight days in advance of the meeting. Presbytery Clerks will kindly note that each item of business intended for the General Assembly should be on a separate sheet of paper, foolscap preferred.

Arrangements have been made for the printing in Toronto of the annual reports of all Standing Committees. These should be forwarded to Dr. Warden as early as possible that they may be printed and stitched together in good time before the meeting of the Assembly.

Arrangements have been made with the Railway Companies for reduced fares which are available for commissioners, and their wives or daughters accompanying them, as also for others having business with the Assembly.

Tickets are good in going, from 1st to 10th June, and in returning, up to the 30th July. When tickets are purchased at the starting point, a certificate must be procured from the Ticket Agent, stating that full single fare has been paid to Winnipeg. These certificates will be attested at the meeting of Assembly, and return tickets obtained free. It is imperative that the certificate be procured from the Ticket Agent at the starting point, in order to insure a return ticket being got free.

ROBT. CAMPBELL, D.D.,

ROBT. H. WARDEN, D.D., *Joint Clerks*

### THE QUESTION OF THE DAY.

The Tariff, the Queen's Jubilee, The War in the East, the famine in India, and questions of lesser import, absorb each its devotees. But the question of to-day, of all days, of deepest import to men, to the world, to God, is the conflict of right with wrong, of good with evil, of Christ (if we may thus speak of Him who is infinite in power), for the supremacy which is His right.

This conflict is raging always, and "all along the line;" in the individual human heart; between "want to" and "ought to;" between conscience and inclination; between self and God. In the community and country, in social and civic and national life, the struggle meets us at every turn. Our church life is but an organization for better securing triumph for Christ in the world.

None are exempt, and there is no "term of service" short of life, and the question more important than all others to each man and woman, the "question of the day" for all, the question more important than tariff or jubilee, famine or war, is one's own attitude and action, within and without, in this struggle for the crowning of right.

From this it follows that the most successful life is not that which makes most millions, wins most renown, but that which within and without yields fullest sway to right. The preaching needed "for the times" is that which will best secure Christ's reign in the preacher and hearer; and The Church for the times is that which in spirit and life and work best serves that glorious end. May such be the character and aim of the membership of our own beloved Church.

Another Church advance in the North West. British Columbia is to have a new Presbytery, the Presbytery of Kootenay.

## Our Home Work.

### SYNOD MEETINGS.

Four of the Synods of our Church meet in the Spring, and two, of those of the Maritime and Prairie Provinces, in the Autumn.

Of the four Spring Synods, that of Hamilton and London meets this year in Paris, on the 26th of April at 7.30 p.m.; that of Toronto and Kingston, in Lindsay, on Monday, 10 May; that of Montreal and Ottawa, in Almonte, on Tuesday, 11 May; and the Synod of British Columbia, in New Westminster, on Wednesday the 5th of May.

The Synods are changing in some measure to suit the changed circumstances of our time. With Presbyteries on the one side of them and the General Assembly so near them on the other, they are not seemingly very necessary to the proper working of our Church. But the very absence of pressing administrative work gives more opportunity for Conference on great matters pertaining to the Christian Life, and "the Conference" is coming to have a recognized place at our Synod meetings. These are very enjoyable and profitable and make our Synods among the most useful wheels in the machinery of our Church.

The subjects for Conference in the Synod of Montreal and Ottawa are "The Lord's Supper," the preparation for it, and the administration of it; and, "The Holy Spirit" in the life of the Church and in the Mission Work of the Church.

The subjects to be discussed in the Synod of Toronto and Kingston are "The relation of the Holy Spirit to deeper Christian Life;" "The relation of the Holy Spirit to more efficient Christian service;" "How to utilize and develop the force that lies in the young life of the Church." Is the Tithing System, as at present advocated, sound in principle, and is it fair to all parties concerned?" "How to present doctrine so as to be most helpful to Christian Life;" "The Church in relation to Temperance Reform;" and "The duty of the pulpit to the labor problem."

The latter bill of fare is almost too full for a brief conference, but the discussion of such great subjects, so closely connected with the very life of the Church cannot fail to do good. Our Synods may thus become of inestimable value to the character and work of our Church.

### MANITOBA COLLEGE.

Change of work, rather than cessation, is the rest of Manitoba College, and without breathing time between, she plunges into Arts in the Autumn and Theology in the Spring.

At the Arts Course during the past winter there were 179 students enrolled, a larger number than ever before, many of whom purpose entering the ministry. Prof. Hart's services have been greatly missed but it is hoped that soon restored to health he will be ready for work again. He is at present in Geneva, Switzerland.

The Theological Classes opened for the summer on the 30th March, with a lecture by Principal King on "A purely ethical Gospel examined;" shewing that it lacked the one essential, a vicarious sacrifice. Dr. Maclaren of Knox College, Dr. Scrimger of Montreal, and Dr. Beattie of Louisville, are to assist in the work of the summer session. The former has already taught there for two similar sessions, and the two latter one session each.

The youngest of our Colleges, but, like its home, the New West, this College has a strong and growing youth. It is great in attainment and greater in possibilities and prospects.

### PRESBYTERIAN COLLEGE, MONTREAL.

On the 7th of April a successful session was formally closed and a larger class graduated than ever before, seventeen in all. Principal MacVicar had been absent during the session, taking a much needed rest after the strain of twenty-seven years; and Dr. Barclay of St. Paul's Church, in addition to his own work, the ministry of a large city congregation, had taken the classes in Theology, having to prepare a complete course of lectures. This combined task required rare mental grasp and power, and the physical endurance of an athlete to stand the strain, and needless to say, was well done.

The Principal's right hearty welcome home shewed the place he has in the hearts of the students, and his closing address to the graduating class on the importance of having a clear, definite, positive, Gospel message to deliver, was very fitting in an age which has not a little invertebrate, moluscous teaching, both in pulpit and in press. Both the staff and the supporters of the College have cause for gratitude in its success.

### KNOX COLLEGE.

Twenty-two graduated in Theology and received their diplomas, at the Academic closing of this College, on the afternoon of April 8, in the College Hall. The popular closing was held on the evening of the same day in Knox Church, and was addressed by the Principal, and Revs. Dr. Moore, W. G. Wallace, and W. J. McCaughan. The parting charge of Principal Caven to the class now going forth to its life work, urging them, while keeping abreast of the world's best thought, to make supreme the preaching of the Gospel of Christ, well summed up the work and aim of Knox College, that which makes it so worthy the loyal affection and support of the Church.

Knox has enjoyed during the session just closed the services of her two new men, Professors Ballantyne and Robinson. New men but the old truth. The name, Knox, is no misnomer. Long may his spirit, along its best lines animate this our largest Theological School.



## A SCENE OF FRENCH WORK.

I wish the whole Church could have had a glimpse of the scene in La Croix French Mission Church, Montreal, on Sabbath morning, 17 April.

It was a fitting "Easter Sunday" a bright Spring day. Within the Church there was an air of earnest and busy expectancy; the pastor Rev. J. Duclos, aided by his devoted helpers, wife and daughter, and others of the Church, making the final arrangements for a grand baptismal service which was to be held that morning.

It is the custom of our Church to recognize the validity of Romish baptism and not to re-baptize converts unless they wish it. Some of the members in this, as in other of our mission churches, had not been baptized. Recently, however they had been talking over the matter and decided that they would like to be re-baptized together with some new adherents who were coming in.

This day had been appointed for the solemn service. Some seats in the centre were reserved for the candidates, six or seven in each pew, men and women and older children, seated by families and groups; the women with hats and wraps removed, making quite a home-like picture.

After a brief but thoughtful address by the pastor, which was followed with the closest attention, the baptismal service, a beautiful and solemn one, began. First came two infant baptisms, two little family groups gathered at the font as we are used to see in our own Churches.

Then those in the front pew filed out and around to the front of the platform, kneeling lightly on its cushioned edge. The venerable pastor, pronouncing the formula of baptism in tones of deepest reverence and paternal tenderness, baptized them one by one.

When the end was reached, a simple hymn was started and a verse of it softly sung by the congregation as the candidates reverently returned to their seat and the occupants of the second pew took their places at the platform; to give place in the same manner to the third, and so on to the end, forty in all receiving the ordinance.

It reminded one, in its beautiful touching solemnity, of the old time Scottish Communion, when "table" after "table" came forward and returned to their places to the solemn music of some grand communion Psalm.

Whether intentionally, or owing to late arrival, I do not know, but the ceremony came to a most fitting conclusion by a young couple presenting their infant child for baptism; the beautiful ordinance beginning and ending with infancy.

A short sermon by Rev. Mr. Buffa brought to a close one of the most impressive services at which I have ever been present. May the poor telling of it lead to a deeper interest in this most important work.

## THE HOME MISSIONARY,

PICTURES FROM WESTERN FRONTIER LIFE.

Frontier life in Canada and the U. S. A. is much alike; and the following vivid sketch of Home Missionary experience there as given in "*The Minute man on the Frontier*" may teach us something of our own Home Mission Life and Work.

On the frontier, pastoral visiting is absolutely necessary to success. The feelings of new-comers are tender after breaking the home ties and getting to the new home, and a visit from the pastor is sure to bring satisfactory results. Sickness and death offer him opportunities for doing much good, especially among the poor, and they are always the most numerous. Some very pathetic cases come under every missionary's observation.

Once a man called at the parsonage and asked for the elder, saying that a man had been killed some miles away in the woods, and the family wanted the missionary to preach the funeral sermon. The next morning a ragged boy came to pilot the minister. The way led through region forests and black-ash swamps. A light snow covered the ground and made travelling difficult, as much of the way was blocked by fallen trees. After two hours' walking, the house was reached; and here was the widow with her large family, most of them in borrowed clothes, the supervisor, a few rough men and a county coffin. The missionary hardly knew what to say; but remembering that that morning a large box had been sent containing a number of useful articles, he made God's providence his theme.

A few days after the box was taken to the widow's house. When they reached the shanty they found two little bunks inside. Her only stove was an oven taken from an old-fashioned cookstove. The oven stood on a dry-goods' box. The missionary said: "Why, my poor woman, you will freeze with this wretched fire!" "No," she said, "it ain't much for cooking and washing, but it's a good little heater." A few white beans and small potatoes were all her store, with winter coming on apace. When she saw the good things for eating and wearing that had been brought to her, she sobbed out her thanks.

In the busy life of a missionary the event was soon forgotten, until one day a woman said: "Elder, do you recollect that 'ar Mrs. Sisco?"

"Yes."

"She is down with a fever, and so are her children."

At this news the minister started with the doctor to see her. As they neared the place he noted some red streaks gleaming in the woods, and asked what they were.

"Oh," said the doctor, "that is from the widow's house."

She had to move into a stable of the deserted lumber camp; the chinks had fallen out from between the logs and hence the

gleam of fire. The house was a study in shadows; the floor sticky with mud brought in with the snow; the debris of a dozen meals on the table; a lamp, without chimney or bottom, stuck into an old tomato can, gave its flickering light, and revealed the poor woman with nothing to shield her from the storm but a few paper flour sacks tacked back of the bed. Two or three chairs, the children in the other bed, the baby in a little soap box on rockers, were all the wretched hovel contained. Medicine was left her, and the minister's watch for her to time it. He exchanged his watch for a clock the next day. By great persuasion the proper authorities were made to put her in the poor-house and she was lost to sight; but there was a bright ending in her case. Less than two years from the time she was left a widow, a rich old uncle found in her his long-lost niece, and the woman became heiress to thousands of dollars.

Sometimes dreadful scenes are witnessed at funerals, where strong drink has suddenly finished the career of father or mother. At the funeral of a little child smothered by a drunken father, the mother was too sick to be up at the funeral, the father too drunk to realize what was taking place, and twice the service was stopped by drunken men. At another funeral a dog-fight began under the coffin. The missionary kicked the dogs out and resumed as well as he could. At another wretched home the woman was found dying, the husband drunk, no food, mercury ten degrees below zero and the little children nearly perishing with cold. The drunken man pulled the bed from under his dying wife, while he went to sleep. His awakening was terrible and the house was crowded with morbid hearers.

As the nearest minister is miles away, the missionary has to travel many miles in all weathers to the dying and the dead. Visiting the sick and sitting up with those with dangerous diseases, soon cause the most of men not only to respect, but to love the missionary; and no man has the moulding of a community so much in his hands as the courageous and faithful servant of Christ. The first missionary on the field leaves his stamp indelibly fixed on the new village. Towns left without the Gospel for years are the hardest of all places in which to get a footing. Some towns have been without service of any kind for years, and some of the young men and young women have never seen a minister.

All kinds of people crowd to the front—those who are stranded, those who are trying to hide from justice, men speculating. Gambling dens are open day and night, Sundays of course included, the men running them relieved as regularly as guards in the army.

In purely agricultural districts a different type is met with. Many are so poor that men have to go to the lumber woods part of the year. The women thus left often become despondent and a very large

per cent. in the insane asylum come from this class. One family lived so far from town that when the husband died they were obliged to make his coffin, and utilize two flour barrels for the purpose.

So, amid all sorts and conditions of men, and under a variety of circumstances, the minute-man lives, works and dies, too often forgotten and unsung, but remembered in the Book; and when God shall make up his jewels some of the brightest gems will be found among the pioneers who carried the ark into the wilderness in advance of the roads, breaking through the forest guided by the surveyor's blaze on the trees.

In one little town a grand minute-man laid down his life. He was so anxious to get the church paid for that he would not buy an overcoat. Through the hard winter he often fought a temperature forty degrees below zero; but at last a severe cold ended his life. His good wife sold her wedding-gown to buy an overcoat, but all too late; and the bride of a twelve-month went out a widow with an orphan in her arms.

### "MISSION WORK AMONG THE SIOUX."

*Address to the Winnipeg Presbyterial, W.F.M.S  
by Miss Laidlaw, Missionary to the Indians.  
at Portage la Prairie.*

I count it an honor to-night to be called upon to speak of that work in which I am directly engaged. It must be gratifying to sympathizers in this work to know that it is progressing, slowly to be sure and fraught with much that is disappointing, nevertheless moving onwards, and lifting one here and there from a life of degradation and dependence to one of nobler purpose.

Difficult as our work must appear it is a necessity if we would obey the command to "preach the Gospel to every creature." How often, oh how often, are we asked the question is it any use spending time and money: would it not be better to leave them as they are to roam the woods free, for they are a dying race.

If the latter be true, then let us move all the more quickly in giving to them that Gospel which means so much to us; which has made us as a nation what we are; which has made us individually what we are, so that they may share in that happiness which we hope will be ours one day.

Then as to the former, I would single out one or two and tell what the school has done for them. I know of no sight which touches the hearts of more people than that of unkempt children; and no doubt the attention of the ladies of Portage was turned to the need of just such a work by the sight of so many needy little ones.

The first child to come to school was certainly among this number—ragged, cold, and hungry no doubt, and true to her name "Topsy," looking as if she "grewed." One



Indian woman claimed that she took Topsy because her mother threw her away; but Topsy says that they quarrelled over her, and this woman took her so that she could look after her children while she was at work; and many a time has this child of five years been seen going up and down town with a papoose strapped on her back.

In finding out from Topsy her first impressions of school life, she says: I cried when they took me there because I did not know anyone, but when there two weeks I liked it, for I thought they were kind to me. When hearing people talk English I thought I would never learn to speak that way.

It is almost incredible that in a few short years, a child accustomed to roam the woods winter and summer, almost naked, could be taken in and made fit to go out into homes where dainty things are kept and be trusted to sweep, dust, etc., and especially to have children entrusted to her care; but such has been the case with our girls, three of whom are at service.

Especially would I speak of Topsy tonight, because the prediction has frequently been made that if anything could be made of her, there would be hope for all. In the home of Mrs. Brown, where she has been for the last year, she is giving good satisfaction and found very trustworthy. Her work consists of washing, ironing, scrubbing, assisting in baking, cooking, etc., and because of her kindly disposition the children are entrusted to her care. Topsy also realizes the duty of helping others, for of her wages she always lays aside a part. When collections were being made for the India famine fund she willingly placed a dollar in the plate.

We have never less than 25 children boarding in the school and at present 27. Fourteen of this number are of such an age as to make more work than they do, and as the children have no other help than Miss Fraser and myself, all the washing, ironing, mending, darning, cooking and baking is done by a few girls not over fifteen years of age.

The baking of bread consists of about seventy loaves per week. Take out of the day four hours in which the children are taught a common school education and you will see what a busy life these children lead.

In holding forth the virtues of these children I do not mean that they are faultless; they have their faults, but I doubt if in the end they are any more grievous than our own. I often find that where they fail is just along the line where we have been too exacting. What should we expect of children with only a few years' training away from homes that are filthy and influences that are degrading?

In questioning the children as to their impressions of school life they all say they are glad they came to school so that now they can earn their own living; and especially were we struck with the answer of one girl who said "I am glad I came to school to learn of Christ. I never heard of him but

once and that was from a Minister in Neepawa; but now that I have learned of Him I tell my father and mother and they say they believe in Him too." Four of our girls are members of Knox Church, but we believe many more are trusting Christ for salvation.

The parents now see the usefulness of school life, for where once it was almost an endless task to persuade these parents to send their children to school, they now bring them when old enough; and where once runaway children were hidden and shielded, they are now brought promptly back.

We had a very good example the other day. A boy ran away in the evening and the next morning we watched the mother bringing him across the prairie holding him by one hand and in the other a gad fully six feet long. A very few years ago this same woman had grave doubts of the usefulness of a school.

The tepee work is an outcome of school life, for if any of these children must return to life on the reserve, a corresponding work should go on in these homes so that the influences may not drag them downwards. The work we try to do is to gain the confidence of all. How closely they watch you. How quick to detect anything that does not give them the justice they think they deserve. We visit every tepee as often as possible, compliment them upon any improvement either in their homes or on their person.

We have one obstacle and that is the opposition of the medicine men. They are especially active now and have been since last summer, for they think the work of the Mission is lessening their power. Last summer there were a number of deaths and three of these were given a Christian burial.

Especially at the last were they determined to have their way, and I think if ever I felt fear creep over me, it was as we stood that evening by the corpse ready to put it in the coffin we had made ourselves at the school. A number of stalwart Indians came in, talking very loud and saying if we buried that child according to our rites they would all die and it was because the missionary came among them that so many were dying.

We reasoned with them and said it must be as the mother said. If she wished a Christian burial we would give it; if according to Indian custom we would not interfere. After long moments of waiting they carried the coffin to the Church where Mr. E. Brown conducted service. Now behind the Church there is a burying ground with four graves side by side; but to show how custom still rules, a few Sabbaths ago the snow was all cleared away and apples and biscuits placed on the graves for the spirits.

Another hindrance is the "pow-wow" and "Dakota worship." These the medicine men like to have when we have our gatherings and anyone invited incurs the displeasure of the medicine men if they refuse; so you may see the courage needed to withstand. For a long time these gatherings

were not held, but recently they have been holding them on Thursday evening when we have our prayer-meeting, and on Sabbath afternoon.

At these gatherings the door is usually locked; but one evening we surprised them by walking in. Men and women were ranged in order round the tepee; the pipe of peace was being smoked and passed around. In the centre was a square of earth smoothed over, in the centre a piece of red cloth cut in grotesque shape on one side a large pot of tea and a huge pile of bannocks, on the other a number of carpet bags in which the medicine is kept. The medicine consists of herbs and shells. Into the shells the medicine is blown and in the shells the medicine men think they see all that is going to happen to the inhabitants of the village. If anyone has died recently a bag of their clothing is taken and distributed after medicine has been blown over it to keep the spirit of the departed from returning and haunting them.

We told them it was scarcely fair for them to have their gatherings when we came to tell them the story of redeeming love. One Indian told us to go out; another says you don't have mushi (food) at your Church. We told them we gave them all they could eat on New Year's day and on other days food for their souls.

Upon questioning them as to this earth and food they say they do worship one God who made all and it is right to place these things before them to remind them of God.

We sometimes unwittingly help in these pow-wows by the lending of money to purchase flour and meat. For instance, one Indian came to the school in great haste to borrow a dollar. He was buying a cow from a man and as the man wanted \$25 and he only had \$24, he asked me to lend him the other dollar.

I willingly did so and complimented him upon his thriftiness; but on going to his home the next day all I saw of the cow was the hide hung up to dry and Chaske making all haste to have a pow-wow that night.

Another hindrance is liquor. What sad sights meet our eyes from time to time. Never shall I forget the sight on New Year's eve, 1895. We found it necessary to drive out late that evening to make final arrangements about New Year's Day and the whole village was in an uproar; little children running through the snow barefoot; strong men were tied hand and foot with ropes before they could be quieted.

We resolved that night that before another year rolled round we would have some way of filling in their time; and so last New Year's eve nearly all gathered in the Church to see magic lantern views of Christ's life. Not one man on the Reserve drunk. New Year's day we gave them a dinner in the Church, and as only two were drunk they were brought to town, and they with the man who sold the liquor locked up—the white man having an addition of \$50 fine.

What a curse this liquor traffic is. What a hindrance to mission work at home and over the seas. What a blot on this fair land of ours that any man should be allowed to sell that which takes from men their manhood and makes homes where God meant supreme happiness to dwell dens of misery.

Then take another and a brighter picture. Some years ago these Indians roamed the prairies with no home and no place of worship. Now they have a neat little Church built by W. F. M. S. on land bought by the earnings of these Indians and saved up in sums often not larger than five cents, fifty cts., and a dollar, and handed to Mr. A. D. Mackay, until \$375.00 was saved. They have now a stated time of worship, with an average congregation of 40; hymns sung in their own language; chapters read from the Bible printed in their own language, and men leading in prayer who once were foremost in these things of which I have been telling you. Only two are communicants in Knox Church, Portage la Prairie, but I believe there are many who are seeking a better way of life.

One Indian woman came to the school, and asked Topsy who is this Jesus they preach about on Sunday. Is He a white man or an Indian? Has he a city to which he will take people, for I would like to go to it when I die?

The sick ones also are entrusted to our care. I remember Miss Fraser and I being called out one evening to see an old woman who was dying. Her form was so racked by rheumatism as to be scarcely human. She was lying in a wretchedly dirty tepee on a bundle of rags and as her life was ebbing away we sat by her side and sang "Jesus, lover of my soul" and we could only hope and pray that the life which went out amid such miserable surroundings would waken in that land where there is no sickness or sorrow of any kind.

Away back in the centuries when our ancestors could not even read, they knew and rejoiced in the wonderful story of the cross. Shall we, the children of such blessings from foreign mission work done, not be interested in foreign mission work yet to be done?

I would that I were able to make an adequate appeal to the hearts of all men on behalf of our Indian people. They have peculiar claims upon our Christian sympathy. Surely God by giving us possession of this land is saying as plainly as if written in letters of light across the skies: "Tell these wandering tribes the story of redeeming love." Cheer these lonely women and lift them up into the light of a Saviour's face. Educate these children and fit them for spheres of usefulness here and for mansions bye and bye in our Father's House." Oh that we might ever the Christ speaking to us as He casts His eyes over this great lone land and saying: "Love them as I have loved you."



## Church Notes and Notices.

### CALLS.

From Upper Stewiacke, N.S., to Mr. J. P. McPhee.

From Victoria church, Montreal to Mr. D. MacVicar of Dromore, Ont. Accepted, Induction, 6 May.

From North and South Plympton, and Millbrook, in the North West, to Mr. Wm. Dewar.

From Holland, Glenboro' Pres., to Mr. John Wells of Meadow Lea. Accepted.

From Victoria and Dundas, N. W., to Mr. A. G. Bell.

From Bluevale, Maitland Pres., to Mr. Wm. J. West, of Knox College. Accepted. Induction, 20 April.

From Dutton, Ont., to Mr. James Steven of Tiverton.

### INDUCTIONS.

Mr. T. D. Moss, to be inducted into St. Andrews (Kirk), Pictou, N.S., 29 April.

Mr. Geo. McMillan, into Kentville, N.S., 22 April.

Mr. T. A. Sadler, ordained and inducted into Russell and Metcalfe, Otta. Pres., 16 March.

Mr. D. M. Ramsay, into Knox Ch., Ottawa, 22 April.

### RESIGNATIONS.

Mr. James Cattanach, of Centreville, Peterboro Pres. Mr. Wm. Johnson, is interim Moderator of Session.

### MINISTER'S OBITUARY.

Rev. John George Cameron was born at Green Hill, Pictou Co., 1846, received his education in the New Glasgow High School, the Seminary at Truro, and at Princeton, New Jersey. He was ordained at Bonshaw, P.E.I., 14 March, 1867. Six years later he was called to Souris, P.E.I., where he labored with great faithfulness and success for twenty-two years, resigning his charge some three years ago because his strength was not equal to the extent of the work. Soon after he accepted a call to Murray Harbor, P.E.I., where he was inducted 21 August 1895. His last illness was brief. A few days before his death he was prostrated by "La Grippe." His illness was not alarming until April, 15, and on the following day he passed to his Eternal Rest.

### MEETINGS OF SYNOD.

Montreal and Ottawa, Almonte, 11 May.  
Toronto and Kingston, Lindsay, 10 May.  
Hamilton and London, Paris, 26 April.  
British Columbia, New Westminster, 5 May.

### PRESBYTERY MEETINGS.

#### *Synod of the Maritime Provinces.*

1. Sydney, Sydney, St. A., 2 June, 10.30 a.m.
2. Inverness, Whycomagh, 25 May, 11 a.m.
3. P.E.I., Charlottt., Zion, 11 May, 11 a.m.
4. Pictou, N. Glasgow, Jas., 4 May, 1.30 p.m.
5. Wallace, Oxford, 4 May, 11.30 a.m.
6. Truro, Shubenacadie, 4 May, 2 p.m.
7. Halifax, Hx., Chal., 29 April, 2.30 p.m.
8. Lun. and Shel., Rivrsdale, 10 May, 10.30 a.m.
9. St. John.
10. Miramichi, Newcastle, 30 June.

#### *Synod of Montreal and Ottawa.*

11. Quebec, Sherbrke., St. And., 6 July, 8 p.m.
12. Montreal, Mont., Knox, 29 June, 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa, Otta., Bank St., 4 May, 10 a.m.
15. Lan. Ren., Almont., St. A., 11 May, 10 a.m.
16. Brockville, at Synod, Almonte, May.

#### *Synod of Toronto and Kingston.*

17. Kingston, Napanee.
18. Peterboro, Peterboro, St. A., 6 July, 9 a.m.
19. Whitby, Bowmanville, St. P., 20 July, 10 a.m.
20. Lindsay, Cannington, 22 June.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orangeville, 4 May.
23. Barrie, Barrie, 4 May, 10.30 a.m.
24. Algoma, Sault St. Marie, 22 Sep., 7.30 p.m.
25. Owen S., O. Sd., Kx., 29 June, 10 a.m.
26. Saugeen, Harriston, 13 July, 10 a.m.
27. Guelph, Guelph, St. And., 18 May, 10 a.m.

#### *Synod of Hamilton and London.*

28. Hamilton, Ham., Knox, 16 Mar., 9.30 a.m.
29. Paris, Ingersoll, St. Pa., 13 July, 11 a.m.
30. London, Lond., 1st, 10 May, Ev. Conf.
31. London, Lond., 1st, 11 May, 9 a.m., Bus.
32. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
33. Stratford, Strat., 10 May, 7.30 p.m. conf.
34. Stratford, Strat., Kx., 11 May, 9 a.m. bus.
35. Huron, Clinton, 11 May, 10.30 a.m.
36. Maitland, Wingham, 18 May, 9 a.m.
37. Bruce, Paisley, 13 July, 10 a.m.
38. Sarnia, Sarnia, St. And., 13 July, 11 a.m.

#### *Synod of Manitoba and the North West.*

39. Superior, Keewatin, 8 Sept., 2 p.m.
40. Win., Man. Coll., 2 Tu., May.
41. Rock Lake, Miami, 13 July, 8 p.m.
42. Glenboro, Treherne, 13 July, 3 p.m.
43. Portage la P., P. la Pra., 3 May, 7.30 p.m.
44. Brandon, Brandon, 13 July, 10 a.m.
45. Minnedosa, Birtle, 6 July, 8 p.m.
46. Melita, Carnduff, 6 July.
47. Regina, Indian Head, 14 July.

#### *Synod of British Columbia.*

48. Calgary, Lethbridge, Alberta, 8 Sep.
49. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
50. Kamloops, Enderby, 7 Sep., 10.30 a.m.
51. Westminster, Vancouver, St. A., 1 June, 2 p.m.
52. Victoria.

## Our Foreign Missions.

### MONTREAL WOMAN'S MISS. SOCIETY

On the 9th of March, in the bright new Erskine Church, Montreal, was an attractive gathering, bright with high and holy purpose, for it was the fifteenth Annual Meeting of the Montreal Woman's Missionary Society, which supports a lady missionary in Honan, has undertaken the support of a native preacher in Macao, China, and is engaged in Home and French work. Delegates were present from all the Presbyterian churches in the city and from many outside.

The welcome and response, the address of the President and the report of the Secretary, the admirably answered question box, were all of deepest interest, while the report of the Treasurer was eloquent of fact and figure, that in these hard times the income of the Society for the year had been \$3,143.53 or \$500 more than that of last year.

The business of the Society is transacted by an Executive Committee, which consists of the officers, regularly appointed delegates from the auxiliaries, and twelve others, elected annually. This executive meets monthly. Read carefully the Annual Report which will soon be issued.

Four new auxiliaries were added during the year, and it is hoped this good work of extension will go on until one has been formed in every Church in the Province.

### DR. BUCHANAN AND THE BHEELS.

One point in connection with the Mission to the Bheels of India is worthy of repetition. It will not hurt Dr. Buchanan by unduly lifting him up, and it may bring more help to his hospital scheme.

When he and Mrs. Buchanan went to India eight years ago, and found out that a poor, timid race among the hills, numbering nearly a million, and downtrodden by their Hindu masters, were entirely without the Gospel, they wished to labor among them. But the Foreign Mission Committee were not prepared thus to extend their field and the Buchanans went to work in Ujjain, one of India's sacred, fanatical cities.

They had neither proper house nor hospital. Mrs. Buchanan's health suffered greatly from living and working under such unhealthy conditions, and death claimed from them a child. At small expense to the Church, but at no little cost and work to themselves, they succeeded, while carrying on their other work, in erecting a good mission house and a Hospital.

When foundations were thus well laid the Foreign Mission Committee saw its way to undertake work among the Bheels. The minds of the missionaries seemed to turn with one consent to the Buchanans, both of them doctors of medicine, and they consented to go and begin the new Mission.

There is of course no loss in this for there

is no new language to learn, others can take up and carry on their work at Ujjain and their experience in foundation work will be helpful to them, but it is no light sacrifice to spend so many of their best years in foundation work and then to undertake similar work in a new field.

The Foreign Mission Committee have allowed him to appeal to the Church for \$5,000, to build a mission house, an orphanage for boys, an orphanage for girls, and a Hospital which will be used for Hospital, Church, and many other purposes.

One generous lady, now living in Boston, has given the \$500 for a boys' orphanage. Another lady of like mind, in Montreal, has given a similar sum for a girls' orphanage. A warm-hearted Scotchman, in Charlotte-town, P. E. I., has given \$500 towards the Hospital. Many others have helped.

Some shares remain untaken, shares at from fifty cents to five hundred dollars. Who wishes to take stock in the enterprise, and share in its profits?

### A VISIT TO MUNTEHAW (Montreal).

An interesting feature of an interesting gathering in Montreal on the Chinese New Year, a few weeks ago, was the following dialogue between three Chinamen. The scene is laid in Sanneng, a Chinese city, in a native shop. The shopkeeper, A, is behind the counter, B and C, who have been away to America, enter.

B. "Good evening Sinshang. You look about as ever.

A. (lowering his goggles.) And who are you, may I ask?

C. "You don't know us after these years of absence?"

A. Why, yes I do now. How do you do? (Shaking hand Chinese fashion.) Please be seated. And when did you get back?

B. Oh we reached Hongkong by the "EMPRESS OF CHINA" several days ago, and came over yesterday.

A. Your letters showed you were pretty badly used in that Western land and we feared there wouldn't be much of you left, if indeed you got back alive. They are not the peaceable people we are.

C. No, there is a great deal of ill will towards the Chinese and many suffer hardships and injustice; but we've been living in the fine old city of Muntehaw (Montreal), where we found the people very kind and friendly for the most part, except the City Hall folks. Good and bad every where you know, but then by peaceably minding one's business, with industry and economy we save enough to provide for ourselves and our parents, though expenses are heavy.

A. I understood all of that rude people were ill-users of you because you belonged to the great Chinese people. So the Japanese and other inferior nations do not suffer nor are they taxed as we are; but once allowed



in by treaty right and poll tax too, it would seem you should be protected.

C. Yes, and we don't tax them for coming here and going all over our great country and making more money than we do. You know they like cash as well as we.

B. But there are good and bad everywhere as we said; but now let us tell you about it. It was very pleasant to us strangers in a strange land—where so many things seem upside down.

A. Why, I'm very glad to hear it. Has the Doctrine of Kungfutz reached them, and do they worship him?

C. Oh no, they know little about our Confucius, but worship one Jesus Christ, after whom they are called Christians, as you call yourself a Confucianist.

A. Well, he must also have been a good man if their practice is so good.

C. Yes, and not only a good man, but they say He is also the Son of God.

A. Equal to our Emperor then as the Son of Heaven?

B. No, greater than he, a God who became Man and after living among men and doing good He allowed Himself to be nailed upon a cross, after which He arose out of the tomb, and went up into Heaven, and now He is worshipped by Westerners generally. The same that Kanghi mentions in our great dictionary, as the one called in the West the Saviour of the World."

A. Well, I should think him worthy to be venerated, if not put in the list of our gods.

C. No, but He is the only living and true God, and we don't believe any more in such false gods as KwanTai, KunYam, and a hundred more.

A. What, don't you worship them there?

C. No, we got out of the way of it soon after going there seeing those countries, and people are more prosperous and happy than we, and they never worship any of them.

A. Not even on Chinese New Year didn't you worship the idols; but of course you do the ancestors.

B. No, nor them either. We find there a good book called the Bible, which says:—

"Thou shalt have no other gods but me,  
Before no idol bow thy knee."

C. The way we came to all this 'good news' was thus: on naturally coming to give up idols where nobody worshipped them, we began to ask ourselves, what do they worship anyway? As we saw no temples with idols, and joss sticks, and all that, as in this smoky old Sanneng temple of ours. But one day we saw a lot of people going into a large high building and following them we heard a man up high reading from a big book about someone, they called Jesus Christ, and after talking about that same Name, they sang about Him, and then bowed down and shut their eyes and talked to Him. And afterwards a kind lady spoke to us, and asked if we understood.

We said no, and she told us to come again, and learn to worship Jesus, which was the name they had so much to say about, though we didn't see any image or picture of Him.

B. So as we were kindly spoken to for the first time, we felt like going again next day, but couldn't get in as the doors wouldn't open even though we knocked at them, unlike our temples always open. And so on for a number of days we went there, but, on the 7th day we found the crowd going in again, and following we were invited to sit down by a kindly-faced man. So we stayed a good while without understanding much, but hearing that same name again and again. When all got up to go out, as they don't keep coming and going as in our temples, nor do they make an offering, that same kind lady spoke to us again and asked us to come in the afternoon to a room downstairs and she would teach us what it all meant. So as we wish to learn all we can about things, we went and soon learned the A.B.C. and could read, and learned all about their religion and especially about that strange death, and resurrection of the Son of God.

A. When was that?

B. Oh long long ago, away back in the Sung dynasty, 2,000 years ago.

A. Then it could only have been for Canadians or we should have heard of it before.

C. No, no, for all the world. He was not a Western holy man, but the Son of God in Heaven, whom our Emperor worships once a year in the Temple of Heaven at Peking, as the High Priest for all his 400 million subjects. One of the songs we sing begins 'The whole world was lost in the darkness of sin. The light of the world is Jesus!'

A. You sing! Why, can you sing?

B. Yes, do you want to hear us! but first let me tell you, to make a seven years' story short, we are Christians ourselves, and disciples of Jesus, and mean you should be when we come again soon and tell you all about that 'Good News!'

A. Indeed I am very much interested in what you have been telling me and shall be glad to hear more. Things move very slowly in China and I am heartsick at times, worship however faithfully morning and evening at my shop-door shrine there, and at our ancient capital, and it's all bad luck; and moreover this year's rice crop is a failure on account of the drought. So I know not whence to look for a living and courage to fight the battle of life.

B. Why that sounds like 'harikari'; but pick up courage and we have brought you something to make your heart happy.

C. But let's sing him a versé or two by way of giving him better thoughts, and saying 'Good night,' for it's getting late and we must go home.

B. and C. Sing. "The whole world was lost in the darkness of Sin."

All join in the chorus.

### TRAINING CLASSES IN INDIA.

The accompanying picture is interesting and will some time be historic. It represents the beginning of the ministry of a native Church in our present mission field of Central India. The Senior class of 1896 is seated in front; the Junior class stands in rear, while sitting between them are Rev. W. A. Wilson of Neemuch and Rev. Norman H. Russell of Mhow, who during the six weeks term have been instructing them.

Our readers have long been familiar with the College in Indore, in connection with Mr. Wilkie's work there. It is chiefly for students, Christian or non-Christian, who are reading for University degrees, and the aim is to give them their secular education under Christian influences and surroundings.

The Training Classes represented in the picture are along an entirely different line, among a different class, and with a different aim. These are the Evangelistic agents who are now employed in the mission, and



Training a Native Ministry in Central India.

who are gathered from time to time by the missionaries for special instruction.

Until less than four years ago, the native workers in the Mission received no special training save such as each missionary could find time to give. This training was of necessity fragmentary.

The establishment of classes for the more systematic and prolonged study of Scripture truth, especially of the Scriptures themselves, was for years under consideration, and some three years ago a beginning was made which has proved most successful, and since that time arrangements have

been made each year for teaching a junior and a senior class for a period of six weeks each in the year, some of the missionaries cheerfully assuming this burden in addition to their already exacting work. The time is short, but it is felt that the native workers cannot longer be spared from their fields.

The missionaries are looking forward hopefully to a further development of their work, when regularly ordained native ministers can be sent out to baptize and organize congregations, and a native Church learn to become self-dependent and self-supporting.



## THE YEAR'S WORK IN MHOW.

BY REV. NORMAN H. RUSSELL.

The past year, 1896-97, has been one of great encouragement in the work in Mhow. The Lord's hand has been with us, and his blessing has been on every department.

It has, however, not been without its changes. Dr. Thompson whose cheering presence has been such a help to us for the past year left us in October for his new field of labor in Ujjain. In November we were privileged to welcome Miss Leyden as an addition to the Mhow Staff.

Then on the 24th December, Dr. Smith and family arrived, a welcome Christmas gift, not only to Mhow but to the whole Mission. Their arrival was saddened by the illness and subsequent death of dear wee Jessie. She was with us long enough to win her way to our hearts, and her grave is another of the bitternesses whereby the measure of Christ's sufferings is filled up for India's redemption.

In February Miss Ross and Mr. Frank H. Russell bade farewell to their loved work and people here to open up the new mission in Dhar. The partings were very sad, though brightened by many fond expressions of regard. The new missionaries in stepping into their places were right royally welcomed and already a bond of sympathy has been established between them and this people.

### I. WORK AMONG NATIVE CHRISTIANS.

#### *Classes.*

The training and development of our native Church has always been held the most important department of our work in Mhow. Seven of our workers availed themselves of this opportunity. The work and results of these classes will be treated elsewhere by Mr. Wilson, and as in the previous year our men were again successful in winning first place, it being shared however in the case of the senior class by another.

In addition to these, extra classes were held as often as possible, for the study, chiefly of the Word. An hour and a half was spent every Saturday morning, first, in the study of the Sabbath School lesson, and second, in hearing reports and dealing with all points of difficulty connected with the work. A class for adult Christians is also held every Sunday morning in connection with the Sunday School.

#### *Congregation.*

Our Christian community has grown quietly but steadily. We have had more baptisms than in any previous year, 13 being from among non-Christians, and 5 Christians, 18 in all. We also had one addition from the Roman Catholics. Nine have joined our Church by profession of faith, and 12 by certificate. The number of members now on our roll when purged to the end of 1896 is 66, showing a net increase of 12 during the year.

We have had seven deaths in our midst, also a larger number than chronicled in any previous year.

The regular weekly services have been most faithfully attended, and the Church records show about 80 per cent. of the members in attendance on the Lord's Supper. The Christians have themselves held meetings for prayer both in the Church and the homes of the sick. The week of prayer was observed by our people in the last week of the year, and was a means of great blessing to all, especially stirring us all to watchfulness and prayer.

#### *Choirs.*

A large number of the congregation assemble every Saturday morning for an hour to learn to sing the native hymns under the most efficient training of Miss Calder, through whose efforts the singing in our native Church has become something we are proud of.

#### *Session.*

The Session has had very frequent meetings, as all applicants for baptism, enquirers and others have appeared before the Session as a whole, and the elders, Dr. Thompson, Mr. Drew and Mr. Anketell, have shared equally with the Missionary the care and responsibility of dealing with enquiring souls. We have had several cases of discipline, all of which have been dealt with firmly but lovingly. The Session has also received Nanu a Christian from Berwai of some 3 or 4 years' standing as a student under its care with a view to engaging in Evangelistic work.

The Deacons' Court has taken charge of its work of caring for the poor, providing for Church expenses, and for the support of the congregation's evangelist. All the members now give regularly, and encouragingly to the support of the Church. Two new members have been elected to this court, one of them being a convert from the Berwai district, who is now employed by the congregation as a Bible reader.

#### *Enquirers.*

The list of baptisms might have been considerably swelled this year had we baptised all who asked for it, or even those who gave a credible testimony. But it has been thought better by the Session not to make haste in dealing with enquirers, so their names have been entered in the enquirers' roll, and they have been commended to the care of the nearest catechist for instruction and help. In this way they are visited once a month, and taught in the Word.

All enquirers and Christians however in the Holkar State have been subject to constant persecution, their water supply being stopped, and employment often being refused. Twenty-four names are now on the roll as regular enquirers, from whom let us hope much fruit will be gathered in during the coming year.

Beyond the work we have been able to accomplish, the development of the Native Church in grace and the knowledge of Christ has been marked in many ways. A deeper interest in one another, less frequent quarrels, and a greater desire for holiness in life, all are manifestations of the Spirit's power in our midst.

## II. EVANGELISTIC WORK.

### *In and about Mhow.*

The Evangelistic work in Mhow and its one hundred or more surrounding villages has been continued regularly throughout the year. The preaching in the bazaars and mohallas of the cantonment has been carried on not only by those specially appointed for evangelistic work, but by all the Christian workers together, who go out in bands after school hours and preach sometimes three or four times of an evening. This work has also been supplemented by meetings held in the Church, where Mr. Drew frequently preaches with the help of the magic lantern. The attendances at all these meetings have been tabulated, and shew gatherings of sometimes 200 and 300 people.

Regular prayer meetings for non-Christians have also been held in our three branch school buildings every week, with a varying attendance of children and their parents of from 25 to 60.

### *In Out-Station.*

The work in Manpur, Berwai and Parlia has gone on steadily throughout the year. The Manpur work was sadly set back some three years ago by the action of the Roman Catholics, but we held to our ground, working on quietly and prayerfully, until at last the Roman Catholics have left the field; and though they had been at considerable expense, they tore down their buildings and disappeared.

The sad death of our catechist's wife in January and his forced removal to Mhow with his children has left us temporarily without a worker at Manpur, but I trust this will only be for a few weeks.

The work among the Bhils at Kurdi near Manpur is still very encouraging, though we have had no baptisms as yet. We had this year also a much better hearing in Manpur itself than in previous years.

The weekly reports from our catechists at Berwai have shown a steady and thorough ministering of the Word to the surrounding villages. It is here also that we have had most fruit. Bhika has several times visited his people and stirred them up to a deeper interest in the Word. The baptism of several has caused a deep feeling of resentment in several villages, and in some places our men are refused a hearing, and even threatened; but they are undaunted and persevering in their efforts, their fear is of God, not man. In Berwai itself the hearing is much better than formerly, and many bitter oppo-

nents have been won by perseverance to at least a friendly hearing. May God win them to himself.

Work was really only begun in Parlia in 1896, and our first difficulty was to procure a house, no one being willing to rent. Land however was obtained, and some small houses have been erected for our Christian workers.

Since then the sentiment of the whole community towards us has changed. The unexpected and wonderful success of our Christians in digging a well was the best sermon preached in that section throughout the year; and brought many to think more of the Christ religion. The head man of the village is now very friendly, and invites our Christian men and women to visit his house and sing and speak to his wife and family.

On a late visit there he gave me invaluable help in prospecting for a probable site for placing some of our persecuted Christian families, and he himself has expressed no small interest in the Word.

I now feel assured after some years of experience that in this system of planting out-stations in the midst of large clusters of villages and in working through these as centres of evangelistic effort, we have found the key to the evangelizing of Central India. These places are also largely used both by Christians and enquirers as means of grace, and on market days and other times, especially if they are in trouble, do they come to our catechists for help and encouragement.

### *Touring.*

Our annual tour of the district this year was necessarily cut short by the missionary's leaving on furlough and business connected therewith. Our tour nevertheless covered the most of the Mhow district, both above and below the Ghats, excluding that part beyond the Nerbudda. Our stay was of course more limited than usual in each place, but the Gospel was preached to more than 13,500 people, besides many tracts being sold.

The hearing accorded us this year was noticeably better than in any previous, for though we never preached plainer truths, we never had less of interruption. Moreover, the interest seemed more genuine, and was longer sustained.

As heretofore we made regular use of the magic lantern for our night services. Through the kindness of Mr. Thomson and others, we had this year a fresh supply of slides, especially of the parables and Old Testament scenes, by means of which the Gospel was faithfully preached.

Our largest gathering at one time was about 1,000, being in Maheswar, a large town where we hope some day to establish an out-station. Our field offers many opportunities at present. For instance the Superintendent of Berwani State to the south of the Nerbudda invited us to go in and begin



work among them, and he would do all he could for us.

My brother and I also took a trip out to the Bhil district, as far as Alirajpur, to see about land for our Bhil mission. We were the guests of the Political Agent, who very kindly gave us every opportunity to see the whole district, and also advised us as to where he thought would be most central for our work. He has also offered to make all arrangements for securing us land as soon as we shall have determined on a site.

### III. WORK AMONG THE YOUNG.

#### *Higher Education.*

In his report on the Mission High School, Mhow, for 1896, the Inspector says:—"The organization of the school has much improved, and the records are now in order, neat, and up to date. The building is neat and tastefully decorated, affording ample accommodation for all the classes. . . . As already remarked, a further improvement has resulted from the re-arrangement of the duties of the staff, and from the care and attention of the head master and his assistants; and the year's work reflects great credit on Mr. Anketell and his assistants, as well as on the missionaries under whose general direction the work is carried on."

I can only add my own testimony to the energy and efficiency with which our teachers have labored during the past year.

Of the 133 in connection with the High School, 147 belong to the High School department proper. Their average attendance has been 83 per cent. Promotions 72 per cent.

The same care has been taken with the Bible training as in secular work, and a spirit of enquiry in regard to the truth pervades our whole school. Opposition that once existed in certain quarters to Bible teaching has now been broken down, and many of our students took prizes in the Bible examination.

The one lack of our school to which the Inspector calls attention is the need of some gymnastic apparatus. As we have lately been obliged to diminish our staff on account of the great cut in our estimates, we will not be able to provide such from ordinary funds. It may be some friend at home will be able to help us in this matter.

#### *Primary Education.*

Besides the primary school in connection with the High School we have three branch schools, where in addition to secular subjects the Bible is taught daily.

The rolls of these schools show 251 pupils, with an average attendance of about 81 per cent.

Concerning these the Inspector reports:—"I am very much pleased with the state of the first three of the above, which I visited, and am glad to see they are now properly organized as I advised last year."

In closing his report he adds:—"On the whole I am much pleased with the continued progress of the Institution, and congratulate Mr. Russell and his assistants on the excellent results obtained."

The prize distributions in these schools are just over, and the beautiful and useful gifts so kindly provided by the ladies at home were very much appreciated and made many hearts happy.

#### *Home for Boys.*

We have begun in a small way to provide a home for the sons of our Christians in the villages who are unable to get any school training in their own homes. Ten boys have already availed themselves of this opportunity. They are under the efficient care of Mr. Anketell, the head master, and besides their school training have special instruction in the Bible, and are taught singing by Miss Calder.

#### *Sunday Schools.*

This branch of our work has had its usual attention throughout the year. There have been in all twelve boys' schools, though some of them have been irregular on account of the workers being in the district. The average weekly attendance in the large school held in connection with the High School is 321, the majority of the school boys attending regularly. Sunday Schools have been held regularly in connection with the branch schools.

A mass meeting of all the children was held during the hot season, when prizes were distributed for excellency in the Bible examination, and regularity in attendance. For these gifts also we have to thank the kind ladies at home.

#### *The Chaplaincy.*

This part of our Mhow work has claimed its due share of time and attention. Besides the Sunday and Wednesday evening services a social meeting was held every week in our bungalow for the men, and more recently an extra meeting for special prayer conducted by the missionaries and military together.

On Saturday evenings a choir practice was conducted by Miss Calder, who was assisted during his stay in Mhow by Dr. Thompson. Miss Calder kindly officiated also at the organ after we lost our regular organist Miss Cook.

An English Sunday School was conducted each Sunday morning about 60 scholars being on the roll. Mrs. Drew, Miss Forrester, Miss Cook, and later Miss Leyden, together with several of the men formed our staff, the missionary being superintendent.

This is a most interesting work, and has been blessed with not a little fruit, especially in the up-building and strengthening of the Christian men.

## OUR FIRST YEAR IN DHAR.

BY REV. F. H. RUSSELL, OF DHAR, INDIA.

We look back over the year which has just closed with a good deal of thankfulness, and are encouraged to look for greater blessings to come. It has been our first real year of work in Dhar. But though in many things we are as yet only beginning, there has been marked progress. Our little community has grown, our influence has been more noticeably felt, our sphere has widened, opportunities for work have increased, and the attitude of the people toward us has undergone a marked change. Cordial enough at first, then, as our work went on, bitter in their opposition, they have at last come to recognize, tacitly at least, the goodness of our intentions. The official class have become more tolerant and affable, while our reception by the people of the surrounding villages has been most encouraging.

We have many blessings to record. Not the least of these has been the health of our people. Though we have passed through two epidemics during the year, one of smallpox, the other of cholera, both very virulent and causing great mortality, we were not in a single instance so much as touched by the plagues. In the case of the former sickness, though every other house in the street was affected, that in which a Christian family lived was mercifully preserved.

### I. WORK AMONG NATIVE CHRISTIANS.

1. *Classes.*—Of our two catechists at the time of the Theological Classes in Mhow, only one could be spared from the work here to attend, and that with difficulty. It proved helpful to the work in the end, however, and the one sent showed himself capable by taking a high stand in the examination. Latterly, at the request of my catechists, who had in the meantime increased to four, I began teaching to supplement that which had been given in the Classes, especially in Parabolic teaching and Exegesis, and though necessarily only fragmentary and desultory, it has apparently been helpful.

2. *Native Church.*—We have as yet no congregation formed, though we trust the day when it will be is not far off. Our membership roll has suffered by the removal of 2 during the year, at the same time having had 16 added, making a real gain of 14. We have at present a total of 25 members in full communion. Our people exhibit a deeper sense than formerly of their duties as Christians, especially in fellowship and in the support of the Church work. Several of the members give a full tenth of their income to be used for the Lord, and others give largely in proportion to their means.

Contributions have in this way been so

uniformly large that in addition to current expenses, charities, and the procuring of books and furniture, the Church has been able during the year to purchase a piece of ground costing rupees 300 (about \$100), for the erection of a church building, as soon as the money for the latter may be forthcoming.

Over and above these contributions, the native members of our community have latterly undertaken of their own accord to support among themselves a worker for whom the missionary had not been able to provide. And though this support means only a bare maintenance, it may be imagined what denial even this necessitates, especially in such hard times as the present.

The morning and evening Sabbath services and the weekly prayer-meeting have been very well attended, the average being over 90 per cent. The discourses of the native catechists at some of these meetings shew marked development both of thought and style. In addition to the regular services, a weekly evening meeting is held at the house of one of the workers, and there is a nightly gathering for reading and prayer on the Mission compound.

Our services still suffer much for lack of a building, as we are still out in the bazar, holding services on the verandah of the dispensary, with no proper protection from the sun and rain, to say nothing of the endless distractions and noises in the street about us, making it hard at times to so much as hear the speaker's voice, however much he may shout; and, frequently, the grinding of pepper in the neighboring verandah rendering it difficult for the preacher to articulate. We trust the Church at home will soon be able to provide us with a building, which, we have estimated, will cost about \$700.

For some time we had weekly gatherings for singing, which, though interrupted finally by sickness in one or two of the homes, resulted in marked improvement in our congregational service of praise.

3. *Baptisms.*—We have had in all 11 baptisms, 5 being out of heathendom.

### II. EVANGELISTIC WORK.

1. *In Dhar.*—The Sabbath and week-day meetings have always been well attended by non-Christians, who seem to listen earnestly to the Word. The preaching on these occasions has been made as far as possible applicable to them, as well as to the needs of our own people. The Gospel has also been preached with regularity at least twice a month in each of 25 or more places throughout the city during the year. The influx of large crowds on market day is always taken full advantage of. We have made use, too, of the magic lantern to illustrate our preaching and attract hearers, and have found large audiences stand for hours with apparently unwearied interest.



2. *Surrounding Villages.*—We have striven to reach regularly this year the towns and villages about Dhar, within a radius of 8 to 10 miles, and have succeeded in visiting 4 or 5 a week for a good part of the season. Two or three of these have been very constantly visited, with, we believe, good results, while we have reached most at least occasionally.

In one of the larger places we have always had a good hearing, at times speaking to an audience of over 400 people. The head man of the village proved very affable, assisting us in every possible way, and, though a Brahman of high position, taking a chair beside the missionary at the out-door meetings, a proceeding unusual enough to be worth recording. The missionary was helped in this outside village work very much by the ladies of the staff in Dhar, who, by their singing and playing the baby-organ, added greatly to the interest and success of the meetings.

The weekly reports of the workers shew a total of 33,000 persons who heard the Gospel during the year. Of these, many doubtless heard it very frequently. These numbers include those also who attended the Mohulla preaching in the city itself, though not the attendances on the regular services. But no numbers can indicate the thousands who have been appealed to incidentally, or in personal conversation. There can be few in the district immediately surrounding Dhar who have not heard the Word at least once within the year that has gone.

3. *Touring.*—During the touring season, illness, first in the missionary's home, then of the missionary himself, interfered to some extent with work in the out-lying district, and plans had to be considerably modified. The district to the north of Dhar, however, was pretty thoroughly visited. This part had probably never before been overtaken by the Gospel. All the villages of any size, up as far as the Barnagar and Rutlam districts, and west to the border of the Bhil country, numbering 22 in all, were visited, and several thousand people spoken to of saving truth. The results of this trip were very encouraging.

In company with my brother I took a trip in January as far as Chanpur, in the Alirajpur State, some 100 miles from Dhar, below the Ghats. The trip was really for the purpose of seeing the heart of the Bhil country, and judging of that district as a suitable location for the centre of the Bhil mission. We had an excellent opportunity of viewing the district and, through the kindness of the Political Agent with whom we were staying in camp, of having pointed out to us the arguments in favor of establishing the work in that section.

4. *Out-Station Work.*—We have been trying for over a year to obtain a foot-hold in Amjhara, a town of some 5,000 people, 17

miles west of Dhar. Application has been made for land, but the machinery of native States moves slowly, and there is still no definite allotment. We have every reason to hope, however, that the grant will soon be made, and our work consequently extended in that direction.

### III. WORK AMONG THE YOUNG.

1. *Primary Education.*—In adherence to the principle of employing only Christians as teachers, even in secular work, I have had only one school open during the year, as I could obtain only the one teacher. As the year closes, I have succeeded in obtaining another, and have every reason to hope that our school work will keep pace with the other departments of work in the future.

The general opposition to our work made itself felt in the school as elsewhere. The people objected especially to the teaching of the Bible, and as there could be no compromise on this point, there was a consequent falling off in the attendance. The roll has varied in numbers from 39 at one time to 11 at another. The average of attendance has been good, indeed very high, as a rule. In addition to elementary subjects, the boys are taught the Bible, parts of which they learn by heart, and the singing of hymns, in which they have made good progress.

At the prize distribution in December, when the gifts sent out by the ladies at home were presented, one of the children was specially commended as having been present every school day throughout the year, while several had been very seldom absent.

2. *Sabbath Schools.*—We have had 7 schools in various parts of the city, one in a village a couple of miles away, with a total average attendance of 159. The work has been interrupted in some cases by the absence of workers in the district, but the teaching has otherwise been regularly conducted, and the interest sustained.

A class for the study of the lesson meets at the missionary's bungalow on Saturday morning, and special attention is given to methods of making the truths of the lesson easy of comprehension by the children.

### IV. BUILDING.

We are glad to report that the bungalow, into which we were forced to move before it was completed, has been finished for some time, and has proved most comfortable and convenient. All who have visited us from other stations of the mission are loud in their praises of the bungalow as a very attractive and suitable home, with little wanting to complete its convenience.

The erection of a Dispensary building has also been undertaken, and is well on the way to completion, lacking now only the roof, which has been delayed on account of the difficulty of procuring suitable wood. We hope to see it, too, finished before the end of March.

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning June 13th.

### FRENCH CANADA AND ITS EVANGELIZATION.

Matt. 9, 36-38; 10, 1-16.

#### LITERATURE.

The article by Rev. Principal MacVicar may stand as an authoritative synopsis of the work of French Evangelization, the nature of it, need for it, its methods and its results.

His outline will make a capital plan for the discussion of the Topic.

The Reports of the Board of French Evangelization, to the Assembly from year to year embrace not only interesting details of school and field work, but admirable summaries, from year to year, of the state of the Romish question in Canada and especially in Quebec. Most Ministers have the back numbers of the Assembly Minutes in which these reports are to be found. They will repay study.

Current events in Quebec and Manitoba are instructive.

For a general account of French Canada and its people some good Canadian history should be consulted. Kingsford's History of Canada, vol. IV. and Dr. J. G. Bourinot's "Story of Canada" in the "Story of the Nations" Series are among the latest. There is no more entertaining reading than Parkman's Volumes on "France and England in North America." Amongst them the "Pioneers of France in the New World," "Wolfe and Montcalm," and "The Jesuits in North America," may be specially mentioned in connection with the matter in hand. They reveal to us the many fine traits of our French fellow countrymen. What a grand strength to the Dominion of Canada they will be when liberated from the superstitions that now hold them so cruelly down!

#### Paragraphs.

##### I. THE FRENCH POPULATION.

According to the last census, the population of French origin in the Dominion is as follows:—

British Columbia....	1,181	or 1.3 per cent. of total pop.
Manitoba .....	11,102	" 7.3 " " "
N. W. Territories....	1,543	" 2.3 " " "
Ontario.....	101,123	" 4.8 " " "
Quebec.....	1,186,346	" 80.4 " " "
New Brunswick....	61,767	" 19.2 " " "
Nova Scotia.....	30,181	" 6.7 " " "
P. E. Island.....	11,847	" 10.8 " " "
Total.....	1,415,090	or 29.4 " " "

of the Dominion as against 30.1 in 1881.

Several of the counties of Quebec are Roman Catholic almost to a unit. For example, the census of 1891 gives Montmorency 9 Protestants in a total population of 12,309; Bellechasse, 4, in 18,369; Kamouraska, 3 in 20,454; L'Islet, 2 in 13,823. The total number of Protestants in the Province at the same date was 198,974, in a population of 1,488,535.—*Report of Board of French Evangelization, 1895.*

##### II. EVANGELIZING AGENCIES.

The actual Evangelizing Agencies are:—

	Mission Fields.	Work-ers.	Expenditure.
Grande Ligne Mission (Bap.)..	15	33	\$23,839 65
Methodist .....	7	13	11,578 54
Sabrevois Mission (Episcop'an)	5	13	12,342 32
Presbyterian.....	37	66	35,011 20

##### III. PERILS.

There is a radical element in the Church of Rome in the Province of Quebec, determined in its efforts for Reform, but with little, if any, sympathy with evangelical truth; it is anti-clerical and destructive, and may become anti-religious. Another element whose sympathy is on the whole with the cause of truth and liberty cherishes the hope that, in some way, all needed reforms may yet be effected from within their church; it sympathizes with the radical element in its struggle for the emancipation of the people from ecclesiastical despotism. Many are losing faith in the dogmas of their church who have been educated in the belief that the Church of Rome is the true representative of the religion of Jesus Christ, and consequently prejudiced against every other form of it, yet with little or no knowledge of Scripture and no religious conviction born of individual responsibility. Unless in some way the principles of the Gospel are brought to bear on the hearts and consciences of the people history must repeat itself and our fellow-countrymen sink into religious indifference and infidelity. The work of demolition is going on. Our work is to build up and restore by presenting in the spirit of its Author the Gospel. What has been done in this way,—little compared with what must be done,—is the assurance of the favor of the Great Head of the church and the pledge that the Gospel will yet win its way against misrepresentation and esta-



blished error, and give light and liberty and peace to the people.—*Report of 1894.*

#### IV. A FETTERED PRESS.

The French press is represented by ten daily and fifty-one weekly papers, having each an average subscription list of somewhere about four thousand five hundred, and three thousand five hundred, respectively; five humorous and illustrated papers, and six recueils and reviews, devoted to literature or religion issued weekly or monthly. With scarcely an exception these publications, some from conviction, the majority from self-interest, court ecclesiastical authority. Independence is sacrificed for favors, and if asserted, is stricken or slain outright by the all powerful arm of the Church.—*Report of 1893.*

Recent events show how difficult a thing it is for even the stoutest to hold up against the mandates of bishops, who are determined to let no voice go forth to the people but that of the Church.

Quebec has, also, not yet reached the era of a free press, but the fact that the people are becoming more of a reading people is full of encouragement for the future.

#### V. AN OLD TIME INCIDENT.

Reference has already been made to the stoning of Mr. Chiniquy at Ottawa. On the 5th instant he was arrested in his house at Montreal on a writ of capias. The two Roman Catholic bailiffs found him quite composed and ready to go with them. He informed them that as this was the thirty-fourth time of his arrest he had become quite used to it.

Regretting the early hour at which they had been required to perform their important business, he invited them to breakfast. After breakfast Mr. Chiniquy informed his guests that it was his custom to begin the day's work with reading and prayer, and requested to be allowed to perform family worship as usual.

Consent was given. The chapter which came in course in the morning's reading was Acts VII., which recounts the stoning of Stephen. Each one was given a Bible, the bailiffs were not neglected, and the chapter was read verse by verse. Mr. Chiniquy then explained the chapter, showing how the world had not changed from the days of the early Christian Church. He, himself, for example, was subject to arrest, and only last week he had been stoned. The whole party then knelt in prayer, in which the French Canadians were especially remembered. After enjoying this peculiar opportunity of missionary service, he accompanied the bailiffs to the office of the Attorney for the prosecution, where a hundred friends would have gladly given the bail required from our venerable and heroic father, that he will appear in due time to stand his trial.—*Report of 1876.*

#### VI. A ROMISH PRAYER, THE CONFITEOR.

"I confess to Almighty God, to blessed Mary ever Virgin, blessed Michael the archangel, to blessed John the Baptist, to the holy apostles Peter and Paul, to all the saints, and to you Father, that I have sinned exceedingly in thought, word, and deed, through my fault, through my most grievous fault. Therefore, I beseech the blessed Mary ever Virgin, blessed Michael the archangel, blessed John the Baptist, the holy apostles Peter and Paul and all the saints, and you Father, to pray to the Lord our God for me."

Everybody seems to be duly honored here, except the Lord Jesus Christ and the Holy Spirit. Judaism cannot furnish a parallel to this violation of the teachings of all Scripture on the subject of prayer.—*Rev. J. MacF.*

#### FRENCH EVANGELIZATION.

*By Rev. Principal McVicar, D.D.*

##### WHAT DOES IT MEAN?

It means very much the same as Irish, Scottish, English, Chinese, or Hindu evangelization. It consists chiefly in giving the pure Gospel to those of the million and a quarter of our French fellow countrymen who are without it. No valid reason can be urged against this, and many can be advanced in its favour. In the sight of God they are as much entitled to enjoy the blessings of salvation as we are, and, being our near neighbours, they have special claims upon us in this respect. The work of placing the provision of grace within their reach is eminently patriotic, and needs no apology or defense. It is expressly embraced and enjoined in Christ's great Commission to His followers. He declared "that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

To do this in the Province of Quebec, or any where else, is not to be guilty of proselytism or sectarian bigotry, but to be loyal and obedient to the Saviour's command. The agents of our Mission therefore are not to be reproached as mischief-makers when they proclaim salvation to all, without money and without price, and press upon their acceptance the Word of God as the most precious treasure they can possess, and that which is absolutely essential to the cultivation of true morality and Godliness. This is the least that we should do; for "with us this is a day of good tidings, but if we hold our peace some mischief will come upon us."

##### WHY IS THIS WORK NEEDED?

It is necessary because the people for whose good it is undertaken profess many unscriptural and anti-scriptural beliefs; and the more ignorant and unwise men are, the more need they have of being helped. Here are examples of what we mean.

Like the men of Athens to whom Paul preached (Ac. 17-22) they are in all things too religious, and do not limit their worship to "God that made the world and all things therein." They adore the Virgin Mary and the "Host," which is simply a wafer made of flour, but which they believe to be changed by the manipulation and power of a priest into the very body, soul and divinity of Jesus Christ. In Churches and on the streets they fall upon their knees in profound adoration of this deified wafer.

Our Saviour instituted only two Sacraments, Baptism and the Lord's Supper, but this people make use of five more, viz., Confession, Penance, Holy Orders, Matrimony and Extreme Unction. Baptism with them means regeneration; but according to Christ and his Apostles we are regenerated by the Holy Spirit alone, and not by any outward ordinance. They regard the Sacraments as the only channels of grace and absolutely necessary to salvation, and inasmuch as they are in the hands of the priest who may grant or withhold them at his pleasure, it follows that he has complete control of the eternal destiny of the souls of men. It is no wonder that all who devoutly accept this dogma are in servile subjection to the priest in things temporal and spiritual. If they are otherwise it is because they are more or less sceptical.

Scripture teaches that there is but "One Mediator between God and men, the Man Christ Jesus;" (1. Tim. II. 5.), but this people appeal to many mediators, to saints and angels and especially the Virgin Mary who is represented as even more compassionate and accessible to sinners than Jesus, Divine attributes and honours are freely ascribed to her, and the month of May is consecrated to her service.

Scripture teaches most emphatically that Christ "though the Eternal Spirit offered Himself without blemish unto God," and that "once," and only once, as our all-sufficient atonement for sin. Heb. IX. 14, 28; Rom. VI. 10; 1 Pet. III. 18. In direct contravention of reason, and of this fundamental Biblical truth, Romanists believe that He is as really offered, by the hands of their priests, in thousands of different places and at the same moment in the sacrifice of the Mass, as he was upon Calvary.

Scripture teaches that the Blood of Christ, shed once for all, cleanseth from all sin; (1 John I. 7-9), and therefore it is extremely derogatory to the efficacy of His propitiatory and expiatory death to attempt to supplement it in any way. But Romanists believe in Purgatory, a place of unutterable torments and of purification into which souls pass at death and where they are cleansed from the defilement of sins committed after baptism. This process of cleansing is effected through the prayers of priests, the intercession of Mary and the saints, and, above all, the offering of the sacrifice of the Mass.

All this is undeniably supplementary to the work of Christ and His Spirit, and often proves very protracted and costly. It is impossible to say how long souls may remain in purgatory before being fit to enter heaven, consequently large sums of money are paid to priests for prayers and masses; and it is no unusual thing for rich and poor to make bequests to the Church in order to secure such services for their souls after death. A strong society for this purpose, with its head quarters in Montreal, was founded by the late Arch bishop Bourget. It has now a large capital in hand and numerous members scattered over Canada and the United States.

The Romish church boasts that she has never changed in doctrine or spirit. We may concede the latter part of this claim, but the former, as to doctrine, is set aside by the recent authoritative declaration of the dogmas of the Immaculate Conception of the Virgin and the Infallibility of the Pope. According to these, Mary was born without sin; and the Pope when he speaks *ex Cathedra*, i.e., officially, cannot err.

It is held that Peter had supremacy over the rest of the Apostles in spite of the fact that Paul "resisted him to the face, because he stood condemned" (Gal. II. 11., R. V.); and, that, like all his successors in the Papedom, and all cardinals, bishops and priests, he was an unmarried man although we are expressly told in three Gospels that Jesus healed his wife's mother of a fever. Mat. VIII. 14; Mar. I. 30; Lu. IV. 38, 39.

The Pope is the Vicar of Christ, his representative upon earth, and is therefore clothed with supreme divine authority, so that to him as the visible Head of the Universal Church, sovereigns, princes, and governors, as well as people of all nations, owe submission.

It is not illogical or surprising, therefore, that he and his ecclesiastical subordinates—bishops and priests—presume to meddle with civil government, and to enforce their views and commands by the spiritual penalties they can inflict. In accordance with this high claim, in the Province of Quebec, Romish bishops are invested with legal power not only to levy tithes upon their people, but also to tax them to any amount they deem requisite for the erection and repairing of churches and dwellings for their priests. These taxes are collected by process of law like any civic assessment or ordinary debt, and are a first lien upon the property of parishioners. This accounts for the comparative poverty of the bulk of them and the magnificence of numerous churches, convents, colleges and palaces of bishops and priests.

Do we need to add, as reasons for French Evangelization, that idolatry and the manifold superstitions which accompany it, enslave and degrade. The true spirit of patriotism and Christianity bids us give this people who are possessed of many admirable na-



tural qualities, the best gift we possess—the gospel of the Kingdom. Enlightened by the Gospel they are capable of contributing their quota—a most valuable one—to the intellectual, the moral, and spiritual outfit of the Dominion; for it is a gross mistake, an offense against good taste and good citizenship, to depreciate them and their language. But left in darkness, under the yoke of a medieval ecclesiasticism, which very many of them feel to be bitterly oppressive, they can only exert an influence detrimental to the unity the progress and freedom of the nation. And who are to blame? Not those born in darkness, but those who refuse or neglect to give them the light. If we decline to repel and remove anti-scriptural errors they will certainly encroach upon our borders and enter our homes and our Churches. This is the testimony of all history and is consonant with our own observation. To those who honestly desire to hold fast and hold forth the word of life we have thus recited more than sufficient reasons for the vigorous prosecution of French Evangelization.

#### HOW IS IT CARRIED ON?

By colporters, teachers, evangelists and pastors under the direction of a Board annually appointed by the General Assembly. Rev. S. J. Taylor, is the executive officer of the Board and visits all schools, missions, stations, and congregations addressing them in their own language, making himself personally acquainted with the circumstances of individuals and families, encouraging and stimulating them to activity and perseverance in the good work. He also confers with missionaries and presbyteries especially those within whose bounds stations and schools are situated.

Colporteurs are our pioneer agents. They go among the people from house to house, in the spirit of love distributing the Word of God and Biblical literature. Bibles and New Testaments are loaned or sold when possible. They deliver no other message than that of Christ and his Apostles. They gather children and men and women into mission schools where they receive the elements of a Christian education, the Bible and Shorter Catechism being the principal text-books. When by innumerable visits, meetings, conferences and prayers in the humble homes of the people and in little school rooms, success has been achieved and the Spirit of God has opened the eyes of parents and children they are gathered into churches under the care of missionary Pastors.

This truly unostentatious and apostolic work of faith and labour of love is conducted in many rough out-of-the-way places where the self-denial, courage and patience of the workers are for more severely tested than if they ministered to wealthy congregations; and to the honour of devoted colporteurs be it said some of them have cheerfully per-

sisted in this most useful form of service for thirty and forty years. Much more of this foundation work remains to be done, and we would gladly send out scores of such "living epistles"—godly, earnest Bible readers and teachers, had we funds to enable us to do so. The Church, and especially Sunday Schools and Young People's Societies of Christian Endeavour, can determine by their contributions whether we are to contract or extend our Mission.

#### WHAT ARE THE RESULTS?

Figures very imperfectly represent spiritual influences and results. It is probable that during the last fifty years between twenty and thirty thousand converts have left our country owing to local persecutions and other causes.

We have at present, Mission Fields occupied 37; Preaching Stations, 93; Families of converts, 928; Church members, 1179; Added during the past year 153; Sunday School Scholars, 1020; Mission Day Schools, 21, with Scholars on the Roll, Protestant 299, Roman Catholic 308; at Pointe-aux-Trembles, Protestants 77; Roman Catholics 78; total number of pupils in all Mission Schools, 762. Amount contributed by converts, for salaries \$2,999.70; for other purposes \$2,918; School fees, at Pointe-aux-Trembles, about \$1,400, other schools, \$400. Total contributions, \$7,707.70

During the current session at Pointe-aux-Trembles, 21 students were received into the Communion of the Church which worships regularly in the Chapel of the Schools and of which the Rev. Principal Bourgoin is pastor. This is about the average number annually added to the Church from among the students who on returning to their homes act as zealous missionaries to their relatives and acquaintances. Thus the desire for the unadulterated Gospel and for sound Christian education has for many years been widely diffused by all our agencies, and a spirit of freedom and manly independence has been gradually fostered which of late has unmistakably manifested itself throughout the Province in dealing with public matters. This is the outcome of missionary effort, and should stir up all true Christians and patriots to more earnest prayer and greater liberality for the extension of our Mission.

I appeal for such aid to all our people and especially to ministers, elders, Sabbath school superintendents, and officers and members of Christian Endeavour Societies. The moment is peculiarly opportune, and should not be allowed to pass unimproved. The present and the near future are far more promising than any period during the last half century. There is an intellectual and a spiritual awakening among the French people which opens the way to greatly increased evangelistic activity, and which cannot be neglected without the most serious peril to our Church and Country.

## International S.S. Lessons.

### SINS OF THE TONGUE.

6th June.

Les. James 3: 1-13. Gol. Text. Ps. 34: 13.  
Mem. vs. 11-13. Catechism Q. 105.

#### HOME READINGS.

M. Jas. 3: 1-18. Sins of the Tongue.  
T. Jas. 4: 1-17. "Speak not Evil of others."  
W. Jas. 5: 1-11. "Be patient, Brethren."  
Th. Jas. 5: 12-20. Good uses of the Tongue.  
F. Matt. 12: 22-37. Accountable for our Words.  
S. Prov. 15: 1-33. "A Wholesome Tongue."  
S. Ps. 39: 1-13. "Sinning not with Tongue."

We need to keep ever in mind Christ's saying about the account we must finally give for our words. Friday's reading. Frivolous chatter, extravagant expressions, heartless comments, slurs and harmful hints concerning others, words that will mislead, bickering and strife, all are to be condemned, as well as the more serious sins of backbiting, lying, vulgarity, profanity and the like. Let us honestly consider our own record in this respect, and determine, with the Holy Spirit's help, to more earnestly strive to keep our tongues from evil, and our lips from speaking guile. We are not, however, to be satisfied merely with avoiding evil. We should make the best possible use of all God's gifts, of which speech is by no means the least. "Be not many masters," (v. 1) is a warning against every one setting himself up to be a teacher. Verse 2 teaches that control of speech indicates general self-control. "Governor" (v. 4) means "pilot." "A good conversation" (v. 13), a good life, good conduct.

1. The Power of the Tongue. vs. 1-4.
2. The Evil of the Tongue. vs. 5-8.
3. The Mastery of the Tongue. vs. 9-13.

#### LESSONS.

1. We should carefully guard our speech above all things.
2. A thoughtless word may break a heart, or ruin a soul.
3. Real self-control will show itself in careful speech.
4. Christians should never utter un-Christian words.
5. If we have true wisdom our speech will show it.

Emerson thus enforces the duty of bearing our sufferings without parading them: "One topic is peremptorily forbidden to all rational mortals, namely, their distempers. If you have not slept, or if you have slept, or if you have the headache, or leprosy, or thunderstroke, I beseech you by all the angels to hold your peace and not pollute the morning."

## PAUL'S ADVICE TO TIMOTHY.

13th June.

Les. 2 Tim. 1: 1-7; 3: 14-17. Gol. Text. 2 Tim. 3: 15.  
Mem. vs. 3: 14-17. Catechism, Q. 106.

#### HOME READINGS.

M. Acts 15: 36-41; 5. "A disciple, Timotheus."  
T. 1 Tim. 1: 1-20. "My Son in the Faith."  
W. 2 Tim. 1: 1-18. "Timothy, my beloved Son."  
Th. 1 Thess. 5: 1-28. "Quench not the Spirit."  
F. 2 Tim. 3: 1-17. Paul to Timothy.  
S. Titus 3: 1-15. "Ready to every good."  
S. 1 Tim. 6: 1-21. "Fight the good fight."

*Time and Place.*—Written from Rome about A. D. 66, 67.

Timothy was born, probably, at Lystra, Asia Minor. His father was a Greek; his mother was a Christian Jewess, called Eunice, and his grandmother was named Lois, both pious women. Timothy is first mentioned as a Christian disciple at Lystra, at the time of Paul's second visit there in A.D. 51. He was then, probably, about twenty-one years old. He was doubtless converted during Paul's first visit to Lystra. Lesson vii. Paul having great confidence in Timothy and affection for him, chose him for a companion and helper. In order to conciliate the Jews Paul circumcised him. Timothy became an evangelist and accompanied Paul on many of his travels. Finally he became the head of the Church at Ephesus, in Asia Minor. It was probably here that he received the second epistle from Paul, then a prisoner at Rome.

1. Reminded of his Blessings. vs. 1: 1-5.
2. Called to stir up his Gifts. vs. 1: 6, 7.
3. Exhorted to continue in God's Word. 3: 14-17.

#### LESSONS.

1. Our blessings come through God's mercy in Christ.
2. It is a blessing to have had a godly ancestry.
3. We should prize God's gifts and use them for him.
4. God's word plainly shows us the way of salvation.
5. We learn how to live by studying God's word.

The men who flippantly plead for less "doctrine" and more "life," and who aver that the people don't want doctrinal preaching, are men who have read books more than they have read men. There is in not a few quarters a positive hunger for something substantial,—wheat, not chaff. We plead for more teaching—intelligible, interesting, alive—concerning the great verities of Christianity.—*Et.*



## PERSONAL RESPONSIBILITY.

20th June.

Les. Rom. 14: 10-21. Gol. Text, Rom. 14: 21.  
Mem. vs. 19-21. Catechism Q. 107.

## HOME READINGS.

M. Luke 6: 37-49. "Judge not."  
T. Matt. 25: 31-46. Judgment Seat of Christ.  
W. Rom. 14: 1-9. "None Liveth to Himself."  
Th. Rom. 14: 10-23. Personal Responsibility.  
F. Rom. 15: 1-13. Strong should Help Weak.  
S. 1Cor. 8: 1-13. Regard Others' Consciences.  
S. Phil. 2: 1-16. "Holding forth the Word."

*Time and Place.*—The Epistle to the Roman was written at Corinth in A.D. 58.

While on his third missionary journey, about which we shall study later, Paul spent three months (his second visit) at Corinth, a Grecian city. This was probably early in A.D. 58. While there he wrote the Epistle to the Romans. It was sent by the hands of a Christian woman, named Phoebe.

The chapter from which our lesson passage is taken treats specially of the practical duties of Christians toward their weaker brethren. It teaches the importance of toleration in matters not vital, each individual being accountable to Christ. We are not to judge our brethren. On the other hand we are to be careful that our conduct be not a stumbling-block in their way. None of us lives to himself. We may not, therefore, insist upon the exercise of our full Christian liberty, if by so doing we cause weaker brethren to offend. We may be able to indulge safely in some practice, which another cannot indulge in without danger to his soul. We should willingly give up our rights for his sake. Loving care for the consciences of others is of far greater importance than the vindication of our personal liberty.

1. Judging Others' Weakness, vs. 10-12.
2. Not Harming Others by Our Liberty, vs. 13-18.
3. Denying Self for Others' Good, vs. 19-21

## LESSONS.

1. We are not the judges of others' conduct.
2. Christ is our judge; all must account to him.
3. We should not do what will cause others to sin.
4. We should seek to help our weaker brethren.
5. We should willingly give up our rights to save others.

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.

## REVIEW.

27th June.

Gol. Text, Matt. 24: 14. Catechism Review.  
Review Examination on the Lessons.

Lessons I, II. M. Acts. 9: 32—10: 48.  
Lessons III, IV. T. Acts 11: 1—12: 25.  
Lessons V, VI. W. Acts 13: 1-43.  
Lesson VII. Th. Acts 13: 44—14: 28.  
Lesson VIII. F. Acts 15: 1-35.  
Lessons IX, X. S. Jas. 2 and 3.  
Lessons XI, XII. S. 2 Tim. 1 and 3; Rom. 14.

## WHAT TO DO WITH CARES.

Family cares are numerous and perplexing. Our children give us uneasiness and anxiety. Our minds are often troubled as to how they shall be fed, clothed, disciplined, educated, what station in life they shall occupy and what shall be their state in eternity. When they are away from home, our fond hearts are frequently filled with fearful surmisings regarding the perils to which they may be exposed. If we hear of their illness, we become alarmed and depressed in spirit.

Then there are many Marthas in our different households who are cumbered about many things. Much serving breeds all manner of domestic perplexities. At other times, disease enters the family with its attendant ills. Death often follows, removing the darling infant, or the promising son, or the lovely daughter, or the only child, or the dear mother, or the fond father, or the kind husband, or the affectionate wife. These and other domestic cares, as they arise, we ought not to carry alone, but, as is our privilege, roll them all upon our covenant keeping God, from whom come comfort and strength.—*Ex.*

## CONTENTMENT.

Would that we were all more contented with our mercies and more discontented with ourselves! It is trying to live on external conditions that makes a Christian restless and wretched. A soul at peace with God and itself, a soul that delights in making other people happy, can sleep sweetly like the old-time patriarch, with a stone for a pillow.

Discontentment is the gall which the devil tries to squeeze into our daily cup, and it is our own fault if we let him do it. After all, the most of our happiness or of our misery in this world is of our own making.

If we would begin every morning with a good deep draught of God's Word, and throw open our soul's windows to the promises, and keep a clean conscience and an open face towards Christ's sunshine, we would be ready to lend a helping hand to those who need our sympathy; then we could learn Paul's great secret, "In whatsoever state I am, *I am content.*"—DR. CUYLER.

## Receipts.

For the month of  
March, by Rev. Robt.  
H. Warden, D. D.,  
Agent of the Church,  
Address Presbyter-  
ian Offices, Toron-  
to.

KNOX COLLEGE  
FUND.

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Alvinston.....	12 00
Ottawa Erskine.....	5 00
Oro Guthrie.....	5 00
Burn's ch.....	1 00
Tor W'minster.....	190 00
E Toronto.....	6 00
Limehouse.....	10 00
Carluke.....	4 00
Brampton.....	16 00
Essex.....	5 00
Burlington.....	8 00
Desboro.....	2 50
S Nissouri.....	4 00
Oakville.....	21 00
Richmond Hill.....	3 00
Sydenham Knox.....	2 00
Strand.....	2 00
E Wawanosh.....	3 00
Lindsay.....	18 00
J L Blaikie.....	200 00
C Cookshutt.....	110 00
J Gowan.....	25 00
N Nissouri.....	2 00
S Nissouri ss.....	1 00
Collingwood.....	10 00
Streetsville.....	14 00
Belgrave.....	6 00
Newastle.....	5 00
Paris.....	15 00
Proof Line.....	15 50
Emile.....	37 45
N Luther.....	9 00
Morrison Duff's.....	9 00
Ham. St. John's.....	25 00
Glamis.....	2 00
S Delaware.....	2 00
Tempo.....	1 00
Wallaceburg.....	12 00
Tilbury East etc.....	10 00
Palmerston.....	10 00
Ashfield.....	6 50
Coldsprings.....	18 00
Ottawa Knox.....	15 00
Woodstock Knox.....	5 00
Ham McNab St.....	65 00
Tees.....	12 00
Brantford Ist.....	25 00
Dundas St.....	4 00
N Brant.....	4 00
Walton.....	1 00
Maxwell.....	50 00
McIntyre.....	5 00
Feverham.....	5 00
Tor College st.....	25 00
" b c.....	7 00
Cookstown.....	5 00
Ivy.....	4 00
Townline.....	6 00
Tor Old St And.....	50 00
Simcoe.....	8 00
Georgetown.....	5 00
Dutton.....	15 00
Ottawa Bank St.....	30 00
Dovercourt.....	16 00
Port Dover.....	6 00
Fingal.....	30 00
Orillia.....	25 00
Kintore.....	12 00
Emmiskillen etc.....	5 00
Beeton.....	5 00
Toronto East.....	2 77
Wallace town.....	8 00
Newmarket ss.....	10 00
West Arran.....	3 00
Dunroon.....	2 75
Motherwell.....	6 50
Avonbank.....	5 50
Tor St John's.....	20 00
Scarboro Mel.....	10 00
Victoria.....	2 00

St Thomas Knox.....	22 50
Dunedin.....	2 00
Lakeport.....	1 00
W Bentinck.....	50 00
N Easthope.....	9 00
Westwood.....	15 00
Orangeville.....	3 70
Caradoc Cooke's.....	2 00
Deseronto.....	2 50
Woodbridge.....	5 00
Port Colborne.....	2 00
Rev Dr Hamilton.....	20 00
North Bay.....	5 00
Springfield.....	1 00
Galt Central.....	60 00
W Flamboro.....	19 00
Kincardine Knox.....	8 00
Hillburg.....	2 71
Port Elgin.....	7 00
Hollen.....	4 80
Peabody.....	1 50
Chicoutimi.....	1 00
Sunderland.....	7 00
London St And.....	50 00
Rodney.....	6 22
Beamsville.....	5 00
Clinton.....	4 00
Mayfield.....	8 00
Lynden.....	4 00
Rev C W Gordon.....	10 00
Wm Davidson.....	20 00
Anonymous.....	75 00
Mr Coulthard.....	70 00
Mrs Henderson.....	10 00
John Pugsley.....	25 00
Rev J Little.....	20 00
P Macdonald.....	20 00
Cornwall Knox.....	20 00
Walkerton.....	5 00
Blyth.....	17 00
Vaughan Knox.....	14 00

Total.....\$6650 33

QUEEN'S COLLEGE  
FUND.

Reported.....	\$1148 90
Peterboro St And.....	20 00
Oro Guthrie.....	5 00
Oro Central.....	4 00
Limehouse.....	5 00
Richmond Hill.....	3 00
Wolfe Island.....	3 00
Lindsay.....	18 00
Collingwood.....	10 00
Sonya.....	10 00
Winchester.....	10 00
Ottawa St And.....	130 00
" Knox.....	10 00
Creemore.....	2 00
Brantford Ist.....	5 00
Walton.....	1 00
Brockville Ist.....	25 00
Simcoe.....	4 00
Georgetown.....	5 00
Ottawa Bank St.....	15 00
Orillia.....	25 00
Parkdale.....	75 00
Scarboro Mel.....	10 00
St John's W Gwil.....	2 00
St Thomas Knox.....	22 50
Bethany.....	5 00
Caradoc Cooke's.....	1 00
Deseronto.....	13 50
Ham St Paul's.....	60 00
Esquesing Bor.....	7 00
Galt Central.....	10 00
Kincardine Knox.....	6 00
Springville.....	5 00
London St And.....	50 00
Castleford.....	5 00
Belleville St And.....	43 00
Mainsville.....	3 00
Walkerton.....	5 00
Blyth.....	3 00

Total.....\$1794 67

MONTREAL COLLEGE  
FUND.

Reported.....	\$790 11
Ottawa Erskine.....	5 00
Brampton.....	16 00
Mont Erskine.....	5 00
Mont Taylor ss.....	6 37

Lindsay.....	18 00
Eng Riv Howick.....	15 00
Collingwood.....	10 00
Aylwin.....	2 00
Ottawa St And.....	30 00
" Knox.....	15 00
Walton.....	1 00
Brockville.....	25 00
Simcoe.....	5 00
Ottawa Bank st.....	15 00
Danville.....	1 00
Creemore.....	2 00
Springfield.....	1 00
Galt Central.....	10 00
Kincardine Knox.....	6 00
Chicoutimi.....	1 00
Athe stane.....	15 00
London St And.....	50 00
Indian Lands.....	4 00
Cornwall Knox.....	20 00
Walkerton.....	5 00

Total.....\$1572 48

MANITOBA COLLEGE  
FUND.

Reported.....	\$2,588 43
Alvinston.....	6 00
Burn's ch.....	1 00
Tor W'minster.....	60 00
Pincher Creek.....	5 00
Delta.....	3 00
Brampton.....	16 00
Wolfe Island.....	1 00
Cardinal.....	5 00
E Wawanosh.....	2 00
Mont Erskine.....	75 00
Crumlin.....	9 00
Lindsay.....	17 50
Essex Ist.....	2 00
Collingwood.....	5 00
Belgrave.....	10 00
Paris.....	10 00
Donald.....	5 00
Morrison Duff's.....	5 00
Ham St John's.....	10 00
Aylwin.....	10 00
Glamis.....	4 00
Fort Saskatchewan.....	5 00
Winchester.....	10 00
Wallaceburg.....	9 00
Tilbury E Fletcher.....	10 00
Coldsprings.....	8 00
Ottawa St And.....	30 00
Ottawa Knox.....	15 00
Ham McNab St.....	25 00
Brantford Ist.....	6 00
Dundas st.....	3 00
N Brant.....	3 00
Walton.....	1 00
Brockville Ist.....	10 00
Tor Collge st.....	12 00
Tor College bc.....	5 00
" ce.....	5 00
Bayfield.....	2 50
Cookstown.....	2 00
Ivy.....	1 00
Townline.....	2 00
Simcoe.....	8 00
Ota Bank st.....	50 00
Port Dover.....	3 45
Danville.....	2 00
Rosbarn.....	6 00
Creemore.....	2 00
West Arran.....	2 00
Little Current.....	2 00
Manitowaning.....	2 00
Parkdale.....	39 75
Scarboro Mel.....	5 00
Victoria.....	2 00
Lakeport.....	1 00
Kingston Cooke's.....	5 00
Sarnia St And ss.....	22 00
Orangeville.....	2 00
Roxborough.....	5 00
Woodbridge.....	2 00
Ham St Pauls.....	10 00
Lake Dauphin.....	5 00
Galt Central.....	10 00
W Flamboro.....	6 00
Kincardine Knox.....	6 00
Hillsburg.....	2 71
Port Elgin.....	3 00

Chicoutimi.....	1 00
Nanaimo.....	2 00
London St And.....	30 00
Cat-tleford.....	5 00
Mayfield.....	8 00
Lynden.....	2 00
Cornwall Knox.....	10 00
Mainsville.....	2 00
Walkerton.....	5 00
Vaughan Knox.....	5 00
Belmore.....	4 70

Total.....\$3,279 04

## HOME MISSION FUND.

Reported.....	\$45166 55
Ottawa Erskine.....	25 00
Gladstone.....	55 00
Meadows.....	3 00
Peterborough.....	84 00
Kempt Road ce.....	6 00
Oro Guthrie.....	15 00
Rinscarh.....	20 50
Burn's ch.....	5 00
Tor W'minster.....	258 00
E Toronto.....	9 70
" ce.....	22 00
Beulah, Bird Tail.....	20 00
Killarney.....	20 00
Pincher Creek.....	2 00
Limehouse.....	24 00
Delta.....	3 00
Mont St John's ss.....	1 00
Carluke.....	4 00
Karlo.....	26 75
Colleston.....	1 53
Napier ss.....	2 00
Lethbridge.....	39 75
L'Orignal.....	3 00
Primrose.....	9 00
W Gwillimbury Ist.....	22 00
Kildonan.....	35 00
Essex.....	10 00
Church of Scotland.....	1199 61
Burlington.....	37 00
Chilliwaick.....	6 00
Niag St And ypu.....	13 25
S Edmonton.....	9 00
S Nissouri.....	36 00
Oakville.....	36 00
" ss.....	16 00
Richmond Hill.....	12 00
Winnipeg Knox.....	300 00
" ss.....	50 00
" bc.....	32 00
Sydenham Knox.....	5 00
Wolfe Island.....	4 00
Strand.....	15 00
Cardinal.....	30 00
Keene.....	35 00
Portland Wakefield.....	10 00
E Wawanosh.....	11 00
Galt Knox.....	50 00
Per Dr Morrison.....	414 29
Mont Erskine.....	600 00
Copper Cliff.....	13 40
Bar River.....	7 50
Cook's Mills.....	16 50
Desert.....	17 25
Utterson.....	5 45
Aspdin.....	5 06
Cumlin.....	10 00
Lindsay.....	173 60
Miss J Inglis.....	5 00
N Nissouri.....	10 00
Comox.....	10 00
Que St And las.....	30 00
Mont St Mark ss.....	10 00
Eng Riv Howick.....	15 00
Dunn's ch.....	5 00
Essa Ist.....	6 00
Collingwood.....	50 00
Streetsville.....	70 00
Belgrave.....	19 00
Newcastle.....	12 00
Paris.....	266 95
Sundridge.....	5 00
Forwich la.....	5 25
W Woughby.....	5 50
Orillia whms.....	78 00
Westmeath.....	5 50
Beachburg.....	4 83
ss.....	14 62

Fingal.....30 00



Esquimaux	2 50	Esquimaux Boston	40 00	Macaulay	6 12	Streetsville	20 00	Mimcedosa	20 00
Orillia	111 00	Hilbert	25 00	Orville	12 11	Belgrave	4 00	Schreiber	6 00
Scotia	16 00	Bethany	3 00	Rosseau	10 61	Newcastle	5 00	Wallacetown	10 00
Hamiota	10 00	Paisley	100 35	Snece	7 23	Carberry	5 00	Medicine Hat	9 00
Eden	4 00	Miss Gillies, Mrs		Magnetawan	5 56	Sundridge	10 00	Russell	23 30
Kintore	20 00	McEwen, Carleton		Burk's Falls	18 55	Willoughby	1 00	Shell River	3 00
Enniskillin, etc.	36 00	Pla	150 00	Katrine	2 20	Westmeath	1 49	Mont St Matt	25 00
Beeton	34 00	Lake Dauphin	6 09	Parry Sound	4 05	Beachburg	1 48	Port Dalhousie	5 30
Hensall	150 00	Oxbow	15 00	Callander	10 22	" ss	6 38	Fort William	15 00
Toronto East	28 35	W Thompson	50 00	Cornwall Knox	60 00	St Cath Haynes ave	15 00	Rosburn	5 00
Mimcedosa	30 00	Tilsonburg	2 42	J Carnegie	6 00	N Luther	5 00	Creemore	5 30
St Lambert's ce	4 00	Vancouver St A	150 00	Ind Peninsula	2 50	Univille ce	1 00	W Arran	4 00
" ss	4 00	Springfield	2 00	Kirkfield	1 45	Keene	8 00	Tilsonburg	8 14
Schreiber	5 00	Galt Central	167 00	New Rockland	5 00	Donald	5 00	Little Current	4 00
Wallacetown	25 00	" ss	42 41	Mainville	4 00	Morrison Duff's	20 07	Webbwood	18 00
Medicine Hat	40 00	Athelstane	33 01	Plantagenet	7 00	Richmond ce	2 00	Tarbutt	4 40
Shakespeare ce	6 00	Onslow Eardley	4 00	Walterton	58 00	Ham St John's	20 09	Little Rapids	1 85
Newmarket ss	10 00	Sutton, etc	10 00	Hastings	6 00	Sonya	10 00	Thessalon	15 00
Russell	10 00	Glenmorris	27 00	Blyth	77 00	Hertney Launder	8 00	Manitowaning	4 00
Shell River	5 00	Kincardine Knox 100 0		" ss	9 84	Oxford Mills ss	1 00	Duntroon	2 00
Mont St Matthew 50 00		" ss	50 00	Glen Sandfield	8 00	Basswood	6 00	Billings' Bridge	5 00
Port Dalhousie	5 00	" ce	50 00	Vaughan	30 00	Birtle	25 00	Teeswater ce	2 00
Fort William	15 40	Garafrax St John 6 00		Total	\$61047 11	Dongola	5 00	Aurora	5 00
Rosburn	7 00	Minosa	6 00			Hungarian Sett	7 50	Plum Creek ce	2 35
Creemore	8 00	Hillsburg	25 00			Glamis	10 00	Athens	3 50
Markham St John 25 00		Manitou	20 00			Avonton ss	8 00	Summerstown	11 55
W Arran	27 00	Gananoque	81 03			Mont St Matt ce	5 00	Toronto St John's 40 00	
Woodstock Knox	5 00	"	80 00			Port Sask	3 00	Scarboro Mel	30 00
Bloomfield	2 16	Guelph h m box	6 00			Kippen	4 44	Victoria	2 00
Chesterfield	25 09	" Per Miss Auld 25 00				S Delaware	8 00	Springfield ss	50
Ottawa St And	36 00	Thank offering	45 00			Meadows	2 00	St John's Gwill	4 00
Win Wmster ss 30 01		Portneuf	5 00			Peterboro St And 60 00		St Thomas Knox 180 00	
Moore Burnn's	16 00	Wyevale	18 00			New Glasgow	16 01	Mont Crescent	20 00
Little Current	27 80	Keady	2 00			Prescott	32 00	St Lambert	25 00
Webbwood	18 65	Williamsford	5 00			Oro Guthrie	10 09	Mont Wmster	15 00
Tarbutt	13 20	Markdale	1 00			Binscarth	15 00	Hesper ss	5 00
Little Rapids	5 61	Chatsworth	3 75			Stonington	10 00	Dunedin	3 00
Thessalon	4 75	Dornoch	10 00			Turn's ch	4 09	McIntosh	2 80
Manitowaning	24 00	Lan Renf Pres hms 10 00				Tor Wmster	230 00	Lakeport	2 00
Parkdale	250 00	Port Elgin	76 80			W Toronto	20 00	Kingston Cooke's 20 00	
Duntroon	4 00	Hollen	8 00			Beulah Bird's Tail 7 00		W Bentinck	3 88
Billings' Bridge	10 00	Springville	7 37			Killarney	20 09	Bethany	8 00
Aurora	12 00	Harrison Knox	33 00			Fincher Creek	5 00	N Easthope	9 00
Tor St John's	15 91	Beq A J Fraser				Limehouse	6 00	T A Dawes Lachin 25 00	
Scarboro Mel	74 00	Lancaster	200 00			Teeswater	28 00	Crossnill ss	1 00
Tor Wmster bid 25 00		Chicoutimi	0 00			Orono ss	1 09	Seaford ce	1 50
" St And h m aux 39 00		Owen Sd Div st yps 50 0				Delta	2 00	Glenallan ce	2 12
Dobbington	3 00	Carbell	5 20			Clarkue	4 00	Alford rd	4 09
Nicola	20 00	St Mary's Knox	70 00			Kaslo	10 00	Brantford 1st	25 00
Thornhill	4 00	Gore Bay	35 00			Milton	10 00	Rothsay	8 00
Calif Mountain	3 95	Flores Knox	12 50			Peterboro St Pa	37 50	Newmarket ce	1 00
Victoria	3 00	Nanaimo	16 00			L'Original ss	30 00	Ham St Paul's	71 40
St John's Gwill	18 00	Sunderland	15 09			Campton	60 00	Port Colborne	5 00
St Thomas Knox 24 00		S Plympton	7 50			W Gwillimbury 1st	9 00	" ss	5 00
Mont Crescent	257 00	London St And	450 00			Castings ce	2 22	Ste Therese	16 60
British Churches 782 97		" bc 30 00				Kildonan	15 00	Walton	5 00
Dunedin	5 00	Rose Plain	5 00			Essex	15 00	Maxwell	1 00
McIntosh	17 70	Indian Lands	4 00			Burlington	10 00	McIntyre	1 00
Lakeport	3 30	Castelford	40 00			Chilliwaack	1 00	Perth St And	100 00
Rev N Macphie	5 00	Kamloops	8 17			S Edmonton	1 00	Rutherford Caven 3 00	
Ste Therese etc	7 70	Bolton	25 00			Isionburg	9 00	Kingston St And 82 00	
Kingston Cooke's 820 00		Rodney	4 00			St Vincent	4 00	North Bay	8 00
W Bentinck	5 62	Beamsville	10 00			S Nissouri	10 00	" ss	2 84
Salem	2 50	Clinton	4 00			Oakville	33 09	Mont Calvin ss	10 00
Gillis Hill	2 00	Main Road	12 00			Richmond Hill	10 00	Tor College st	71 42
Wdsteck Knox mbo 85		Fergus St And	15 00			Winn Knox	45 00	" bel	18 00
N Easthope	30 00	Paisley Knox	1 75			" ss	25 00	" ce	4 01
Crawford	6 00	J S W	6 00			Wolfe Island	3 00	" ss	30 00
Sarnia St And ss 55 00		Quebec St And	125 00			Strand	5 00	Cootstown	8 00
T A Dawes Lach 25 00		Richmond	3 29			Cardinal	18 00	Ivy	4 00
Westwood	15 00	Belleville	122 00			E Wawanosh	1 00	Townline	4 00
Esqueing Un ss	5 00	Sidney	5 00			Mont Erskine	550 00	Tor Old St And	500 00
Orangeville	17 00	Mayfield	40 00			" Taylor ch ss 6 36		Cotswold	2 00
Caradoc Cook's	6 00	Ninga	12 00			Copper Cliff	6 00	Simcoe	20 00
Lansdowne	4 20	Lynden	8 00			Bar River	2 50	Georgetown	20 00
Minden, etc	12 80	" ss	2 03			Cook's Mills	5 59	Dutton	10 00
Ft Qu'Appelle	8 01	Cornwall, Disciple 15 09				Desert	5 75	Ottawa Bank st	100 00
Roxborough ss	2 50	Masey	7 71			Utterson	1 09	Roundthwaite	15 00
U Harrington	5 00	Walford	5 00			Aspin	1 50	Macdonald, etc	15 60
Exeter	46 30	McBeth's Bay	4 60			N Van Vlack ce	1 00	Richmond	6 00
Woodbridge	17 00	Cloudslee	3 75			Grassmere	3 35	Chilliwaack	7 00
Ham St Paul's	190 16	Spanish Sta	4 06			Crumlin	10 09	Qu'Appelle	3 00
" ss 25 94		Spanish River	10 00			Coburg	66 00	Port Dover	14 00
Port Colborne	13 00	Whitefish	4 80			Lindsay	64 00	Toronto West ss	9 40
" ss	5 00	Billings	12 00			Miss J Inglis	5 00	Danville	27 00
Port Arthur	10 00	Groggies	4 00			N Nissouri	3 00	Farnham Centre	4 75
Port Francis	4 00	Manitou	2 20			S Nissouri ss	1 00	Ashton	10 00
Ignace	3 00	South Bay	13 62			Comox	10 00	Finlay	28 00
Campbellville ss	12 50	Cache Bay	8 10			Lachine St And	45 75	Orillia	57 00
Nairn ce	10 00	Korah	7 10			Eng River Howick 15 09		Scotia	13 00
Rutherford Caven 3 00		Providence Bay	11 00			Dunn's ch	2 00	Hamiota	10 00
Kingston St And 84 00		Sturgeon Falls	6 85			Amprnor ce	5 00	Eden	2 00
Toledo	14 50	Powassan	17 00			Essa 1st	5 00	Enniskillen, etc	29 00
Wdstock Knox cel 10 00		Chisholm	14 43			Moore Line	4 00	Beeton	6 00
North Bay	18 00	Baysville	4 27			Collingwood	36 00	Toronto East	7 25
								Brookl n ce	73





Castleford.....12 00	E Ashfield.....3 00	Campbellford.....62 50	Tenth London....3 00	R Easton Tor....2 00
Kanloops.....12 00	" mb.....2 00	" ce.....15 00	Friend.....5 00	3 Sympathizers...16 00
Bolton.....117 80	Mrs Morrison.....5 00	Guelph St And.....54 15	Two friends.....5 00	Brigden.....22 17
Rodney.....4 00	Miss M Thornton.....2 00	Howard Harris.....1 00	Mrs G Ross.....5 00	Cambray.....2 00
Beamsville.....15 00	Black Corner.....16 00	Avonton.....44 23	Golleson pri cl.....2 35	Miss U Tor.....4 00
Clinton.....8 00	Laurel.....14 35	Barrie be.....10 00	J S Toronto.....2 00	Beaulharnois.....38 27
Moonstone, etc.....15 00	Fenelon Falls, etc.....31 00	Mrs M Moore.....1 00	Fort William.....6 50	Strandingham ce.....7 00
Main Road.....12 25	Durham.....25 75	Friend.....1 00	W Arran.....11 50	Halfway Bay ce.....25 50
Fergus, St And.....15 00	R G Scott.....5 00	Mansfield.....2 00	Moore Burns.....21 00	Mahone Bay.....15 00
" " ss.....11 75	West Lorne.....4 85	Tilbury E Flet.....61 25	Woodland.....9 35	J McD M.....1 00
Hill's Green.....5 23	Mrs Grant.....2 00	Ashfield.....33 00	" ce.....4 50	Rev D Wardhope.....15 00
J S W.....10 00	Mrs Falconer.....1 00	Edmondville.....30 00	Sault Ste Marie.....7 36	Guthrie friend.....5 00
Miss Rothwell.....1 00	Mrs Langstaff.....1 00	McKillop.....19 50	" ice.....4 14	Dora Smith.....2 00
Que, St And ss.....50 00	Erin.....24 30	Winthrop.....15 38	Shakespeare ce.....12 00	Maple Valley.....4 50
Belleville, St And.....60 00	Lond, St James.....11 50	St Thomas, Knox.....150 00	Sebastopol scl.....5 00	Shinghampton.....4 50
" " ss.....23 80	Procrastinator.....15 00	Markham, St And.....40 00	Colin Campbell.....5 00	Dr Stewart.....3 00
Mayfield.....35 00	Melbourne.....15 26	Cedar Grov.....10 00	Chs Kydd and fam.....3 00	Kilsyth.....17 17
Lynden.....8 00	Riverside.....12 28	Colisprings.....42 00	Lyndoch ss 1 cla.....11 00	Guelph Knox.....95 20
" ss.....15 21	Ayr, Stanley.....28 60	" ss.....3 50	Miss J E Duncan.....1 00	" ss.....25 43
Cornwall, discipl.....20 00	Paris.....41 05	Baltimore.....19 36	St Mary's 1st.....83 35	Ladner.....4 00
Korah.....2 00	" ce.....7 50	St Louis de Gonz.....50 75	Bracebridge.....18 00	Onver Sd Div st.....69 11
Maganetawan.....4 25	Avonmore.....9 00	Oliver's Ferry.....7 00	Salt Springs.....23 25	Bogner.....11 00
Cornwall, Knox.....80 00	Cookstown.....6 2	Andover, N B.....7 69	Cowal Council.....10 00	Duart.....18 00
Smith's Falls, St P.....42 23	Hillsburg ce.....5 00	Mont, Crescent.....543 32	Antigonish.....65 15	Edmondville.....2 00
Merrickville.....3 85	Lindsay.....10 00	Lachine ce.....6 00	Parsboro.....103 51	Rossland ce.....40 00
Essex.....8 00	Brussels, Mel.....48 09	Nottawa ce.....10 00	S L Fraser.....5 00	Waterloo.....18 75
Tor, St And ss.....101 13	Friend, Lucan.....1 00	Jas Crow, Tara.....2 50	H C Gordon.....2 00	Teeswater.....12 00
Dalhousie, etc.....10 00	Moore Line.....34 00	Innerkip ss.....25 00	Strabane.....20 00	Oneida.....25 75
Norwood.....43 00	Bristol.....16 31	St Helen's.....29 18	Grimsby.....41 00	" ce.....9 25
Bluevale.....5 00	Victoria Har ce.....5 00	E Ashfield.....16 00	Shemogue.....1 45	Rose Plain.....7 00
Indian Penin.....2 50	T G Wroxeter.....2 50	Amos.....21 50	Pictou Knox.....58 15	Chatham St A ce.....12 75
Limehouse.....12 29	Helper, Hesperl.....20 00	" ce.....6 50	St David's ce.....10 50	Jas Dickson.....2 00
Georgetown.....22 80	Comber.....25 15	Tavistock.....27 00	Russell.....20 15	Farrar's Pt K dau.....10 00
Mrs W J Cameron.....1 00	Tilbury W.....11 46	N Easthope.....21 00	Silver Creek.....19 85	Port Carling.....16 50
King, St And.....20 00	Dresden wfms aux.....52 34	Napier.....20 40	Mrs J Stevens.....3 00	Merival.....30 00
E Wawanosh.....3 25	" ce.....5 00	Brooke, Chal.....10 75	Scarboro St And.....18 00	Vankleek Hill.....54 00
Nottawa.....4 87	London, 1st.....137 30	Cornwall, Knox.....7 00	Tor St John's.....59 70	J T R Mont.....2 00
Sydenham, St P.....60 15	Caledon, Mel.....15 35	" mb.....5 00	Guelph Chal.....91 00	Alice.....10 42
St Vincent, Knox.....45 85	Family coll.....5 00	Camachie ce.....5 00	Owen S Div st ss.....19 00	A D Hamilton.....5 00
Kirkfield.....10 00	Pt William.....17 10	Moore, Burns.....2 00	Simcoe.....22 61	Mrs A D Hamilton.....5 00
Mainville.....4 00	Brant St A md soc.....57 20	Pt au Trmbisels.....19 20	Florence.....12 87	Lanark.....45 70
Plantagenet.....5 00	G B Salmond.....2 00	Dover.....35 00	Ayr Knox.....48 48	Caledonia.....13 00
Walkerton.....50 00	Newcastle.....36 00	New Richmond.....30 00	Three friends Sar.....4 00	Avonbank.....11 83
Hastings.....6 00	Bella McLennan.....5 00	V N Brant.....18 00	W Adelaide.....4 10	Drumbo.....18 00
Blyth.....56 00	Rev P McLeod.....4 00	Hibbert.....73 00	Kilbride.....10 00	J S W.....4 00
" ss.....18 45	Chalk River.....5 00	Windsor Centre.....7 50	Lachute Henry's.....7 75	Lynden.....8 50
Wardsville.....13 70	Windsor Mills, etc.....36 00	Seaforth 1st conct.....75 00	Scarboro Zion.....28 75	Truro St Pa jee.....18 00
Wick.....24 86	Manotick, etc.....63 00	Inverness.....1 00	Mrs W H Burns.....1 00	Sympathizer.....1 00
Friend, Guelph.....15 00	Richm'd Hill scl.....6 00	Sympathizer.....0 75	Blake.....17 21	Rev R J McKenzie.....5 00
Hillsdale.....8 00	N Luther.....5 60	Two friends.....2 00	Middleville.....20 10	Dunsford.....9 17
Craighurst.....8 40	Conn ce.....5 13	Morrisburg.....45 62	Darling.....14 59	
Vaughan, Knox.....56 00	Egerton ce.....3 54	Eden ce.....3 05	Strathroy.....108 66	
Avonmore.....11 37	Mem C of Cov Tor.....4 00	Camilla ce.....5 00	" ss.....12 85	
Avonmore ce.....5 72	Fam savings 1 wk.....1 00	Bethesda.....19 00	Wmston Heph.....30 50	
Mont, Chal.....75 00	Arkona.....7 60	Wtown, St And.....18 00	Blytheswood.....7 45	
Belmore.....4 50	Alliston.....22 69	Lamon.....8 55	Goldsmith.....1 00	
Naim.....6 00	" ss.....8 00	" ss.....1 15	Strangfield.....1 50	
Crawford.....6 00	Laurel.....3 00	Westwood ce.....3 00	Pictou P st adl.....1 00	
London, St And.....115 16	L O L No 330.....5 00	Scotsburn.....50 00	Dundas Knox.....198 30	Reported.....\$3475 14
M King, Tor.....1 00	Everett.....10 10	Moncton ce.....5 00	E Toronto ce.....6 50	Alynsport.....2 00
	London, Knox.....175 50	Sutton ce.....5 00	Wm Oliver.....2 00	Ottawa Erskine.....7 00
	Elmvale.....43 60	Oak Lake.....35 00	Campbellville.....32 00	Gladstone.....5 00
	Flos.....16 15	Fairbairn ce.....10 00	" ycea.....20 88	Oro Guthrie.....3 00
	Friend C M F.....1 00	Anon.....2 00	Binschard.....1 00	
INDIAN FAMINE FUND	Sympathizer.....2 00	Peterboro, St A ss.....8 83	Balderson ce.....16 00	Burn's ch.....2 00
Reported.....\$3,850 63	Mrs Rae, Pt Perry.....2 00	Pictou, Prince st.....93 53	Truro 1st.....169 89	Tor Wmston.....50 00
Rev John Salem.....40 00	Hann, St Paul's.....5 00	S Plympton.....24 65	Waweig.....10 00	E Toronto.....5 00
Lobo.....22 31	Mrs W C Harris.....2 00	Tor, Old St And.....22 46	Hagersburg.....13 00	Beulah Bird's Tail.....2 00
Binscath ss.....25 00	N Ekfrid.....6 50	Rylstone.....12 10	North Bay ss.....8 16	Limehouse.....6 00
Navan.....7 81	Friend, Tor.....5 00	A M Boosey.....1 00	Paisley Knox.....76 28	Carlukc.....3 00
Bearbrook.....6 73	Howepell, Union.....43 60	G F Burns.....4 00	Whitby.....48 50	Milton.....5 00
Mont, Taylor mem.....2 00	and Mid Riv.....43 60	H A R, Tor.....2 00	Shanks.....5 50	Brampton.....15 00
Holstein ce.....13 00	Motherwell, etc.....4 00	Eadie's.....8 67	Oak River.....6 00	Primrose.....1 65
Lachute, Henry's.....45 00	McColl's Ch.....46 50	Scarboro, St And.....65 00	Moffat.....11 75	Kildonan.....7 00
Goderich, Knox.....157 00	Annan.....44 00	Brant, St A mem.....11 85	Gladstone.....47 00	Essex.....5 00
Mrs J M Davis.....10 00	Leith.....19 82	Port Hope, 1st.....1 00	Markham St And.....2 25	Burlington.....5 00
Mrs McBride.....10 00	Tor Perry.....5 00	Proof Line, Brntn33.....00	Sherb & Goldenv.....107 00	Chilliwack.....1 00
Newtonville.....16 70	Sarnia, Albert st.....30 12	J Lindsay.....2 50	Wmston St A.....50 00	S Nissouri.....4 70
" ss.....1 00	Newtonville.....1 00	Victoria, Knox ss.....15 00	Mrs C Tor.....1 00	Oakville.....17 00
Centre Road.....30 00	Port Hope 1st.....66 00	St Cath, Haynes av.....13 00	Wingham ss.....30 00	Richmond Hill.....3 00
Teeswater.....48 00	M H B Toronto.....1 00	Knox.....94 50	Underwood ce.....6 00	Win Knox.....20 00
Forest.....21 60	Tor, Bloor st mb.....6 50	" ss.....38 40	Deer Park ss.....13 25	Sydenham Knox.....1 00
Tottenham.....25 55	Carberry.....45 90	Brandon ss.....16 50	Goan Park.....24 00	Wolfe Island.....2 70
Beeton.....13 75	Aylwin.....2 00	" ce.....49 00	Stratford Knox.....100 00	Cardinal.....7 00
" ce.....7 25	Birtle.....29 00	Routhwaite.....15 00	" Churchhill.....1 00	E Wawanosh.....2 00
Oro.....23 00	Thessalon ce.....2 00	Ethel ss.....1 60	S Luther ce.....4 00	Mont Erskine.....25 00
Kendal.....6 03	Oro Essex.....15 00	Farnham Centre.....3 60	Guelph Chal bc.....10 00	Crumlin.....2 00
Delta.....18 00	" Willis.....8 60	Ashton.....12 60	Per Miss Auld.....5 00	Lindsay.....22 00
Mont, St John's ss.....1 00	Omemece.....26 72	Scotia.....12 85	Margaret.....10 00	N Nissouri.....2 00
J McFee, Hcmfrd.....5 00	Parkdale.....202 42	Frankt'n, Bek'th.....26 00	Bathurst etc.....1 5	S Nissouri ss.....1 00
Guelph, Chal ss.....11 00	Elora, Knox.....53 23	Riv John, St Geo.....27 00	Sheet Harbor.....12 00	Mont St Mark's.....5 00
Guthrie ce.....5 00	" ss.....7 11	W A McDonald.....4 00	Anon.....15 00	Eng Riv Howick.....4 00
	Nanaimo ce.....11 25	Two friends.....2 00	Allandale.....8 60	Dunn's ch.....1 00

Total.....\$12007 79

WIDOWS AND ORPHANS FUND.

Collections, etc.

Reported.....\$3475 14	
Alynsport.....2 00	
Ottawa Erskine.....7 00	
Gladstone.....5 00	
Oro Guthrie.....3 00	
Binschard.....1 00	
Burn's ch.....2 00	
Tor Wmston.....50 00	
E Toronto.....5 00	
Beulah Bird's Tail.....2 00	
Limehouse.....6 00	
Carlukc.....3 00	
Milton.....5 00	
Brampton.....15 00	
Primrose.....1 65	
Kildonan.....7 00	
Essex.....5 00	
Burlington.....5 00	
Chilliwack.....1 00	
S Nissouri.....4 70	
Oakville.....17 00	
Richmond Hill.....3 00	
Win Knox.....20 00	
Sydenham Knox.....1 00	
Wolfe Island.....2 70	
Cardinal.....7 00	
E Wawanosh.....2 00	
Mont Erskine.....25 00	
Crumlin.....2 00	
Lindsay.....22 00	
N Nissouri.....2 00	
S Nissouri ss.....1 00	
Mont St Mark's.....5 00	
Eng Riv Howick.....4 00	
Dunn's ch.....1 00	

Essa 1st .....	2 00	Glenmorris .....	5 57	Essa 1st .....	2 00	Westwood .....	10 00	S Nissouri .....	3 00
Collingwood .....	15 00	Kincardine Knox .....	5 00	Collingwood .....	15 00	Orangeville .....	2 00	Oakville .....	8 00
Streetsville .....	5 00	Garafraxa St Jn's .....	2 00	Streetsville .....	10 00	Caradoc Cooke's .....	3 00	Richmond Hill .....	2 56
Belgrave .....	2 00	Mimosa .....	5 00	Belgrave .....	2 00	Deseronto Ch Rhrm .....	10 00	Win Knox .....	10 00
Newcastle .....	3 00	And McCaa .....	2 00	Newcastle .....	1 00	Roxborough .....	18 00	Wolfe Island .....	1 00
Paris .....	10 00	Port Elgin .....	4 00	Paris .....	10 00	Woodbridge .....	7 00	Cardinal .....	4 00
Willoughby .....	1 00	Hollen .....	2 00	Willoughby .....	1 00	Ham St Paul's .....	20 00	Harvey .....	3 78
Beachburg .....	9 00	Springville .....	2 50	Beachburg .....	12 00	Port Colborne .....	4 00	E Wawanosh .....	1 00
Embro .....	10 00	N Mornington .....	4 00	St Cath Haynes av .....	6 00	Kingston St And .....	6 00	Per Rev Dr Mor-	
N Luther .....	3 00	Inverness .....	5 00	Embro .....	40 00	North Bay .....	5 00	rison .....	136 63
Morrison Duff's .....	8 00	Peabody .....	1 00	N Luther .....	3 00	Esquesing Bos .....	5 00	Chesley .....	16 15
English Sett .....	3 00	Chicoutimi .....	1 00	Simcoe boys' mb .....	5 00	Silver Hill .....	1 27	Southampton .....	4 70
Ham St John's .....	8 00	Athelstane .....	10 00	Morrison Duff's .....	8 00	Lyndloch .....	1 10	Ham Presbytery .....	31 56
Sonya .....	5 00	Nanaimo .....	2 00	English Sett .....	3 00	Oxbow .....	1 00	Cremlin .....	3 00
Birtle .....	3 00	S Plympton .....	3 50	Ham St John's .....	10 00	Vancouver St A .....	15 00	Quebec Chal .....	20 00
S Delaware .....	1 00	London St And .....	66 00	Sonya .....	5 00	Springfield .....	1 00	Lindsay .....	13 00
Tempo .....	1 00	Rose Plain .....	1 00	Birtle .....	3 00	Galt Central .....	25 00	Ottawa St And .....	30 00
Winchester .....	10 00	Indian Lands .....	4 00	Kippen .....	3 84	Sutton, etc .....	5 00	N Nissouri .....	2 00
Wallaceburg .....	6 00	Kamloops .....	2 50	S Delaware .....	1 50	W Flamboro .....	8 00	Union .....	2 00
Tilbury E Flet .....	15 00	Rodney .....	4 00	Tempo .....	1 00	Kincardine Knox .....	8 00	Comox .....	1 00
Ashfield .....	4 50	Bentonsville .....	3 00	Woodville .....	10 50	Garafraxa St Jo .....	2 00	Eng Riv & Howick .....	5 00
Coldsprings .....	5 00	Clinton .....	2 00	Millbank .....	5 00	Mimosa .....	2 00	Essa 1st .....	1 00
Ottawa St A .....	10 00	Moonsstone etc .....	8 00	Winchester .....	6 00	Andrew McCaa .....	5 00	Cardenish etc .....	4 00
" Knox .....	1 00	Mayfield .....	8 00	Wallaceburg .....	6 00	Port Elgin .....	8 00	Little Harbor .....	2 00
Creemore .....	1 00	Lynden .....	3 00	Mount Albert .....	3 00	Hollen .....	2 00	Toronto Knox .....	31 00
Ham McNab st .....	25 00	Cornwall Knox .....	16 00	Ham McNab st .....	61 55	Port Elgin .....	1 25	Collingwood .....	5 00
Allenford .....	4 64	Mainsville .....	1 00	Tilbury E Flet .....	20 00	Colling .....	2 56	Beachburg .....	12 00
Brantford 1st .....	5 00	Warkerton .....	10 00	A hfield .....	3 00	Springville .....	2 56	Newcastle .....	2 00
Dundas st .....	3 00	Hastings .....	10 00	Coldsprings .....	18 00	N Mornington .....	4 00	Carberry .....	2 00
N Brant .....	3 00	Blyth .....	10 00	Ottawa St And .....	85 00	Inverness .....	1 00	Paris .....	10 00
Walton .....	9 00	Belmore .....	6 00	" Knox .....	15 00	Peabody .....	1 50	Innerkip .....	2 00
Maxwell .....	50	Total .....	\$1703 83	Woodstock Knox .....	10 00	Chicoutimi .....	1 00	Sundridge .....	2 00
McIntyre .....	50	Ministers' Rates.		Bolton .....	14 10	Athelstane .....	10 00	Willoughby .....	1 00
Fevershaw .....	50	Reported .....	\$3250 81	Creemore .....	1 00	Nanaimo .....	2 00	Westmeath .....	2 00
Brockville .....	15 00	" A McLennan .....	8 00	Allenford .....	5 00	London St And .....	84 00	Beachburg .....	4 00
Mont Calvin ss .....	5 00	H McLean .....	10 00	Brantford 1st .....	5 00	Rose Plain .....	1 00	Embro .....	10 00
Tor Col st .....	6 00	O L Dewar .....	23 17	N Brant .....	3 00	Indian Lands .....	4 00	Tor St Andrew's .....	25 00
" " bc .....	1 00	R McNabb .....	8 00	Vaughan Knox .....	6 00	Kamloops .....	4 00	N Luther .....	3 00
" " ss .....	1 00	J H Graham .....	13 00	Walton .....	2 00	Rodney .....	4 00	Guelph Presby .....	161 52
Horning's Mills .....	1 75	D G McPhail .....	8 00	Maxwell .....	50	Moonsstone, etc .....	7 00	Keene .....	8 00
Cooksdown .....	2 00	Dr A McClelland .....	10 00	McIntyre .....	50	Hill's Green .....	1 53	Donald .....	1 00
Ivy .....	2 00	Dr M MacVicar .....	8 00	Fevershaw .....	50	Belleville St And .....	24 00	English Sett .....	2 00
Townline .....	2 00	J R McRobbie .....	8 00	Brockville 1st .....	20 00	Mayfield .....	12 00	Kingston Chal .....	5 00
Tor Old St And .....	80 00	Mont Calvin ss .....	5 00	Mont Calvin ss .....	5 00	Lynden .....	3 00	Oxbow .....	2 00
Simcoe .....	8 00	R Gray .....	8 00	Tor College st .....	10 00	Hastings .....	5 00	Sonya .....	3 00
Georgetown .....	3 00	R Haddow .....	35 41	" " bc .....	2 65	Cornwall Knox .....	20 00	Granton .....	3 00
Dutton .....	10 00	A MacTavish .....	10 00	Dunwich Duff's .....	5 00	Mainsville .....	2 00	Lucan .....	2 00
Ottawa Bank st .....	2 00	S Acheson .....	12 00	Warkerton .....	10 00	Walton .....	10 00	Aylwin .....	1 50
Rounthwaite .....	20 00	J W Wylie .....	8 00	Ivy .....	2 00	Blyth .....	12 00	Birtle .....	2 00
Richmond .....	2 00	H H Ratcliffe .....	8 00	Townline .....	2 00	Belmore .....	7 10	Dongola .....	1 00
Port Dover .....	3 00	Total .....	\$3428 42	Tor Old St And .....	150 00	Total .....	\$6042 09	Hungarian Sett .....	1 00
Danville .....	1 00	AGED AND INFIRM		Simcoe .....	7 00	Ministers' Rates.		Carlingford .....	2 00
Fingal .....	20 00	MINISTERS FUND.		Georgetown .....	10 00	Reported .....	\$1772 84	Consecon .....	2 50
Orillia .....	25 00	Collections, etc.		Dutton .....	10 00	" A McLennan .....	5 00	Fort Sask .....	1 00
Scotia .....	2 00	Reported .....	\$4,208 53	Ottawa Banks st .....	75 00	A L Manson .....	5 00	S Delaware .....	1 00
Kinlore .....	6 00	Alvinston .....	2 00	Rounthwaite .....	2 00	A MacTavish .....	4 50	Tempo .....	1 00
Enniskenil etc .....	4 00	Ottawa Erskine .....	7 00	Macdonald etc .....	2 00	A L Manson .....	5 00	Lun & Shel Pres .....	15 00
Beeton .....	5 00	Gladstone .....	6 00	Richmond .....	2 00	W A Wylie .....	4 10	Winchester .....	4 83
Tor East .....	7 00	Peterboro St And .....	10 00	Qu'Appelle .....	7 00	W Moodie .....	4 00	Bayfield Road .....	3 25
Minnedosa .....	2 00	Oro Guthrie .....	7 00	Win St Giles .....	2 00	R Leask .....	14 60	Wallaceburg .....	5 00
Wallacetown .....	5 00	Binscarth .....	6 25	Port Dover .....	5 00	S Acheson .....	4 60	Tilbury E. etc .....	8 00
Russell .....	5 00	Burn's ch .....	2 00	Danville .....	1 00	C W McKillop .....	6 15	Palmerston .....	5 00
Shell River .....	1 00	Oro Central .....	2 00	Ashton .....	4 20	Total .....	\$1820 84	Coldsprings .....	3 00
Rossburn .....	1 00	East Toronto .....	5 00	New Wminster .....	3 00	ASSEMBLY FUND.		Thornhill .....	2 00
Creemore .....	2 00	Beulah etc .....	5 00	Fin'al .....	40 00	Reported .....	\$2353 43	Calf Mt .....	2 00
W Arran .....	2 00	Enniskenil etc .....	4 00	Orillia .....	25 00	Alvinston .....	2 00	Ottawa Knox .....	14 00
Parkdale .....	50 00	Beeton .....	5 00	Kintore .....	6 00	Ottawa Erskine .....	8 00	Woodstock Knox .....	12 00
Aurora .....	3 78	Creemore .....	5 00	Enniskenil etc .....	4 00	Gladstone .....	4 00	Seymour .....	5 00
Burnside .....	3 00	St Thomas Knox .....	22 50	Beeton .....	5 00	Peterboro St And .....	10 00	Creemore .....	2 00
Tor St John's .....	14 10	Dunedin .....	1 00	Tor East .....	8 00	Oro Guthrie .....	1 00	Buckingham .....	7 00
Scarboro Mel .....	8 00	Lakeport .....	1 00	Minnedosa .....	2 00	W Moodie .....	4 00	Warkerton .....	14 40
Victoria .....	1 00	N Easthope .....	3 00	Wallacetown .....	6 00	Stonington, etc .....	1 00	N Bruce .....	6 95
St John's Gwil .....	2 00	Battleford .....	3 00	Russell .....	5 00	Shelburne .....	2 00	Alenford .....	1 50
St Thomas Knox .....	22 50	Westwood .....	10 00	Shell River .....	1 00	Creemore .....	2 00	Brantford 1st .....	8 00
Dunedin .....	1 00	Orangeville .....	10 00	Kildonan .....	30 00	Essex .....	5 00	Rothsay .....	3 00
Lakeport .....	1 00	Caradoc Cooke's .....	3 00	Essex .....	5 00	W Arran .....	2 00	Dundas st .....	2 00
N Easthope .....	3 00	Ft Qu'Appelle .....	1 00	Essex .....	5 00	Burn's ch .....	1 00	Walton .....	2 00
Battleford .....	3 00	S Nissouri .....	4 00	Essex .....	5 00	Oro Central .....	2 00	Victoria .....	1 30
Westwood .....	10 00	Woodbridge .....	7 00	Burlington .....	5 00	Stonington, etc .....	1 00	Dundas .....	25
Orangeville .....	10 00	Ham St Paul's .....	10 00	Blake .....	4 00	W Moodie .....	4 00	Brookville 1st .....	5 73
Caradoc Cooke's .....	3 00	Port Colborne .....	2 00	Oakville .....	15 00	Pincher Creek .....	1 00	Tor College st .....	12 00
Ft Qu'Appelle .....	1 00	Kingston St And .....	23 00	Richmond Hill .....	3 00	Delta .....	2 00	Cookstown .....	2 00
Woodbridge .....	7 00	North Bay .....	5 00	Winnipeg .....	30 00	Carluke .....	2 25	Ivy .....	2 00
Ham St Paul's .....	10 00	Esquesing Bos .....	5 00	Wolf's Island .....	3 00	Primrose .....	3 00	Townline .....	2 00
Port Colborne .....	2 00	Lake Dauphin .....	5 00	Cardinal .....	10 00	Kildonan .....	6 00	Tor Old St And .....	25 00
Kingston St And .....	23 00	Oxbow .....	1 00	E Wawanosh .....	1 00	Essex .....	4 00	Cotswood .....	1 00
North Bay .....	5 00	Vancouver St A .....	15 00	Mont Erskine .....	75 00	Chilliwaack .....	1 00	Georgetown .....	2 00
Esquesing Bos .....	5 00	Springfield .....	1 00	Mont St Mark's .....	5 00	S Edmonton .....	1 00	Dutton .....	6 00
Lake Dauphin .....	5 00	Galt Central .....	20 00	Eng Riv Howick .....	4 00	Port Dover .....	3 00	Dovercourt .....	4 00
Sutton, etc .....	5 00	Sutton, etc .....	5 00					Rounthwaite .....	1 00
W Flamboro .....	8 00	W Flamboro .....	8 00					Macdonald etc .....	2 00





N Glasgow Unit. .... \$79 50	Coburg Road .... 31 00	Buctouche ..... 2 00	Fredericton ..... 5 00	By other Treasurers.
St Geo Penf etc. .... 3 00	Prince William .... 25 00	Bellast ..... 10 00	St Peter's Bay ..... 8 00	
St Peter's Bay ..... 30 00	Cavendish ..... 30 00	Windsor ..... 10 00	Moncton ..... 15 00	MANITOBA COLLEGE.
Dartmouth ypsce. .... 44 00	Fort Massey ..... 330 00	Bedeque ..... 18 00	Sackville ..... 4 50	
Clifton adl. .... 2 07	Lockport ..... 35 00	Lower Musqdbt. .... 5 00	Montague ..... 5 00	Treasurer, Rev. Dr.
Beq Mrs M Mc. .... 10 00	Gabarus ..... 25 00	Fredericton ..... 45 00	Five Islands ..... 2 00	King.
Naughton ..... 10 00	Shet Harbor ..... 4 50	St Geo Penf, etc. .... 5 50	Int J H Hall ..... 54 00	Ordinary Fund.
Alberton ..... 104 25	Quoddy Moser Riv ..... 20 00	St Peter's Bay ..... 10 00		
Geddie Mem. .... 40 00	Scrathalbyn ..... 40 00	Int D E & W ..... 70 00	Total ..... \$3271 82	
Campbellton ..... 40 00	Springfield etc. .... 40 00	Moncton ..... 25 00		
Loch Lomond ..... 26 00	N Glasgow N St A. .... 50 00	Alberton, P.E.I. .... 30 00	Ministers' Rates.	
Grand River ..... 15 00	Scotsburn ..... 27 50	Campbellton ..... 20 00	Reported ..... \$490 55	
Musq Har ce. .... 5 00	Buctouche ..... 34 00	Loch Lomond ..... 1 00	D Sutherland ..... 3 00	
Hx Park St ss ..... 5 00	Belfast ..... 10 00	Bedford ..... 6 80	M Campbell ..... 3 75	
River Dennis ..... 4 50	Pugwash ..... 10 00	Boularderie adl ..... 2 00	A McL Sinclair ..... 4 00	
Economy ce. .... 40 10	Windsor ..... 38 00	Montague ..... 13 00	P K Macrae ..... 6 00	
Boularderie adl ..... 3 01	Baddeck ..... 10 50	Int C P ..... 180 00	J Robertson ..... 3 00	
St Stephen ..... 51 58	Bedeque ..... 58 00	Rev A P Logan ..... 1 00	W T Bruce ..... 3 50	
Montague ..... 15 00	Glassville ..... 34 00	Prof Falconr. rent. .... 95 00	Total ..... \$513 80	
West Bay ..... 4 64	Dr McGregor ..... 2 00	Dr Gordon, rent. .... 95 00	Grand total ..... \$3785 62	
Nine Mile Riv ..... 10 00	Little Harbor ..... 12 00	Dr Currie ..... 95 00	FRENCH EVANGELIZA	
Lakevl Watervl ..... 2 83	St Geo Bocabec etc. .... 30 00	Coburg Road ..... 17 00	TION.	
Gay's Riv Kerrs. .... 2 83	St Peter's Bay ..... 21 00		Reported ..... \$1982 41	
	N Dublin Congrl ..... 10 00	Total ..... \$9799 13	Coburg Road ..... 5 00	
	Lower Musqdbt. .... 25 00		Yarmouth ..... 15 00	
HOME MISSIONS.	Moncton adl ..... 50 00	BURSARY FUND.	Prince Wm ..... 5 00	
Reported ..... \$11897 68	Alberton PEI ..... 58 00	Reported ..... \$891 96	Cavendish ..... 6 00	
Div Union Bank. .... 4 50	Campbellton ..... 57 00	Div People's Bk. .... 3 00	Lockeport E Jor ..... 2 00	
Coburg Road ..... 20 00	Loch Lomond ..... 5 00	" Union " ..... 4 50	Gabarus ..... 5 00	
Orwell ..... 4 00	Grand River ..... 10 00	Clifton ..... 5 00	Strathalbyn ..... 5 00	
Yarmouth ..... 31 00	Harcourt Mill B. .... 30 00	Cavendish ..... 8 45	Greenwood ss ..... 7 25	
Clifton ..... 23 00	River Dennis ..... 14 00	Quoddy, Mos Riv. .... 3 00	Springfield etc. .... 2 50	
Old Barns ce. .... 4 86	Sheet Harbor ..... 20 50	Strathalbyn ..... 5 50	N Glasgow N St A. .... 5 00	
Princeport ce. .... 3 40	Elmsdale ..... 10 00	New Carlisle, etc. .... 5 00	Belfast ..... 5 00	
Prince Wm ..... 10 00	Bedford etc. .... 25 00	Bedeque ..... 2 00	Framboise ..... 12 00	
Cavendish ..... 30 00	Annapolis Brgdtu ..... 3 00	Lower Musqdbt. .... 1 00	Bedeque ..... 25 00	
Lockeport E Jor ..... 3 00	Newport ..... 30 00	Fredericton ..... 10 00	Glassville ..... 2 00	
Gabarus ..... 10 00	Boularderie adl. .... 10 00	St Peter's Bay ..... 1 50	Fredericton ..... 10 00	
St John St J ce. .... 4 00	Lower Stewiacke. .... 30 00	Bedford ..... 2 00	St Peter's Bay ..... 15 00	
Shediac wms ..... 4 00	St Stephen ..... 35 00	Five Islands ..... 5 00	Pierre Jacques ce. .... 1 18	
Rev A P Logan ..... 2 00	Montague ..... 46 00		Loch Lomond ..... 15 00	
Glac Bay ..... 133 00	St Jas Union ..... 15 14	COLLEGE LIBRARY.	Grand River ..... 6 60	
Stewiacke ce un. .... 12 00	Prince Wm adl ..... 20 00	Reported ..... \$102 45	Waverley ..... 4 50	
Salmon Riv ce. .... 5 00	N W Arm. .... 10 00	Five Islands ..... 2 00	Boularderie adl ..... 3 00	
Quoddy M Riv adl. .... 10 00	Lakeville etc. .... 20 00	Total ..... \$104 45	Montague ..... 14 00	
Strathalbyn adl ..... 18 00	Newcastle adl ..... 5 00	MANITOBA COLLEGE.	Total ..... \$2182 53	
Mid Musqdbt ..... 13 68	Five Islands adl. .... 5 00	Reported ..... \$293 16	POINTE AUX TREM	
Middleton ce. .... 6 00	Hx Grove ..... 35 00	Glac Bay ..... 5 00	BLES SCHOOLS.	
Springfield etc. .... 10 00	Englishtown etc. .... 30 00	Strathalbyn ..... 5 00	Reported ..... \$663 87	
Truro 1st ce. .... 10 50	Mabou ..... 34 00	Gabarus ..... 1 00	Glac Bay ..... 50 00	
Great Village ce ..... 8 05	Margaree ..... 24 00	New Carlisle &c. .... 3 00	\$712 87	
N Glas New St A. .... 15 00	Strathlorne ..... 35 00	Glassville ..... 2 00	Grand total ..... \$2895 40	
Buctouche ..... 3 00	Wallace Knox ..... 41 00	Dr McGregor ..... 2 00	ASSEMBLY FUND.	
Belfast ..... 15 00	Oxford ..... 41 00	Five Islands ..... 2 00	Reported ..... \$415 74	
Pugwash ..... 60 00	Linden adl ..... 8 45	Total ..... \$323 16	Coburg Road ..... 3 00	
Windsor ..... 40 00	Musqdbt Har. .... 25 00	AGED MINISTERS'	Yarmouth ..... 3 00	
Bedeque ..... 36 00	Mahone Bay ..... 50 00	FUND.	Clifton ..... 5 00	
Dr McGregor ..... 6 00	Woodstock ..... 36 00	Int. & Collections.	Economy ..... 2 00	
Clifton ..... 5 00	Richmond ..... 38 00	Reported ..... \$2693 08	Prince Wm ..... 5 00	
Hx Chal ..... 100 00	St John Calvin ..... 30 00	Div Union Bk ..... 22 50	Gabarus ..... 2 00	
Milford Gray's R. .... 44 00	S Richmond ..... 30 00	Coburg Road ..... 5 00	Gretna ..... 10 00	
St Geo Penf etc. .... 19 50	Kincardine adl ..... 9 00	Orwell ..... 4 00	Oxbow ..... 15 00	
St Peter's Bay ..... 35 00	Flourville, etc. .... 27 00	Loggieville ..... 6 24	Richmond ce. .... 10 00	
Blackville ce. .... 8 80	Dundas ..... 30 00	Yarmouth ..... 8 00	Rose Plains ..... 3 00	
New Dublin Congl. .... 10 00	Murray Har s ..... 30 00	Prince Wm ..... 5 00	Yorkton ..... 15 00	
Up Musqdbt ..... 26 00	Georgetown ..... 30 00	Cavendish ..... 4 00	Killarney ..... 20 25	
Bay Fortune ce. .... 4 00	Cavendish adl ..... 10 00	Beddeck ..... 2 00	Belmont etc. .... 2 40	
Rustico ce. .... 2 83	Red Bk Whit adl ..... 10 00	Framboise ..... 2 00	QUEEN'S COLLEGE	
Beq Mrs McNight ..... 10 00	Black River ..... 27 00	Bedeque ..... 6 00	FUND.	
Alberton ..... 42 00	Tabusintac etc. .... 24 00	Glassville ..... 3 00	Received by J. B.	
Grand River ..... 40 00	Eseuminao ..... 27 00	St Peter's Bay ..... 2 00	McIver, Treasurer.	
River Dennis ..... 4 50		Moncton ..... 10 00	L'Original ss ..... \$3 00	
Elmsdale ..... 4 00		Alberton ..... 5 00	Rothsay Calvin. .... 5 00	
Boularderie adl ..... 2 00		Campbellton ..... 5 00	Tor Old St Ard. .... 200 00	
Montague ..... 18 00		Boularderie ..... 3 00	Lansdowne etc. .... 8 00	
" ce ..... 6 50		Montague ..... 3 00	Enniskillen etc. .... 10 00	
Charltn Zion ce. .... 8 00		Five Islands ..... 2 00		
Alberton ce. .... 10 03		Total ..... \$494 74		
Little Sands ce. .... 2 00				
St Jas Union ce. .... 10 15				
Five Islands ..... 10 00				
For North West.				
Old Barns ce. .... 2 46				
Glac Bay ..... 158 00				
Hx Chalmers. .... 20 00				
\$13,925 47				
AUGMENTATION FUND.				
Reported ..... \$4,318 18				



Kingtn Cook's adl.19 00	Tor W'minster ce. 5 00	Kintyre yphms...25 00			
Renfrew St And. 25 00	London Knox.... 7 50	Walton ce..... 3 00	Per Rev Dr. Warden.		MISSION TO LUMBER-
Tilbury 1st. .... 10 00	Drummd Hill ce.15 00	Brucefield ce....10 00			MEN.
Kingtn Chal adl.22 00	Tor St Jas square.16 20	Bella Moir..... 3 00			Received by Rev. M. H.
	Mrs A Semple. .... 3 00	Kate Moir..... 2 00	Scarboro Knox...18 00	Reported.....\$96 57	Scott, Hull, Cawener.
KNOX COLLEGE.	Mrs W C Harris. 2 00	Bolton ce..... 7 66	Woodstek Knox ss15 00	Whitney..... 5 00	
	Tor Fern ave..... 4 00	Rev P Scott..... 1 50	Tor College st bc. 5 00	Otta, St And.....50 00	
STUDENTS' MISS. SOC.	Monkmans..... 4 00	Rev J Goforth...25 00	" " ce. 5 00	Otta, Knox.....10 00	
	Billings' Bridge ss15 00		Port Dalhousie ce. 5 00	Beauharnois ss. 5 00	
Received by Geo.	Scarboro St A...18 00		Tor St John's ...25 00	Carleton Pl, Zion.10 00	
Arnold, Treasurer,	Beverley ss ce wa.20 00			Pembroke, Calv. 10 00	
during March.	Galt Knox ce.....10 00		Total.....\$1287 27	Cantley ss..... 3 00	
Reported.....\$955 45	Ventry ce..... 4 95			Hull, Zion..... 4 50	
	Elora Chal ce & ss.17 00				\$194 07

THE TYRANNY OF TEMPER

"Love is not easily provoked." We are inclined to look upon bad temper as a very harmless weakness, says the Churchman. We speak of it as a mere infirmity of nature, a family failing, a matter of temperament, not a thing to take very serious account in estimating a man's character. The peculiarity is, that it is the vice of the virtuous. It is often the one blot on an otherwise noble character. You know men who are all but perfect, and women who would be entirely perfect but for an easily ruffled, quick tempered, or "touchy" disposition. This compatibility of ill temper with high moral character is one of the saddest problems of ethics. The truth is, there are two great classes of sins—sins of the body and sins of the disposition. The prodigal son may be taken as a type of the first, the elder brother of the second.—*Ex.*

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FORM VS. SPIRIT.

Ritualism and Spirituality rarely go hand in hand. The form usually crowds out the life. So history teaches. In view of this fact, it is a source of much concern to the lovers of the Church of England to observe the rapid spread of the outward signs of extreme ritualism among her clergy.

Six thousand churches have adopted the Eastern position, while in 1894 the number was only 5,057, and in 1886 merely 2,433. Now 3,568 churches are using altar lights, when a decade ago there were only 1,136, and two years ago but 2,707. At present the chasuble is worn in 1,632 churches, being an increase within the past two years of 252, and of 1,127 since 1886. There are 307 churches which are using incense, while ten years ago there were only 66.

The High Church party may regard this growth in distinctive ritualism as marking a happy era, but impartial observers note along with it a declension in spiritual life. This is to be greatly deprecated. A Church declines in abiding power and in regenerative and sanctifying force in proportion as it loses vital godliness. God wants not so much the formal observance as the soul alive to his commands, and attuned to his praise and service.—*Phil. Pres.*

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## GATHERED WISDOM.

To rejoice in the happiness of others is to make it our own.—*James*.

Most men are ready to fight selfishness except in their own lives.

"Put one idea into a sermon, and as many thoughts as you can."—*Dr. Magee*.

"I have lived to thank God that all my prayers have not been answered."—*Jean Ingelow*.

Mr. Moody says:—"When ministers go into preludes on current topics, how can they expect any afterludes of conversion?"

God writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails.—*D. L. Moody*.

"If you do not wish for His kingdom, don't pray for it. But if you do, you must do more than pray for it; you must work for it."—*John Ruskin*.

"It would be as difficult to take an inventory of the benefits the world receives from sunshine, as to enumerate the blessings we derive from the Christian Sabbath."

Two artists went out to paint each a picture of peace. One painted a silvery lake embossed deep among the hills, where no storm could ever touch it—calm, sweet, quiet in its shelter. The other painted a wild sea, swept by tempests, strewn with wrecks, but rising out of the sea, a great rock, and in the rock, high up, a cleft, with herbage and flowers, amid which, on her nest, a dove was sitting. The latter is the true picture of Christian peace.—*J. R. Miller*.

A pretty story is related of the late Dr. Phillips Brooks. He had long been a favorite with a little girl of five, the daughter of a parishioner, and she was always delighted if she happened to meet him when out for a walk. The day he died her mother came into the room where the child was playing, and, holding the bright little face between her hands, said, tearfully, "Bishop Brooks has gone to Heaven." "O, mamma," was the reply, "how happy the angels will be!"

Thought and time are necessary to the maintenance of our spirituality at normal strength. To foster our spiritual life, the private means of grace are indispensable. The public means of grace are good, but they are not enough. Through want of this daily contact with God, our religion becomes weak and is easily overcome. It is, therefore, the bounden duty of every professing Christian to so order his or her duties as to allow of this renewing of strength by waiting on God. Whatever has to be left aside, this must not. We never think of neglect-

ing the taking of food for even one day. We suit ourselves to the needs of the body, and secure that they are met. Like consideration must be shown for the life of God in the soul.

## TEMPER AND TONGUE.

When our house takes fire, the first impulse is to go for a bucket of water; but if temper takes fire, the first impulse is to throw on more fuel. Now, the best water bucket for aroused temper is resolute silence. If, whenever an irritating act were done, or an injury struck us, we should firmly seal our lips for even ten minutes, we would save ourselves many a quarrel, many a heart-burn, many a mortification, many a disgrace to our religious profession. Speech is often explosive and shattering. Silence is cooling. It cools us off and cools other people. One of the calmest men I ever knew told me that he used to be violently passionate, but he broke his temper by resolutely bridling his tongue until he cooled down.—*Cuyler*.

## AFTER THE BOYS.

During the Endeavor convention one of the delegates came suddenly upon a red-faced citizen who had been patronizing the hotel bar. "Buttonholing" the delegate unceremoniously, he said:

"What are you fellows trying to do, any way? You are hot on temperance, I see by the papers. Do you think you could make a temperance man of me?"

"No," replied the delegate, looking him over from head to foot with a keen glance, slightly contemptuous, "we evidently couldn't do much with you, but we are after your boy."

At this unexpected retort the man dropped his peculiar tone and said seriously:

"Well, I guess you have got the right of it there. If somebody had been after me when I was a boy, I should be a better man to-day."—*Ex.*

## LIFE'S MINISTRIES.

It was only a tiny blossom,  
Just the merest bit of bloom;  
But it brought a glimpse of summer  
To the little darkened room.

It was only a glad "good morning,"  
As she passed along the way;  
But it spread the morning's glory  
Over the liveliest day.

Only a song; but the music,  
Though simply pure and sweet,  
Brought back to better pathways  
The reckless roaming feet,

"Only!" In our blind wisdom  
How dare we say at all?  
Since the ages alone can tell us  
Which is the great or small.



JUNE. 1897

# The Record

OF THE

Presbyterian Church in Canada

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REGINA.

1837

1897

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God save our gracious Queen,  
Long live our noble Queen,  
God save the Queen,

Send her victorious,  
Happy and glorious,  
Long to reign over us,  
God save the Queen.



### THE DIAMOND JUBILEE.

Unique in history, probably long to remain so, is the Diamond Jubilee of a sovereign's reign. For sixty years, with deepening love and loyalty, have Britons sung their Queen. The singers come and go but song and Queen remain.

More wonderful than the length of that reign is the change and progress it has seen. When Victoria was crowned electricity and steam were young, and little tamed or trained. Now they light earth's pathway, carry her messages, drive her industries, do her work; bring multitudes over sea and land to keep glad Jubilee and flash its tidings back to distant homes.

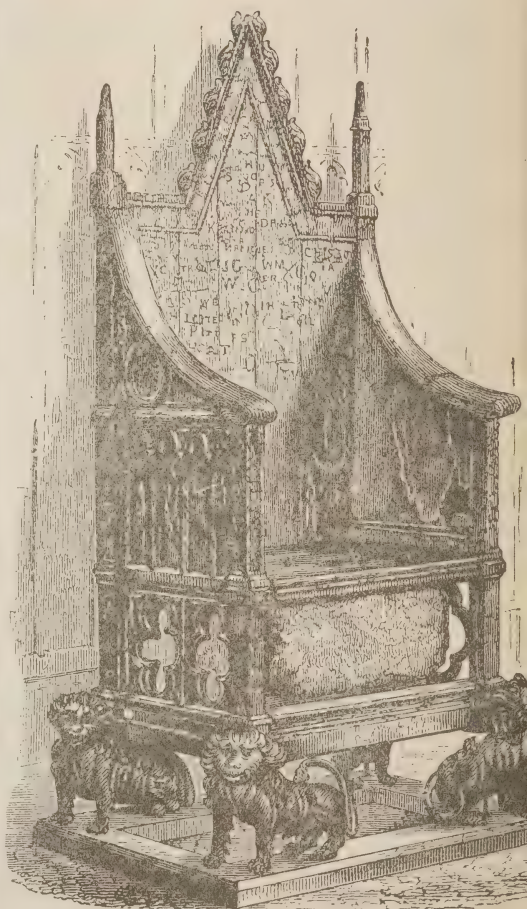
What progress in relief of human suffering! Then pain knew little ease. Without the surgeon's knife, was death, but with it agony. Now lulled, the sufferer sleeps, and wakes to life and health.

What progress in beneficence! Hospitals, Asylums, Homes of many kinds, welcome with comfort and care, the hungry, the sick, the friendless and helpless.

What progress in Christian activity! Multiplied agencies at home and abroad bring the Gospel to bear upon men's hearts and lives to save them from death and win them for God.

How much in many ways, this world has seen of the increase of righteousness and peace, and how great a part this people and their Queen have been permitted in bringing about such result.

May Sovereign and subject realize more fully that their vast Empire is but a means to an end; the incoming of a greater Kingdom, the enthronement of a mightier King; and may this Diamond Jubilee be but a mile-stone in His progress; a far off echo of that Gladder Jubilee when His Crowning Day is come.



THE CORONATION CHAIR.





Our Home Work.

THE "SCHEMES" EAST.

The accounts for the two years, ending 30 April, 1896-1897, are as follows :—

FOREIGN MISSIONS.

	1896.	1897.
Receipts.. . . .	\$25,233.23	\$28,008.70
Debt.. . . .	2,290.61	4,128.10

HOME MISSIONS.

Receipts.. . . .	\$12,803.90	\$15,094.69
Debt.. . . .	3,690.77	1,697.68

AUGMENTATION.

Receipts.. . . .	\$8,270.92	\$9,858.22
On Hand.. . . .	3,232.50	3,522.94

COLLEGE.

Receipts.. . . .	\$10,808.37	\$11,201.97
Debt.. . . .	1,044.46	1,064.79

BURSARY.

Receipts.. . . .	\$1,181.41	\$1,181.42
Debt.. . . .	522.08	219.70

AGED MINISTERS.

Receipts.. . . .	\$4,190.28	\$4,223.17
Debt.. . . .	157.88	
On Hand.. . . .		10.60

Total.. . . .	\$62,488.11	\$69,568.18
Increase for 1897.. . . .		\$7,080.07

This is a good shewing. The Churches, the Women's Societies, and the Young People's Societies, did nobly. The last mentioned gave some \$1,200 special for the removal of the debt on the Home Mission Fund. The record of the year's work calls for gratitude to Him, who in a trying time, gave in so large a measure both the means, and the "willing mind."

One curious fact in connection with the above statement, is that according to Dr. Morrison's acknowledgments in the Record, the increase was almost wholly during the first ten months of the year; the total receipts up to March 1st, being \$8,111 in advance of the corresponding date of the previous year; while during the remaining two months up to May 1st, there was practically no increase.

Another fact to be noted is that the increased work kept pace with the increased giving. Balances with the exceptions of Home Missions, are not very different from what they were at the beginning of the year.

SCHEMES OF THE CHURCH, WEST.

The ecclesiastical year ended 30 April. The books of the Agent were closed promptly that evening. So far as the finances of the various schemes are concerned, there is indeed reason for heartfelt gratitude to God for the large measure of success attained, notwithstanding the unexampled period of business depression throughout the country.

Rev. Dr. Warden reports the following Funds as having ended the year without debt:—Home Missions, Augmentation of Stipends, Widows and Orphans, Assembly Fund, French Evangelization, and Presbyterian College, Montreal. The year began with an indebtedness of \$6,576 on the Ordinary Fund of Knox College. This amount has been reduced to less than \$1,000.

The Foreign Mission debt has been reduced to \$10,000. The contributions for Foreign Missions West, this year have been \$25,000 in excess of those of any former year in the history of the Church, and this notwithstanding the fact that the receipts from legacies are much less than usual, and that about \$15,000 have been specially contributed towards the India Famine Fund.

The Aged and Infirm Ministers Fund is in debt nearly \$2,000. The Committee might have reduced the annuities so as to avoid this debt. They felt, however, that this would scarcely be just to the annuitants, and resolved to pay the higher rate, in the full confidence that the Church would come to their assistance, and provide the amount necessary. In this confidence we trust they will not be disappointed. Surely there is sympathy sufficient for these aged brethren, who so long have borne the burden and heat of the day, to secure a generous and prompt response to the Committee's appeal, so that when the Assembly meets they may be able to report that all liabilities have been met and the Fund freed from indebtedness.

The total contributions received during the year just ended for the schemes of the Church will be found to be considerably in excess of those of any preceding year.

Our responsibility as stewards of God's bounty is two-fold, (1) Our means are His. We are but stewards, and should use for Him, as He may prosper us, what He entrusts to us. (2) We are His. Our talent, skill, wisdom, are to be used so that what is given for Him shall yield the best results. It is wrong to give carelessly, as well as not to give at all.

**PRESBYTERIAN COLLEGE, HALIFAX**

On April 28th, in St. Matthew's Church, Halifax, this College closed its best Session. Forty-six students had been in attendance, of whom fourteen graduated, the largest class in its history. Of these, twelve were University Graduates before entering the College, and five of them successfully passed the very severe B.D. examination, and in graduating took that degree. The Maritime Synod is justly proud (or rather thankful) on account of the prosperity of the College, and the grand class of men it is steadily turning out. The honorary degree of D.D. was conferred upon Rev. A. McLean of Hopewell.

**QUEEN'S COLLEGE, KINGSTON.**

On the same day, 28 April, that St. Matthew's Church, Halifax, saw the closing of our oldest prophet's school, its former pastor, Principal Grant, was engaged in a similar function for Queens; the latter being an unusually brilliant affair. The ceremonies of crowning with degrees the successful graduates of the year in the different departments led the way, and in numbers and standing shewed a good year's work. In the conferring of honorary degrees the mission field was prominent, for the only two D.D.'s given, were to Rev. Robert Chambers, missionary in Armenia, and Rev. J. Fraser Campbell of India. The third honorary degree, LL.D., was well and worthily bestowed on Lady Ishbel Aberdeen.

**SYNOD MEETINGS.**

Our four Spring Synods have had their meetings. The Synod of Hamilton and London met in Paris, 26 April; the Synod of B.C. in New Westminster, 5 May. The Synod of Toronto and Kingston, in Lindsay, 10 May; and the Synod of Montreal and Ottawa in Almonte, 11 May. Full reports of these meetings have been given by the press. The sessions of each extended over about three days, and in all were of deep interest.

While the Synods are not perhaps becoming of more importance in the Work of our Church, they are certainly a growing factor in its Life; inasmuch as they are in larger measure than formerly devoted to conference on the great and vital truths of religion. The Holy Spirit, and His work in various aspects of Church Life, receives perhaps more of attention than any other subject, and as "them that honor Me I will honor," is true here as elsewhere, may these Synods not expect and enjoy within their bounds a larger measure of His power. The Presbyteries and Assembly are more given to Work; and the Synod is needed to complete our System, not merely ecclesiastically but spiritually; the comparatively small amount of business allowing the members to give more attention to the great principles underlying that work.

**INDIAN INDUSTRIAL SCHOOL.**

Regina,

Dear Prof. Baird:—

On Sabbath last we had a very pleasant service, when the Sacrament of the Lord's Supper was observed. Ten of the children were baptized. Twelve older boys made profession of faith, and eleven of the girls making twenty-three new members. As on a former occasion a number were urged to defer action for the present, but told that nevertheless they must live like Christians. We were greatly cheered by the solemnity and joyfulness of nearly fifty of our children gathered around the Table. All the members were present except some who were absent from the school.

Graham Hunting Hank from Rolling River during the Summer received an injury on the hand. The bones were broken. Scrofula set in and the sore refused to heal. We now fear the hand must be taken off.

Two of our boys have been working at the Barracks for some weeks. One evening last week, I am sorry to say, they obtained a bottle of whiskey and one of them was badly under its influence. Neither boy was a Church member. Both resigned their temperance pledges last night before the whole school.

And so the work goes on with its mixture of joys and sorrows.

Respectfully yours,

A. J. McLeod.

**MINISTERS OBITUARIES.**

We regret that the following obituaries, after being in type, were in some way, omitted from previous issues.

Rev. George Porteous was born in the Province of Quebec, in 1832. He studied at Queen's graduating in 1854. In 1860, he was settled at Wolfe Island. From this he accepted a call to Iroquois, and afterwards to Toledo, Ont., to Harrowsmith, and to L'Amable. In consequence of ill health, he resigned his charge of the latter field last autumn, and at Kingston, 26 January, at the age of sixty-five, passed to his rest.

Rev. John Mutch was born near Montrose, Scotland, 16 Dec., 1852. His parents came to Canada when he was a few months old and settled in the township of Egremont, Grey Co., Ont. He received his preparatory education in Hamilton Collegiate Institute and Toronto University, and took his Theological course in Knox College from which he graduated in 1883, and on September 25 of the same year he was ordained as first pastor of what is now Chalmers Church, Toronto, where he has labored with faithfulness and success for over thirteen years. Early last month, March, he was suddenly taken ill with appendicitis. An operation was performed but on the 13th, after a little more than a week's illness, he passed from suffering to Eternal Rest.



**MISTAWASIS INDIAN RESERVE.**

BY REV. A. W. LEWIS, B.D., WAWEIG, N.B.

In 1866, Rev. James Nisbet of Oakville went to Prince Albert to labor in that vicinity among the Cree Indians. A number of these aborigines under their veteran chief afterwards settled on a Reservation in and about Snake Plain. The Reserve is still called after that chief, *Mistawasis*. It is a

rectangular block of fertile land six miles by twelve, about 45 miles due west from Prince Albert, a little town of historic interest on the south bank of the North Saskatchewan, 247 miles by rail north west from Regina.

When the Mistawasis band of Crees settled at Snake Plain, their chief was fortunate in securing the services of a Presbyterian missionary (partly of native blood)



Chief Mistawasis and his wife.



Mistawasis' House.

Rev. John McKay. He had from 1866 acted as interpreter to Mr. Nisbet, his brother-in-law. He continued his labor of love on the Reserve until his death in March, 1891. Mrs. McKay has since been living on her place near the Reserve, or with her daughters that are married in Prince Albert.

In August, 1891, Rev. F. O. Nichol, a graduate of Knox College, in April of that year, with his young wife, entered upon their

work at Mistawasis with great devotion and success. The work thus begun with much promise was checked by the sudden death by fever of Mrs. Nichol, in August, 1892. Almost heartbroken, Mr. Nichol resigned his charge and returned to Ontario. He is now the loved pastor of Albert's Church, Sarnia.

The writer while laboring in the Home Field at Schreiber, Ont., north of Lake Superior, received a communication from the



The Miss'on House, Mistawasis Reserve.



The Church, Mistawasis Reserve.



Foreign Mission Committee, Winnipeg, asking him to take the charge of mission work at Mistawasis Reserve. The proposal was a genuine surprise, but upon due consideration it was accepted. After a drive of 45 miles over the prairie's snow from Duck Lake, of Rebellion fame, Mrs. Lewis and I arrived at the Mission at 9.30 p.m., Jan. 2 1893, to find the house cold and dark and bare. Driven by an Indian, in the wilds of the West, the darkness made more dense by a howling storm, your missionaries rejoiced to find, near by, a hospitable white house, connected with the Government Agency.

The Mission House was log, plastered within and clapboarded without. The mud between the logs, had fallen out; and the fierce gales of the hill-top found little difficulty in scaling the walls. From midnight

Teacher's House, built by the people for Mr. McVicar.

When we arrived upon the scene the late Donald McVicar, B.A., of Manitoba College, a full-blooded Indian, was teacher and interpreter, of great ability and acceptance. In the following August, he left the Reserve, and the Committee were fortunate to obtain for teacher an estimable young lady, Miss Laura M. McIntosh. She is still engaged in this honorable and hopeful work.

The change of climate and of life undermined the health of Mrs. Lewis. She bravely clung to her post, hoping that when she became acclimatized she might rally; but in the summer of 1894, I was compelled to take her to the bracing air of her native Halifax. On our way East I handed in my resignation to the Committee, but offered to return and



The School House Mistawasis Reserve.

till 7 a.m. the thermometer in the dining room would fall from temperature to 30° or 35° below zero. This was warm compared with the kitchen.

The next summer I took off the clapboards, plastered between the logs, covered them with little willows for lathes, and "rough-cast" (plastered), the whole house, with a new porch over the front door. The sand banking was thrown away and earth substituted. Then the cellar was frost-proof, and the house as comfortable as could be expected in a land where the spirits of thermometers and people fall to 70° below.

The old barn in front of the house was torn down and a new one built behind a lovely poplar grove, north of the house. The Church is 140 yards south on the back of the same ridge. Below it is the School house; and below the Mission House is the

"hold the fort" till some one was found to take my place or until the next June. In May, 1895, I was relieved by Rev. W. S. Moore, who had previously been missionary at Lakesend.

Mr. and Mrs. Moore came to the field with the experience of years among the Indians. Soon after their arrival the Mission suffered great loss in the deaths of the noble Christian Chief, Mistawasis, and of Mrs. Dreaver, my right hand in work and in the Cree language. Mr. Badger, who is married to the daughter of Mistawasis, is now chief of the band and interpreter to Mr. Moore; and his daughter, married to a son of the late Rev. John McKay, is church organist.

I trust the accompanying illustrations from views taken with my kodak will prove of interest.

Waweig, N.B., March, 1897.

## Church Notes and Notices.

Please send prompt notices of Calls, Inductions, etc.

### CALLS.

From Gore and Kennetcook, N.S., to Mr. J. H. McIntosh.

From Elmsdale and Nine Mile River, N.S., to Mr. J. P. McPhee.

From Lower Stewiacke, N.S., to Mr. J. P. McPhee. Accepted.

From Greyfriars Church, Port of Spain, Trinidad, to Dr. Wautier. Accepted.

From Campbell's Bay, etc., Otta. Pres., to Mr. Wm. Black.

From Huntsville, Ont., to Mr. McVicar.

From Knox Ch., Dutton, to Mr. James Stevens, of Tilverton.

### ORDINATIONS AND INDUCTIONS.

Mr. Geo. F. Johnson, ordained at Dartmouth, N.S., 4 May, as missionary to Digby and Bay View.

Mr. D. A. Frame, ordained and inducted as missionary at St. Matthews, Wallace, N.S., 6 May.

Mr. J. H. Kirk, into, Linden, Wallace Pres., 5 May.

Mr. E. W. Johnson, ordained and inducted as missionary at New Bandon, Miramichi Pres.

Mr. D. M. Ramsay, into, Knox Ch., Ottawa, 29 April.

Mr. D. McVicar, into, Victoria Ch., Montreal.

Mr. W. J. West, ordained and inducted at Bluevale and Eadie's, Maitland Pres., 29 April.

Mr. J. H. Stewart, into, Riversdale Lun. Co., N.S.

Mr. Morton, ordained at St. John, N.B., 26 May.

Mr. Smith, to be ordained and inducted at Shediak, N.B., 3 June.

Mr. G. F. Forbes, to be ordained and inducted at Riverside, N.B., 7 June.

Mr. Archibald Alexander, to be ordained at Fredericton, N.B., 9 June.

### RESIGNATIONS.

Mr. A. W. Herdman, of Pt. Elgin, N.B.

Mr. Alexander Sutherland, of Knox Ch., Ripley, Ont., after 52 years in the ministry and in the 81st year of his age. Mr. J. L. Murray, of Kincardine, is interim Moderator.

Mr. W. M. Haig, of Hyde Park, Ont.

Labrador claims two of our students. Mr. Forbes, who has completed his first year in the Presbyterian College, Halifax, goes to labor there for the summer, and Robert Grierson, B.D. and M.D., graduate of the Presbyterian College, Halifax, goes on a Medical and Evangelistic Mission. He will take charge of Dr. Grenfell's hospitals, during the summer.

### PRESBYTERY MEETINGS.

#### *Synod of the Maritime Provinces.*

1. Sydney, Sydney, St. A., 2 June, 10.30 a.m.
2. Inverness, Whycomagh, 25 May, 11 a.m.
3. P.E.I., Charlotttn, Zion, 3 August.
4. Pictou, N. Glasgow, Jas., 6 July, bi-mon.
5. Wallace.
6. Truro, Truro, 20 July, 11 a.m., bi-monthly.
7. Halifax, Hx., Chal.
8. Lun. and Shel.
9. St. John.
10. Miramichi, Newcastle, 30 June.

#### *Synod of Montreal and Ottawa.*

11. Quebec, Sherbrke., St.And., 6 July, 8p.m.
12. Montreal, Mont., Knox, 29 June, 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30a.m.
14. Ottawa, Otta., Bank St., 3 August, 10a.m.
15. Lan. Ren.
16. Brockville.

#### *Synod of Toronto and Kingston.*

17. Kingston, Napanee, 6 July, 2 p.m.
18. Peterboro, Peterboro, St.A., 6 July, 9 a.m.
19. Whitby, Bowmanville, St.P., 20 July, 10a.m.
20. Lindsay, Cannington 29 June.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville.
23. Barrie.
24. Algoma, Sault St. Marie, 22 Sep., 7.30p.m.
25. Owen S., O. Sd., Knox, 29 June, 10 a.m.
26. Saugeen, Harriston, 13 July, 10 a.m.
27. Guelph.

#### *Synod of Hamilton and London.*

28. Hamilton.
29. Paris, Ingersoll, St. Pa., 13 July, 11 a.m.
30. London.
31. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
32. Stratford, Strat., Knox, 13 July, 10.30 a.m.
33. Huron, Clinton, 13 July, 10.30 a.m.
34. Maitland, Wingham, 20 July, 11 a.m.
35. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia, St. And., 13 July, 11 a.m.

#### *Synod of Manitoba and the North West.*

37. Superior, Keewatin, 8 Sept., 2 p.m.
38. Win., Man. Coll., 2 Tu. July, bi-mon.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro, Treherne, 13 July, 3 p.m.
41. Portage la P., P. la Pra., 7 July, 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

#### *Synod of British Columbia.*

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7. Sep., 10.30 a.m.
49. Wes'minstr, Vancr., St. A., 1 June, 2p.m.
50. Victoria.



## Our Foreign Missions.

Dr. Menzies of Honan, and Miss Davina Robb, who went to the Mission last autumn are to be married this month.

From a note by Dr. Annand, received as we go to press, more pupils have arrived for the New Hebrides Training School, making in all 44 students, besides the wives and children.

Rev. K. J. Grant, D.D., writing from Trinidad, says:—"We added three clear headed, well educated and much respected men to our session recently, and on Monday evening, we had our first meeting. We are all well just now. Work moves along encouragingly.

The native Church in Indore, Central India, has extended a call to Mr. Johory, a native preacher, who has been doing evangelistic work among them. The call is before the Presbytery of Indore, and is the first case in that mission of the settlement of an ordained native pastor.

Dr. Percy C. Leslie, of Montreal, has been appointed by the F. M. Committee, West, to the Foreign Field. His support is guaranteed, in addition to their ordinary giving, by Erskine Church, Montreal, of which he is a member. The congregation received individual guarantees from its members in the same way, and for the full amount, besides their ordinary giving.

Not many weeks since the F. M. Committee, West, realizing that a deficit of some \$30,000 was facing them, issued a special appeal. This was nobly responded to and the deficit reduced to less than \$10,000. But the Committee at its meeting, 20 May, instructed its Executive to prepare estimates for the coming year for \$30,000 less than the estimates of last year, and to report to the Committee at Winnipeg how far this reduction impairs the work. They have done this to equalize income and expenditure, to avoid debt on the one hand and on the other the necessity for special appeals.

Several applications were made to the F. M. Committee, West, at its recent meeting, that could not be granted for want of Funds: e. g. Mr. Swartout, who is laboring among the Indians on the Pacific Coast, asked for a building to cost about \$400, to serve as church, school, and dwelling. He is at present living in an Indian house. One who wished to go out as a missionary and who is approved, cannot be sent for want of Funds. It was agreed to state the case to the Church in hope that some congregation might undertake his support in addition to their ordinary giving.

At a recent meeting of our Honan Mission Presbytery, letters were read from Sir Claude MacDonald, H. B. M. Minister at Peking, setting forth the vigorous and successful action which had been taken by him for the suppression of the publication in Honan of the villainous anti-missionary pamphlet, "The Death-blow to Corrupt Doctrine."

## WOMEN'S F. M. S., WEST; MRS. EWART'S DEATH.

Year by year in growing numbers and with unflagging zeal the members of this Society meet to review the work done and plan for greater work to come. They have now attained their majority. On the third Tuesday of April, they held their Twenty-First Annual Meeting in Central Church, Hamilton, four hundred strong, a larger number than ever before, and with a record of the best year of their history.

The strength and work of the Society may be summed up as follows:—

Presbyterial Societies.. . . .	26
Auxiliaries.. . . .	612
Mission Bands.. . . .	287
Auxiliary membership.. . . .	12,678
Mission Band membership.. . . .	7,135
Yearly members of Genl. Soc.. . .	3,370
Life members added during year..	60
Total Life members from first.. .	963
Scattered Helpers.. . . .	1,071
Contributions for the year.. . .	\$43,311.31

A new departure was submitted to the meeting, viz. the establishment of a "Home" for training workers who may be employed by the Society. After discussion the whole matter was remitted to the Women's Board for decision and action.

After a most successful meeting the members separated with renewed purpose to follow out the closing charge of their President's address: "We must remember we are chosen to be co-workers with the Lord, and it is ours to go in and occupy. Dear friends let us in His strength go forward and try what we can do in this incoming year."

Mrs. Ewart, who has been the beloved President of the Society for seventeen of its twenty-one years, and whose four-score sat so lightly and gently upon her, gave, as usual, her annual message, of wonted excellence, was re-elected to the chair, and presided with her usual ability. Little did she, or they, dream that the end of work was for her so near.

But a few days later, with her parting words still echoing in their hearts, came the tidings of her translation. Suddenly, quietly, came the call, to perfect service, perfect rest. May a double portion of her spirit be upon the workers who remain.

### FROM THE NEW HEBRIDES.

Rev. Dr. Annand, who is Principal and Professoriate of the Training Institution for Native Teachers in the New Hebrides, writes to his niece Miss Mowatt of Montreal,—  
My Dear Alice,

We have thirty-two students in our Institution. About two-thirds of them are married, and have their wives with them, and some of them have children.

The money so kindly contributed by you and your classmates, was spent in supporting a student in training for his work.

We have now thirty-two students in our Institution, and we are sadly behind in funds. I am responsible for the whole expenditure. If your class would support a student in the Institution we would be thankful, and you would thus help our work. Thirty dollars is the sum estimated for the support of a student and his wife per year.

Our students are going out in three companies nearly every Sabbath, and preaching the Gospel at a number of villages. Our only native teacher, besides these students, went home on a three months furlough, to his own Island, after three years service, and has not yet returned to us. He is a fine Christian man and was the leader for some time in opening up new villages in the heathen districts. Some Sabbaths he and a few of the students travelled as much as twenty miles, over very bad paths. Though your contribution did not go for the support of a teacher, yet in supporting a student it helps to carry the Gospel to the perishing.

The wreck of the "Dayspring" deprived us of the goods coming from New Zealand, for our Christmas season, so that we had very little to distribute in the way of gifts and prizes. She also took down with her half a ton of rice and five hundred pounds of biscuits, besides many other things for the lads.

I am glad to be able to say that our work here is progressing. Our pupils are doing fairly well, some of them very well. There are, to use a South Sea expression, a few "cocoanut heads" among them, but in a year or two we hope to raise the standard of entrance; now all that come are received.

What happy folk you should be having your summer holidays while we here teaching through the heat of our tropical summer. Last year our school was in session fifty weeks. Two weeks at Christmas is all the vacation the lads get, but they do not hurt themselves with study. And it is much more easy to keep them out of mischief by regular work than by giving them full freedom.

To-day we had a death, and four hours later a funeral in the station. A teacher from Malo, a neighboring island, was brought to us a fortnight ago to die. The reason of his being sent to us was that the mission-

ary is away on furlough, and we are in charge of that field. The widow and her two little children will go to their home by the next steamer.

We have so many sick around here that we would be greatly relieved had we a physician here. Perhaps we may get one by and by as two are now coming to the Mission.

Our curfew bell rang an hour ago, and I have to be up in the morning on time to attend class at six o'clock, so I had better close.

### NEW HELPERS IN TRINIDAD.

The Messrs. Cadbury of Birmingham, England, extensive manufacturers of Chocolate and Cocoa, have lately purchased Cocoa estates in Maracas Valley, Trinidad, not far from one of Dr. Morton's Schools. Mr. W. A. Cadbury who visited the Island at Christmas with this object in view, when in San Fernando, gave Dr. Grant a donation of £5. Later Dr. Morton rendered him some assistance in the object he had in view, and the Firm has sent him £100 for our work, with a covering letter that is extremely pleasant reading. The Messrs. Cadbury belong to the Society of Friends. While active and successful men of business they take a great interest in the welfare of those who labor for them, and our Mission now stands pledged to attend to the religious and educational wants of the East Indians employed on their Estates at Maracas. Probably many of the readers of the RECORD informally know the Messrs. Cadbury as manufacturers of "pure Cocoa." We have pleasure in introducing them as proprietors in Trinidad, friends of our Missionaries, and helpers of our work; and we wish them much success in their new venture.

### NATIVE CHRISTIANS IN INDIA.

Miss Jessie Weir, one of our missionaries in Ujjain, India, gives, in a private note, a valuable and suggestive thought.

"Christian here are often compared with Christians in the home land. They should not be; the circumstances are so different. If we want to understand what Christianity has done for the natives of this country we should compare the native Christians with those who are still in heathenism. Then we can see that the Gospel of Christ has wrought a wonderful change in the lives of those who have come under its influence.

The second generation shews what the Hindoos are capable of, or what they can attain to in the Christian life. We have had three of them here in our Mission in Ujjain. The Jamiesons often speak of what a help and comfort they are in the work. They have a stability of character that is not so frequently met with in those who have just come out from heathenism. I think that this is a very encouraging feature."



## MORE FROM THE NEW HEBRIDES.

In a letter of 4 Feb., Dr. Annand writes to Miss Kerr of Galt. Of his school he says :--

We have thirty-two pupils on our roll. Eleven of these are married. Inclusive of servants and children of the students we have a total of sixty souls under our care. For these we have to provide food, clothing, medicine, teaching, and general oversight, so that our time is pretty well occupied. All is moving along hopefully.

Our Christmas season was a little duller than it might have been had not the "Dayspring" gone down with all the goods that we expected for the students. The gifts from New Zealand and a good parcel from Sydney were not insured and were thus a total loss. Our supplies which we had ordered from Sydney were insured so that we are not heavy losers by the wreck.

The loss of the vessel clears the way for a harmonious settlement of the "steamer" question which was assuming ugly proportions. The Lord reigns. The vessel itself was insured for £2,000, whereas it ought to have been at least £6,000. The loss is thus very heavy. Probably we shall never have another mission vessel here. I hope not, unless conditions change greatly, so as to require one.

We hope to get our mails every month this year again, as for some years past, excepting last year (when dependent upon the Dayspring.—Ed.)

Our visit to Ambrim never came off, as the "Dayspring" never arrived, and we had to wait till the 22nd of December for our stores that we expected here about the middle of October.

However, we did not starve, and we were not even hungry. In fact to feel hungry in this hot climate would be a luxury, for then we would enjoy our food better. We eat as a duty here. But though thus slaves to duty we are happy.

## LETTER FROM MISS SINCLAIR.

Indore, 2 Feb., 1897.

Dear Mrs. Grier,

I arrived in Indore the day before your letter was written, and I have been very busy ever since. Every day is full, and one seems to accomplish so little in the face of need so tremendous.

India is being sorely afflicted. The daily papers contains little else than plague and famine news. It is a very blessed thing to be hidden in the secret of His tabernacle, and to know that, living or dying, we are the Lord's.

Although we are paying famine prices for food, we are not in the famine district. But we hear most heart-rending accounts of disease and death. Little children, orphaned, or deserted by their parents, literally

dying by hundreds; young girls sold for from eight to twelve cents or less, the jungles dotted with the skulls of those who have gone out seeking wild-berries or leaves and whose carcasses have fed the hyenas and jackals.

Government is doing a great deal but what can they do with thirty-seven millions dying of starvation, and forty-four millions more in distress which will lead to death if help be not given.

Surely the Master will approve of all the efforts made to save these little ones from death by starvation or the worse death of an evil life.

Yours affectionately,

JEAN V. SINCLAIR.

## INDIA'S OPIUM CURSE.

Dr. Margaret McKellar, now home on furlough, writes to the Record just before leaving Indore as follows :—

At the close of this term of service I would like to testify to God's fidelity in Josnua's words, "Not one thing hath failed of all the good things which the Lord spake—all are come to pass."

I have seen that three results follow the giving of the Gospel message. Of one class it can be said, "Howbeit they did not hearken, but did after their former manner—as their fathers did, so do they unto this day." If we change two or three words in John 12 : 42, we have a description of the second class : "Many believed on Him; but because of the *Brahmans* they did not confess Him, lest they should be put out of their caste." Let us thank God that there are others who have "received the word with gladness" and have for the sake of Jesus forsaken fathers, mothers, brothers, sisters and lands.

It is not on the past, that I wish to dwell, but on the living present. I wish to appeal for poor, poor India of to-day. During the last few months thousands upon thousands have died of plague and famine, and hundreds upon hundreds dying daily still.

Where the direct distress is, on account of the famine, is bordering on our field Central India. Physically the famine district is rather stoney, and at its best rather scant in its grain production, but God in His wisdom placed Malwa, "The garden of India" on its border, so that what was lacking in one might be plentifully supplied by the other.

Perhaps you ask why does not Malwa supply the want now? Because on account of the greed of Government, the rich fields of Malwa, instead of waving with a promise of a golden harvest are waving at this season, with the bright poppy, whose harvest will be as black as sin. Government could not spare the revenue derived from the opium trade, but now it has to spend its revenue in "Relief Camps" when thousands upon thousands are huddled together to

break stones or do such like work to earn a few pice to buy the smallest quantity of grain that will keep soul and body together a little longer.

From a worldly point the British have done grand things for India, but in the sight of the Lord there is much done in the name of a Christian Government with which He cannot be pleased.

### A PITIFUL FAMINE PICTURE.

By OUR MISSIONARY, C. R. WOODS, M.D.

Simla, India, 1 April, 1897.

Dear Mr. Scott,

While the district in which our Mission is situated is comparatively free from the ravages of the famine, of course we suffer indirectly, as high prices rage throughout India.

While on my way to the hills I stopped off at Agra, and visited the famine relief works and poor house of that district.

About 20,000 men, women and children are finding employment on the relief works at Agra. These poor creatures receive but three cents per day for their labor, this in many instances is the sole support of a whole family. Perhaps it is a grown up daughter who is laboring, her father blind, her mother an invalid; and the four or five brothers and sisters too young to work. Thus three cents per day must sustain all; if not, death comes to the relief of the little laborer and removes half the household, in a short space of time.

The famine relief work there consists of levelling a hilly portion of land bordering on the city. The stronger ones fill the baskets, which hold about a peck of earth, and the weaker ones carry this on their heads to the dumping place. They often lag, poor things, many sit down to rest, while others sit down to weep. The men in charge have explicit orders to be kind and considerate and consequently they are not ill-treated.

You perhaps would ask: Does the Government allow those to die who are not in a condition to work? Not if they apply for help.

Come with me to the poor house for a few minutes. Never in all my life have I witnessed such distress, misery and anguish as I saw in that place. When I entered I was completely overcome. I had not anticipated such a scene, and was not aware that such a collection of emaciated human beings could be gathered together. There were about 150 people of all ages in that poor-house. After preparing myself for almost any scene, I started on my tour of inspection.

The unfortunate beings lay in rows, some on low beds, others on the floor, as I approached many raised themselves on their elbows and inaudibly uttered some exclamation. Those who did not move I asked

that their blanket be moved aside, and in most cases this was the only covering for the body.

To describe the condition of some of these people appears to me to be almost impossible. To say they consisted simply of skin and bones would perhaps describe their condition, so you could comprehend their sad state. Nor is this all.

After examining several, the blanket was removed from one who showed no signs of life. "Oh!" exclaimed the attendant, "he must have died," and he passed on, but I remained behind and inquired of a poor man next to him, when death took place, he turned over, stared at the corpse, and said: "yesterday," and indeed the body had every appearance of having been in that state for many hours.

A little further on others were found in the last agony of death, and many more dead bodies were exposed to view.

I distributed some small coins to a few of the poorest, but the mind of one unfortunate had become so affected by the pangs of hunger that he at once attempted to eat the money.

Little children were lying about in a nude state, apparently with no one to look after them.

I next visited the cook house of that institution, and found a large, clean room in which were three cooks preparing food, but nourishment in the shape of food to many of these people does not prevent death from claiming them, as they are often beyond help before being brought to the poor-house.

In the past few months thousands of children have been left orphans by the ravages of the famine. The bulk of these have been gathered up and put into poor-houses, or have been taken by various missions into their schools, etc.

Just now those in the poor-houses of the central Provinces are being enquired about, and those having relatives able to support them will be sent to such relatives. Those without relatives will be offered to their coreligionists first, then they will be offered to any other responsible parties for maintenance and education.

This distribution will be in May. Until then no children are permitted to be removed from the Government poor-houses of the Central Provinces.

It is not expected that the Hindoos or Mussulmen will take many of these children.

The Government is doing all in its power to relieve the hunger and distress of this land, and I have every reason to believe that all money is being expended in the best possible manner for the benefit of the poor people.

Why God is visiting the people of India to-day through the famine and plague we know not; surely, good may be expected to come from it. It is God's way of dealing with the people.



## THE PRESBYTERY OF HONAN.

Met at Chu Wang, 22-25 Jan; -Reports from the three stations, Chu Wang, Hsin Chen, and Chang te, for the past ten weeks were hopeful.

"At Ch'u Wang, work in the chapel and dispensary has proceeded without interruption, the number of natives attending being large until the heavy snow prevented travelling.

"At Hsin Chen preaching has gone on as usual. Medical work was resumed upon the return of Dr. Malcolm. Two tours were made and one catechumen was baptized and added to the Church. The staff were pleased to welcome Mrs. Malcolm to their number in December.

"At Chang te fu work has gone on prosperously. Two tours were made. Crowds visited us during a fair held in the city, and many encouraging cases were met. A station-class, attended by thirteen men was held for twenty days. We were pleased to welcome Misses Pyke and Robb in November."

Rev. H. M. Parsons, D.D., was nominated for Moderator of the next General Assembly, and Rev. D. MacGillivray, Rev. M. MacKenzie, Mr. James Thomson of Winnipeg and Mr. A. D. McLeod of Portage La Prairie, were appointed commissioners to the same.

The Ch'u Wang staff were empowered to erect the buildings necessary for women's medical work there, and the Foreign Mission Committee were requested to appoint an additional minister to Honan this year.

## LETTER FROM HONAN.

BY REV. KENNETH MACLENNAN.

CHU WANG, 26 March, 1897.

DEAR MR. SCOTT:—

It is my turn to write for the monthly letter. The work here keeps uniformly promising, although there is nothing of any startling interest to relate.

Early in February we had a station class conducted much as in former years. Over thirty attended, and the majority made good progress.

Mr. Grant attended the Hsun Hsien Fair this year, and says that the people listened to the Gospel as readily as ever.

The number of people coming here for treatment is rapidly increasing. At present there are about a hundred and fifty daily, and the indications are that there will be a repetition of last year when for some time there were ever two hundred each day. This means plenty of work for the physicians, and a great door of opportunity for the preachers of the Gospel.

Last year there were a good many who to all appearances were earnest believers in the Gospel. They returned to their homes at the approach of winter. We may safely count on hearing of some of them yet.

At present there are also some who not only understand, but seemingly are deeply interested in the Gospel.

Two helpers from Shan Tung reached us three weeks ago. They are good earnest men and we trust their labors may be greatly blessed while here.

Two weeks ago Dr. McClure examined the most intelligent Chinaman I have ever met, and by all odds the most promising inquirer. He had bought a book in our Chapel at the time of the Chinese New Year. The book seems to have interested him at once. When he came, requesting to be recorded as a Catechumen, he showed an astonishing knowledge of the book, and a very surprising grasp of the main doctrines of Christianity. Especially refreshing was the earnest Spirit which he manifested when he spoke of his anxiety to be saved—an anxiety seldom prominent even among those who are more advanced in profession than he is. Of course we may be disappointed in him, but we fondly trust that our hopes will completely belie our fears in this case.

I was out touring last week. At a place twelve miles from here we met two men who understand the truth, and seem willing to follow it. One of them became interested in the Gospel while being treated at the hospital here. The other, in some way, came across Christian books. We sold a good many books at this place, and found plenty ready enough to listen.

At the city of Nan Loa the people crowded round us all the while. They are more curious than at the first place we visited. I heard enough "foreign devil" there to do for a life time. We had a rare inn. Probably they thought it was good enough for any foreign devil. A huge heap of manure banked up against the wall of an apartment filled the room with fragrance, and left me less sorry to leave the city after a few days.

There too we met a man who is inclined to become a Christian. He told us that he could not for the present because of opposition on his father's part; but he added that his father would go the way of all flesh in six or seven years and then he would be free to enter the Church. It was in vain we pointed out that not only he and his father but a whole city's population might be in the grave before seven years had passed. He was of his own opinion still.

A good deal of excitement prevailed among the people on account of certain criminals who were to be beheaded in public the day we came away. Old and young talked of the robbers and their execution more than of anything else. We sold a goodly number of books at Nan Loa too.

The Roman Catholics are at work in all that region, and, indeed, all around us here for that matter. It is unfortunate that they are not disposed to let us alone here. I anticipate little good from controversy with them in China. The fact that the Roman

Catholic Church is deliberately and relentlessly contracting her folds around us in everyhand seems to me the dark cloud on the horizon of our mission—like other dark clouds it may have its silver living, and in any case God controls the future so that the aspect of things may change for the better very soon.

There is no reason why we should be dishearned here. Rather may we strengthen our hearts in the Lord our God. The cause is His. Some day it will prosper far beyond any hopes that we have even dared to cherish—far far beyond what our poor efforts deserve. If those out here face to fear with all that is depressing still persist in turning the battle to the gate surely those at home can afford to take courage, and to have faith in the ultimate triumph of the cross in every hand.

There is room enough for all the physicians and preachers that can be sent out—nor need they be afraid of dwindling into gentlemen of learned leisure and luxurious ease while hundreds crowd around them in desperate need of health for body and soul. All the missionaries at this and the other stations are well at this date. Praying for the prosperity of the Church and the Record, and wishing you all blessing, I remain,

Very truly yours,

K. MacLennan.

### AT A GREAT HEATHEN FAIR.

LETTER FROM REV. R. A. MITCHELL, OF HONAN.

Hsun Hsien, Honan, Mch. 3, 1897.

Dear Mr. Scott,

In the above heading you will recognize the name of the district city under the rule of which Hsin Chen is, but which is chiefly famous for the annual heathen fair held there, and which finished yesterday. Some notes of this year's gathering may not be uninteresting.

Nature has laid a basis for the fair by casting up from the level plain two abrupt hills from 300 to 400 feet in height, composed almost entirely of solid rock, with a slight covering of earth in places. But, according to common custom, man has converted these high places into places of idolatrous worship, topping God's hills with idols' temples.

The East hill is the higher and in some respects the more interesting to visit, but for convenience to the city and importance in connection with the fair and its worship, cannot at all compare with the West hill. Part of the latter is occupied by the southwestern portion of the city, but the highest point is occupied by Buddhist temples, to which thousands come annually during the twelve days of the fair to burn incense and "Koa t'ou" (kneel and bow the head several times to the ground) to Lao Nai Nai—Old Grandmother.

The rocky path over the hill outside the city wall is dotted with old women, sitting on the roughly hewn steps worn smooth by many feet, where they rest from the unwonted and too laborious exercise of climbing to make their Koa t'ou to Lao Nai Nai. Here and there is an ever changing group of men surrounding a fortune teller who with wise looks from behind his two-inch diameter colored spectacles and with flippant word and convincing gesture deceives the too credulous Chinaman, and draws in the cash.

On the ridge of the hill both sides of the path are occupied by peddlers with goods spread on pieces of cloth on the ground, or tapes, garters, etc., streaming from poles and ropes, while all around one hears the continual noise of whistles, bamboo or clay in every conceivable form of ugliness. Level spaces are taken up with food-shops (minus walls or roof), or jugglers who, to the accompaniment of drums and cymbals, with a mixture of ridiculous posing and real skill do many apparently dangerous things to draw a few cash from the belts of the wondering crowds.

The stone-paved walk from the south gate of the city to the temple becomes a busy street literally packed with people, so that in some places one is at times nearly wedged off his feet.

Each side is occupied with grass-mat booths where one can buy almost everything a Chinese in this part needs—if his cash is sufficient and he knows how to buy. Most foreigners have too much conscience to offer a man much less than *half* what the merchant asks, and though perhaps this is double what it would be sold to a native for, the tender-hearted foreigner is sometimes duped into adding a little when the man asserts with all his might that it is not enough to pay the cost. When we want our boys to do some shopping for us they sometimes ask us to stay at home as the price rises too quickly on sight of a foreigner, who in the opinion of the Chinaman is made of silver and guillibility.

Near the temples the paths are lined with booths for the sale of incense, paper dolls, and strings of gold and silver paper representing money, all of which are to be burned before the gods. Here from early dawn until dark the procession of worshippers continues sometimes by ones or twos, but often in companies of all the representatives of a village, sometimes mostly old women (few young women attend here) under the care of a few men. As they pass up some carry triangular flags telling of the virtue of going up to this mountain, others beat gongs at intervals of a few paces, while others set off fire-crackers along the way.

Just at the foot of the hill on the western side, where the flow of worshippers passed by continually, was the booth of the "Jesus Hall," where day after day was proclaimed the strange news of one living and true



God, and One Merciful, All Powerful, Saviour of sinners. This year only two foreigners were in attendance, but noble service was done by twelve Chinese, ten of them being from among the converts whom the Loru has given our mission in Honan, and who formerly came here to knock their heads to the idols of clay and stone.

All day long preaching or book-selling was carried on at the two tables in the front of the booth, one man stepping in as soon as another was tired, while oftentimes each of the back corners of the tent held a group of squatting natives who were inquiring further about this doctrine from some of the believers. We also had a company on the hill top where with a foreigner for signboard there were always listeners. A detachment also waited at the inn to meet and talk with all who called there.

This year, while the foreigners took a fair share of the speaking, they endeavored to make the best use of the native's greater familiarity with the language, and we have indeed to praise God for enabling them to proclaim the truth so fearlessly and well as they did. Jesus Christ was held well to the front as the Saviour of men, but in opposition to the one true God, the idols of Hsun Hsien hill sometimes got their full share of denunciation.

In the evenings we all gathered in the inn for worship, led by the foreigners, after which there were usually visitors till near midnight. Some wanted to see the foreigner and ask about foreign countries, but some really sought further knowledge of God's truth, and we were particularly encouraged about two villages where some have already put away their idols and are asking for farther teaching.

With regard to the temple worship I can say little, not having full opportunity to examine into it. One afternoon we did visit the temple on the west hill. A few years ago this could be done without molestation, but the priests are beginning to realize that the God whom the foreigners preach is a jealous God and cannot live in harmony with their idols.

We were able without interference to examine one of the side temples containing life size representations in clay of some scenes in the Buddhist hell, but when we entered the main temple there was a rush of priests to put us out, and we were soon the centre of a noisy crowd, many of the boys among the priests calling on us to "Koa t'ou" to the gods, others shouting "put them out" etc., while others again tried to carry out the last injunction. We objected to going out by force, but when invited to go, gladly did so, saving some of that valuable commodity in the Chinaman's eyes—"face."

As we went to the other buildings there were plenty of cries of "foreign devil," etc., and as we got nearer the gate some snow

balls came into use as well as a few pieces of tile and brick. Doubtless every year it will be harder for foreigners to visit that temple, and I can quite realize the force of the advice given by some of the older missionaries never to enter a temple alone.

The next day we visited the East hill, where we were more cordially met by the priests with invitations to examine the temples and to drink tea. To reach the top of this hill is a tiresome climb even for men, and many of the women who go up for blessings must be completely wearied out after it. Here images of infants are plentiful, and lying about the door of one temple are several hundreds of stone slabs presented by grateful supplicants who believe that they have received sons in answer to their prayers here.

Among much good rock carving is one cave in which from the solid rock has been formed a couch and a reclining man. This figure is supposed to have great curative powers. Wherever the seat of a patient's ailment, one rub on that part of the recumbent figure ensures cure. I did not see it tested.

One building is called the temple of 10,000 sprites. Besides a large central figure, and twenty about three feet high, each seated on a different kind of animal, the walls, beams, and roof to the very ridge are covered with images about eight inches high, of almost every conceivable form.

On the east side of the hill the most interesting sight is an image of Buddha sitting in meditation, which is more than sixty feet high. The basis of this is solid rock, but much of the shaping is done with plaster.

In the service of Satan here we find all ages. In going to the upper room of one temple our leader was a child priest, so small that in going up stairs he helped himself with his hands. Expecting that we would bow as all others did, he struck the bell to arouse the god, thus awaking a priest of over seventy years who had fallen asleep by the bell. While we were there a man made his obeisance to the eight-armed lady who presided, but the little priest did not notice any cash fall on the floor, and so went up and felt both hands of the worshipper asking where the cash was. The latter is a prominent thing in the worship.

Many of the larger gods are put back in recesses with locked bars before them. In front of the god, some eight feet from the bars, is suspended a brass plate with a hole in the centre about an inch and a half square. Anyone throwing a cash through this hole is guaranteed good fortune, and the floor is often pretty well strewn with cash.

This fair thus draws thousands from all points and long distances to engage in empty forms, but it also gives God's servants an opportunity of touching large numbers, and sending Gospels and tracts into many homes over the land.

## LETTER FROM FORMOSA.

BY REV. DR. MACKAY.

FORMOSA, APRIL 2ND, 1897.

Rev. R. P. Mackay,

My Dear Bro.

The 19th ult., Koa Kau accompanied me to Tek-chham where we labored for several days. Both at the forenoon and evening services on Sabbath upwards of 100 were present though the weather was disagreeable, and none of the converts without the city gates were with us. Fifty-one members commemorated the dying love of our Lord and joined in singing "How sweet the name of Jesus sounds," with great spirit.

Afternoon we visited a newly opened station and found the small building packed with country people. This is not the chapel situated in the suburbs before the Japanese came. That building was damaged and seats along with tables destroyed.

The Preacher began in the present locality two months ago—secured and repaired a house without any Mission assistance. The city Church gave a number of benches and made as many more for themselves. We heard twenty children sing seven Gospel hymns—saw twelve men acknowledge Christ and carried away nine idols for my Museum.

The next day, Preachers came from neighboring stations and we proclaimed our Saviour's dying love to more than 200 eager hearers. I was delighted with the heartiness of the people throughout the services. The Lord's work there is aggressive and prosperous.

Wed. 24, when in *Bang-kah* we were aroused about midnight by bandits discharging their guns in rapid succession not far distant.

Sat. we proceeded to *Sin-tiam* where the Christians had spent \$50 towards Church repairs; but the work was not well executed.

At 7 p.m. *Siau An ki*, a young preacher became the happy husband of Rev. Tan He's eldest daughter. I performed the marriage ceremony in the presence of many people.

Sat. forenoon I spoke on Psalm 55: 22 to upwards of 300 hearers several of whom had tears trickling down their cheeks. I baptized 19 adults and then observed the Lord's Supper with 97 believers.

Glory to God in the Highest, His work is spreading.

I am ever,

Yours sincerely,

G. L. MACKAY.

There is an odd love letter in the British Museum—a proposal of marriage for the hand of an Egyptian princess, made three thousand five hundred years ago. It is in the form of an inscribed brick, and is not only the oldest, but the most substantial love letter in existence.

## LETTER FROM KOA KAU.

The Chinese student from Formosa, who was in Canada with Dr. Mackay, will be remembered by many. When Formosa was ceded to Japan at the close of the late war, many of the natives rebelled and refused to accept Japanese rule. Many of these rebels took advantage of the general unrest to persecute and kill the Christians, and the latter were sometimes falsely accused to the Japanese as rebels, and thus put to death, although they never rebelled.

These things will explain some points in the following letter from Koa Kau, to Rev. R. P. Mackay, our Foreign Mission Secretary.

My Dear Friend:—

I now send you the following particulars. Our churches in Tamsui and Sintiock districts are progressing though they were in great trouble.

I am sorry to tell you several preachers were put to death, several died and three are dying of consumption.

I am glad to tell you that we have half a dozen students who came from the country stations and are now in Oxford College studying, and My Teacher, (Dr. Mackay), drills them every night in presence of Bible women and children.

We have not formally opened the College; still it is full, because people fled from the frequent attacks of the rebels who seize, plunder and kill natives for money.

The Japanese Governor wishes to protect Christians, still people are afraid of soldiers.

The Japanese have still trouble with the rebels. In one place there is peace, in another trouble; just up and down.

The Japanese Governor visited My Teacher in Tamsui and saw his presence with great delight.

Here is another good thing to tell you and our Canadian friends, feet binding is going to lose its hold on Chinese women.

The weather is very fine to-day; but the whole year has been without much rain and wells are nearly dried up, how strange for Formosa!

We had two days' snow on the mountains last month.

My Teacher and his family, and Mr. Gauld's family are all well.

How time flies! another year is gone. My Dear Friend, I hope you and all the many kind friends I met in Canada, may have much happiness.

God be with you,

Your friend,

Koa Ka'u.



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

#### Topic for week beginning July 11th.

HOW THE BUSINESS OF THE CHURCH IS DONE; HER CONSTITUTION AND COURTS.—ACTS 6, 1-8.

#### LITERATURE.

The Honorable Chief Justice Taylor's article which follows will be found eminently full and lucid, giving a clear outline of the Topic. For those who wish to verify his statements by Chapter and verse, his volume "Statutes relating to the Presbyterian Church" will be useful. Add to this the Book of Forms, which every minister possesses and which is issued by the Assembly as "a useful guide to the office bearers of the Church." It has a dry look, but the young people will find it a mine of valuable and interesting information. Witherow's "Apostolic Church" puts the case for Presbyterianism with great controversial force.

The same is true of Stewart's Scriptural Form of Church Government, published in 1872, the author of which was a young minister of our own Church of exceptional brilliancy and promise, cut off by death after a very brief period of service. Beattie's Presbyterian Standards gives a Chapter (Chap. XXX) to The Synods and Councils of the Church.

The Books recommended for the January topic may again be referred to, viz:—"Presbyterianism," Rev. John McPherson, especially valuable for the present topic; Rev. Dr. Roberts' "The Presbyterian System"; Rev. Dr. Herrick Johnson's "Why I am a Presbyterian"; Rev. Dr. Charles Hodge's "What is Presbyterianism?" Rev. Dr. Breed's "Presbyterianism." Also Principal MacVicar's pamphlet on "The Office and Work of the Elder;" while Chap. XXXI of the Confession of Faith and the Appendix to the Confession, in The Form of Presbyterian Church Government, are standard.

#### POINTS FOR THE PROGRAMME.

The Scriptural basis of Presbyterian Government.

Presbyterian Government, as compared with Papal, Episcopal, Congregational.

How is the Deacon's Court made up, (or Board of Managers), what are its duties, and how is its business done? The Session? The Presbytery? The Synod? The General Assembly?

Draw out a programme for the business of the annual meeting of a Congregation.

Describe the steps necessary to admission to full communion.

The various steps in the calling and settlement of a Minister.

Give a list of the Standing Committees of the General Assembly, and outline the work of each Committee.

(This should be divided up into as many brief, very brief, papers as there are Committees).

Give out beforehand for definition such words as, Overture, Sederunt, Docket, The Barrier Act.

The above may serve to indicate some of the lines in which the young people may train themselves to a better understanding of the machinery of the Church, in order to a more effective working of that machinery as the responsibilities of the Church fall upon their shoulders.

#### Paragraphs.

#### THE FEATURES OF PRESBYTERIANISM.

Put in the negative form, these features may be stated as follows: No other head of the Church than Christ; no monopoly of authority by ministers; no government by prelates; no source of law other than the Bible; no denial of popular right; no bar to church membership other than unbelief; no exclusion except for offences against Scripture; no adoption of general rules without the co-operation of the whole body of associated churches; no denial of Christian character to any persons who profess the true Christian religion, and no interference by the State with the Church.

Thus is there; in relation to Christ, obedience; in connection with the ministry, equality; in regard to popular rights, due recognition; in legislation and discipline, submission to divine law; in the management of affairs, wisdom combined with efficiency; in Church fellowship, acknowledgment of all believers as brethren; and in connection with the State, freedom.—Roberts'. "The Presbyterian System," pp. 36, 37.

#### SIX APOSTOLIC PRINCIPLES.

1. In the Apostolic Church popular election was an admitted principle. It is so with Presbyterians.

2. In the primitive age, the office of bishop and elder was identical. An elder was not inferior, in point of official standing, to a bishop, nor a bishop to an elder. It is so in the Presbyterian Church.

3. There was a plurality of elders or bishops in each congregation of the Apostolic Church. Such is the practice in every Presbyterian Church at the present day.

4. Office-bearers were set apart to their distinct spheres of duty in the Apostolic Church with the laying on of the hands of the Presbytery. The Presbyterian Church, in its several branches, is the only one known to us that carries this scriptural principle invariably into practice.

5. In the Apostolic Church there was recognized the privilege of appeal and the right of government. This privilege is not only admitted, but it is one of the most distinguishing principles of Presbyterianism.

6. In the Apostolic Church, the Lord Jesus alone was King and Head. All Presbyterians rank among their most cherished, as well as distinctive principles, that *Christ alone is King and Head of His Church*.—Extracts Witherow's *Apostolic Church*, pp. 52, &c.

#### TO FULL COMMUNION.

"Sessions," says the Book of Forms, "have power to receive to full communion in any way they may deem for edification;" but the following Questions are given as suitable to the solemn act:—

"1. Do you believe the Scriptures of the Old and New Testaments to be the Word of God; and do you take them as your only rule of faith and conduct?"

"2. Do you take God the Father as your Father; God, the Son, as your Saviour; God the Holy Spirit as your Sanctifier and Guide?"

"3. Do you promise, depending on the grace of God vouchsafed, to live as becomes the Gospel of Christ?"

"4. Will you contribute from time to time of your substance, as God may prosper you, for the maintenance and advancement of the cause of Christ?"

"5. Will you be subject to the authority of this Session in the Lord and in subordination to the Higher Courts of the Church?" Book of Forms, p. 80.

#### THE CHURCH OF THE FUTURE.

These doctrines (the fundamental principles of Presbyterianism) have influenced powerfully the form of several of the leading Christian denominations, have permeated Modern Society, and have modified largely political institutions in many lands. The bulwark of civil and religious liberty in the past, it is believed that they will determine the form of that one Church of the future which is the common hope of all Christian believers. That Church, when it appears, will maintain the parity of the ministry, the equality of believers, the supremacy of the Scriptures, and the sole headship of Christ.—Robert's *The Presbyterian System*, pp. 37, 38.

## HOW THE BUSINESS OF THE CHURCH IS DONE; HER CONSTITUTION AND COURTS.

BY CHIEF JUSTICE TAYLOR.

The Larger Catechism defines the visible Church as, "A society made up of all such as in all ages and places of the world do profess the true religion, and of their children." This Church, as it now exists, has various denominations, distinguished from each other by their creeds, forms of worship, and polity.

The characteristics of the Papal Church are, "A vicar of Christ, a perpetual college of Apostles, and the people subject to their infallible control." The Episcopal Church asserts, "The perpetuity of the Apostleship as the governing power," and that, "There was originally, and there should be now, a threefold order in the ministry." Congregationalists maintain, that, "All ecclesiastical power resides in the Church, or the associated body of the brethren," and that, "The Church organization is complete in each worshipping assembly, which is independent of every other." The community of the Church is expressed in councils, composed of several churches, called in emergencies, but having only advisory powers.

The Presbyterian Church consists of particular churches or congregations with a plurality of elders, united together, and under one common government, because, "When congregations are divided and fixed, they need all mutual help one from another, both in regard of their intrinsic weaknesses, and mutual dependence, as also in regard of enemies from without." Presbyterians hold, that, "The people have a right to a substantial part in the government of the Church, by representatives called Elders, and that those who minister in word and doctrine are the highest permanent officers of the Church, but all belong to the same order."

Certain things necessarily pertain to the Church, in common with every organized society, and are implied by its existence; as (1) Officers; (2) Rules; and (3) The power of admitting and excluding members. The three great principles of Presbyterianism,—Government by Elders; the parity of the ministry, and courts of appeal,—have always been recognized in the Church of God, Ex. 3: 16; 18: 25, 26; Num. 11: 16. That the early Church consisted of a number of particular churches or congregations, seems apparent from various passages of Scripture, Acts 2: 41; 4: 4; 6: 1, 7; 9: 31; Gal. 1: 21, 22. And that neighboring congregations were under one presbyterian government, also seems clear, Acts 15: 4, 23; 21: 17, 18.

The Courts entrusted with government, and exercising authority, in the Presbyterian Church are, Sessions, Presbyteries, and Synods, with a General Assembly.



The lowest court is the Session in each regularly organized congregation; and its members are, the minister and elders of that congregation, chosen by the people. The Apostles ordained elders in every Church, Acts 14: 23; Tit. 1: 5. These elders may have exercised different functions, Eph. 4: 11; and those who labored in word and doctrine were counted especially worthy of honor, 1 Tim. 5: 17; but all were equal as elders of the Church, 1 Pet. 5: 1. It belongs to the Session, to receive applicants for admission to the Church; to admit into full communion those who have been baptized; to exercise discipline; to restore to privileges; to care for the religious instruction of the young; to determine all matters touching the order of public worship, including the service of praise; and to do whatever may promote the spiritual interests of the congregation.

The Presbytery is composed of the congregations within certain territorial limits, and its members are, the ordained ministers of these congregations, with an elder from each session, chosen by that session to represent it. The Presbytery receives and disposes of references, complaints, and appeals from sessions; reviews their records; forms new congregations; provides for the supply of ordinances; examines and licenses preachers; moderates in calls to ministers and deals with these; tries candidates, and ordains them when found qualified; receives demissions; exercises discipline; and superintends the congregations and sessions within its bounds.

A Synod is formed by the union of several Presbyteries, (at least three), and its members are, all the ministers and elders on the rolls of these Presbyteries. It has power to receive and dispose of appeals from Presbyteries; to review their records; to redress anything done by them contrary to order; to decide references, giving advice when necessary; to take such order with Presbyteries, Sessions, and people under its care, as may be in conformity with the Word of God, and the established rules, and which may tend to their edification; and by sending what are called overtures, propose for adoption by the General Assembly such measures as may be of common advantage to the Church.

The General Assembly is the supreme court of the Church, composed of commissioners from every Presbytery. It receives and disposes of appeals, complaints, and references, from the inferior courts; reviews the records of Synods; gives advice and instruction in cases submitted to it; and constitutes the bond of union, correspondence, and mutual confidence among all the congregations. It differs from the lower courts, in that,—it represents the whole Church; is the final court of appeal; can alone interpret the laws of the Church; can alone make or change constitutional laws; is the

agent of correspondence with other denominations; has charge of the mission work of the Church; provides for training young men for the ministry; and is not a permanent body, each assembly on completing the business before it, being dissolved; after another assembly has been ordered to meet the next year. Its powers are not, however, unlimited, and in certain matters it acts only after consulting Presbyteries under what is known as "The Barrier Act." This is an Act passed in 1697, as a check upon hasty legislation, which fixed permanently the mode of legislating in General Assemblies. Under it, no proposed law or rule relative to matters of doctrine, discipline, government or worship, can become a permanent enactment until it has been submitted to Presbyteries for consideration. If a majority approve the proposal, the Assembly may pass it into a standing law, although it may refrain from doing so. If a majority disapprove, it cannot be passed. When the immediate enactment of a proposed law seems essential for the good of the Church, it may be enacted as an interim Act, which is binding upon all members of the Church until the next Assembly; but no interim Act can be passed which involves an essential alteration of the existing law or practice of the Church.

The temporal and financial affairs of congregations are managed by the Deacon's Court or by a Board of Management. The Deacon's Court obtain from the people contributions for the support of ordinances; disburse all moneys so received; provide for the wants of the poor; take care of congregational property; and provide for the payment of the minister's stipend and other expenses. The duties of the Board of Management are substantially the same. The difference between the two is, that Deacons are ordained, Acts 6: 1, 6; and hold office until death, resignation or deposition. Managers are not ordained, and hold office for such period as the constitution of the congregation provides. Obtaining contributions for the schemes of the Church is a duty of the Deacons' Court, but in many congregations missionary Associations are formed for that purpose. While the Deacons or Managers have the care of congregational property, the Session is responsible for the use made of the Church building and entitled to the control of it.

The Presbyterian Church in Canada was formed in 1875, by a union of The Presbyterian Church of Canada in connection with the Church of Scotland, the Canada Presbyterian Church, The Church of the Maritime Provinces in connection with the Church of Scotland and the Presbyterian Church of the Lower Provinces. The latter had been formed by the union of two Churches in 1860, and the Canada Presbyterian Church was formed, by the union in 1861, of the Presbyterian Church of Canada with the United Presbyterian Church in Canada.

The four Churches uniting in 1875, did so upon a basis of union which declares that the Scriptures of the Old and New Testaments, being the Word of God, are the only infallible rule of faith and manners; that the Westminster Confession of Faith shall form the subordinate Standard of the Church; that the Larger and Shorter Catechisms shall be adopted, and used for the instruction of the people; and that the government and worship of the Church shall be in accordance with the recognized principles and practice of Presbyterian Churches as laid down in the "Form of Presbyterian Church Government," and in the "Directory for the Public Worship of God."

At present, the Church has about 1,000 pastoral charges or congregations, forming 50 Presbyteries (exclusive of 3 mission Presbyteries), grouped in six Synods. The General Assembly consisting of commissioners from each Presbytery, in the proportion of one-fourth of the ministers on the Presbytery roll, with an equal number of elders, meets once each year. As the time during which an Assembly can sit is short, matters of detail involved in carrying on the numerous schemes and agencies of the Church cannot then be gone into, nor can all the business connected with them be transacted, so these are entrusted to standing committees appointed by the Assembly. These report to the Assembly their work for the past year; and their reports, with recommendations for the future, are then considered and passed upon.

The main work or business of the Church may be grouped under a few heads:

(1) Educational. There are 6 Colleges, and in five of these, the professors are appointed by the Assembly, which also appoints annually a Board of management for each, to care for its property and finances, with a Senate which superintendents the students and their studies. Queen's College is managed under the provisions of a Royal Charter granted many years ago.

(2) Missionary. The Foreign Mission Committee comprises an Eastern Division, taking charge of Missions in the New Hebrides, Trinidad and Demarara; and a Western division which has the oversight of Missions in India, Formosa, and China, and among the Indians and Chinese in Canada. This Committee appoints missionaries, fixes their salaries, and regulates their work. The Home Mission Committee is also divided into an Eastern Section for the Maritime Provinces, and a Western which superintendents the work in the rest of the Dominion. There is an Augmentation Fund, Eastern and Western, for supplementing small stipends, while still another Committee manages a fund to aid in building churches and manses in new districts, Acts 20: 35; Gal. 6: 2.

(3) Charitable. Under this head, there is a Fund to assist aged and infirm ministers

who have retired after spending long years in the service of the Church, and another Fund for the widows and orphans of ministers; a most worthy object, as the small salaries too often paid, prevent many from making suitable provision for their families. The fatherless and widows are God's special care, Ps. 68: 5; Jer. 19: 11; Jas. 1: 27.

Besides these, there are, with others, committees upon Sabbath Schools, Young People's Societies, and Church Life and Work, the latter embracing such important subjects as the State of Religion, Sabbath Observance, Systematic Beneficence, and Temperance.

A study of the Church and its work, thus imperfectly sketched, should surely lead us, with more intelligence and deeper earnestness, to use the prayer of the Psalmist, Ps. 122: 6, 7, 8, 9.

A lady, on a school-teacher's salary of a thousand a year, lived on five hundred dollars and supported a substitute for five hundred dollars in China. She then felt that she was really two persons, and carried out her lifelong, devoted desire to be a foreign missionary. She received a letter every week from her substitute, prayed for her by name every day, and realized the truth of what a friend of hers said, namely: "This school-teacher serves the Lord twenty-four hours a day, and thus particularly lives the life of the angels, who serve Him day and night, the Bible says; for at the antipodes her substitute missionary is working while she sleeps."—*American Messenger*.

### PARADOXES OF LIFE.

We walk in a way that we know not. We labor for our Master, but never know beforehand which shall prosper, whether this or that. We lay wise plans and they miscarry. We commit gross blunders, and they are overruled for good. We run toward the light, and it goes out in darkness. We sink shivering in the darkness, and find the light. We pray for joys, and they milder into griefs. We accept the griefs, and they blossom into joys. To-day the apple turns to ashes, and to-morrow the stones to bread. We exult in some prosperity, and get leaner with it. We murmur at some adversity, and find it big with blessing. We run toward the open door, and dash our heads against a granite wall. We move against the wall at the call of duty, and it opens to let us through. The lines of our lives are all in God's hands. What shall befall us we cannot tell. What is expedient we cannot know. Only this we know, that God would shape us to himself, whether it be by the discipline of joy or the discipline of sorrow. To make us perfect as he is perfect, this is the end of all his revelations: while everything not helpful to this he hides away out of sight.—*Sel.*



## International S.S. Lessons.

### FIRST CONVERTS IN EUROPE.

4th July.

Les. Acts. 16: 6-15. Gol. Text. Ps. 119: 130.  
Mem. vs. 13-15. Catechism Q. 82.

*Time.*—About A.D. 50-52.

*Places.*—Troas, a seaport of Mysia; Philippi, the capital of the province of Macedonia; its seaport was Neapolis.

#### HOME READINGS.

*M.* Acts 15: 36-16: 5. Second Journey begun.  
*T.* Acts 16: 6-15. First Converts in Europe.  
*W.* Acts 10: 1-22. Peter called to Gentiles.  
*Th.* Acts 10: 23-48. Peter obeying the Call.  
*F.* Phil. 1: 1-30. To Saints at Philippi.  
*S.* Phil. 4: 1-23. "Brethren dearly Beloved."  
*S.* 1 Cor. 1: 18-31. The Gospel the Power of God.

1. Paul called into Europe. vs. 6-9.
2. Responding to the Call. vs. 10-12.
3. The Gospel's Entrance into Europe. vs. 13-15.

Our last lesson in Acts was about the conference at Jerusalem. Lesson viii, May 23, 1897, Paul and Barnabas, accompanied by Judas and Silas, returned to Antioch and delivered to the church there the decision of the conference. Paul now proposed to Barnabas his second missionary journey. Barnabas wished to take Mark along but Paul objected because Mark had left them while they were on their first journey. A separation resulted. Barnabas and Mark sailed to Cyprus. Paul and Silas revisited Derbe and Lystra. Here Timothy joined them. (See "Hints and Helps" Lesson XI, June 13, 1897). Traveling on, the missionaries visited other churches which had been established on the first journey. Through the provinces of Phrygia and Galatia, they went to Mysia, on the Egean Sea. From here they proposed to go into Bithynia, but the Holy Spirit forbade them. Passing through Mysia they came to Troas. Luke probably joined them here. In obedience to a vision calling them to Macedonia, they went to Philippi. Here the gospel was preached for the first time in Europe. The first convert was Lydia, a Jewish proselyte.

#### LESSONS.

1. God's Spirit directs his servants in their work.
2. The sinful world cries out constantly for the gospel.
3. When God opens the way we should promptly go on.
4. The place to find Christ is the place of prayer.
5. Christ opens the hearts of all who seek for him.

## PAUL AND THE PHILIPPIAN JAILER.

11th July.

Acts 16: 22-34. Gol. Text. Acts, 16: 31.  
Mem. vs. 28-31. Catechism Q. 83.

*Time.*—Shortly after last lesson.

*Place.*—Philippi.

1. Paul in the Jailer's hands. vs. 22-25.
2. The Jailer in Paul's hands. vs. 26-30.
3. The Jailer brought to Christ. vs. 31-34.

#### HOME READINGS.

*M.* Acts 16: 16-40. Paul and Jailer.  
*T.* 2 Cor. 6: 1-18. "In Imprisonments."  
*W.* Phil. 3: 1-21. "For whom suffered."  
*Th.* Acts 20: 17-35. "Unmoved."  
*F.* 2 Cor. 4: 1-18. "Persecuted not forsaken."  
*S.* Acts 2: 37-47. The Greatest Question.  
*S.* John 3: 1-21. The one plain Answer.

Repeatedly, as Paul and his party went to the place of prayer at Philippi, a maiden, possessed with a spirit of divination (probably a ventriloquist, who, on this account, was commonly believed to have the power of foretelling events) followed them, crying out that they were the servants of the most high God, who showed the way of salvation. At last, Paul, in the name of Jesus, commanded the spirit to come out of her thus destroying her supposed prophetic power. Her masters enraged at the loss of their income, dragged Paul and Silas before the magistrates, falsely accusing them. Amid a scene of disorder and tumult the missionaries were beaten and imprisoned. The story of their night in prison is told in our lesson passage. The next day the magistrates ordered them to be dismissed privately; but Paul demanded that as they were Roman citizens, and had been unlawfully beaten and imprisoned they should be publicly exonerated. The alarmed magistrates brought them out and besought them to leave the city. After a short stay at the house of Lydia, Paul and Silas left Philippi.

#### LESSONS.

1. Persecution cannot stop the Christian's prayers and praises.
2. Christ opens the prisons and loosens the bonds of sin.
3. The great question is, What must I do to be saved?
4. The one answer is, Believe on the Lord Jesus Christ.
5. Public confession and good works naturally follow belief in Christ.

No superintendent will secure hard work from his teachers unless he works hard himself.

An invitation will bring a new scholar, but it takes more than that to hold him.

## PAUL AT THESSALONICA AND BEREÆ

1stb July.

Les. Acts 17: 1-12. Gol. Text Acts, 17: 11.  
Mem. vs. 10-12. Catechism Q. 84.

*Time*.—About A.D. 51-52.

*Places*.—Thessalonica, modern Saloniki ; Berea, modern Verria: both cities of Macedonia.

1. Reasoning Out of Scriptures. vs. 1-4.
2. Rejected at Thessalonica. vs. 5-9.
3. Received at Berea. vs. 10-12.

## HOME READINGS.

*M.* Acts 17: 1-12. At Thessalonica and Berea.  
*T.* 1 Thess. 1: 1-10. Paul to the Thessaionians  
*W.* 1 Thess. 2: 1-20. "Ye our Glory and Joy."  
*Th.* 2 Thess. 2: 13-3: 18. "God hath chosen you."  
*F.* Luke 24: 25-32, 44-48. Reasoning from Scriptures.  
*S.* John 5: 24-47. Moses wrote of Christ.  
*S.* Psalm 19: 1-14. "Testimony of Lord sure."

From Philippi, Paul and Silas went to Thessalonica, a journey of about one hundred miles. Thessalonica was an important city. Apparently many Jews dwelt there, as they had a synagogue. The missionaries labored here for probably several months, making many converts and establishing a church. The dwelt with Jason, a Jewish convert. The unbelieving Jews becoming jealous incited a mob against the missionaries, falsely accusing them of treason. The rulers of the city took security for their departure and let them go. The church sent them away by night to Berea, some fifty miles further southwest. Here they found a ready hearing for the gospel.

## LESSONS.

1. The Scriptures prove Jesus to be the Christ.
2. Believers should identify themselves with Christ's people.
3. The gospel's conquests excite the world's envy and hatred.
4. The world's opposition often helps to spread the gospel.
5. Earnest searching of the Scriptures leads to faith in Christ.

What's the true test of living ?  
A life that's spent in giving ?  
Give talent, thought and voice,  
To make God's world rejoice ;  
Give work and love and will ;  
Give golden time and skill ;  
And as thou givest, thy store  
Shall grow not less, but more.

—Selected.

## PAUL PREACHING IN ATHENS.

25th July.

Acts 17: 22-34. Gol. Text John 4: 24.  
Mem. vs. 24-27. Catechism Q. 85.

*Time*.—Several months after last lesson.

*Place*.—Athens, capital of Greece and its principal seat of learning.

## HOME READINGS.

*M.* Acts 17: 13-21. Paul brought to Athens.  
*T.* Acts 17: 22-34. Preaching in Athens.  
*W.* 1 Kings 8: 22-30. Heavens cannot contain God.  
*Th.* John 4: 5-26. Must be worshiped in Spirit.  
*F.* Isa. 40: 12-31. "To whom liken God ?"  
*S.* Psalm 97: 1-12. "Heavens declare Righteousness."  
*S.* John 14: 1-31. "Way, Truth, and Life."

1. Declaring the true God. vs. 22-26.
2. Declaring men's duty to God. vs. 27-30.
3. Declaring a Day of Judgment. vs. 31-34.

The Thessalonian Jews followed Paul to Berea and incited the people against him. Paul's friends quickly took him, by way of the sea, to Athens. Silas and Timothy remained temporarily at Berea. Paul's indignation was aroused by the idols he saw everywhere in Athens. He talked earnestly against idolatry, first to the Jews and proselytes in the synagogue, then with all who would listen, in the market place. Here certain philosophers of the great Greek schools of the Stoics and Epicureans heard him, and took him before the highest Athenian court, demanding a fuller statement of his strange doctrines. There in the midst of the court and a curious crowd of Athenians and strangers from many quarters, Paul made the address we study to-day.

## LESSONS.

1. All men need to know and worship God.
2. The true God made all things, and rules the world.
3. We should all find God and serve him.
4. There will be a resurrection and a judgment day.
5. Christ our Saviour will also be our Judge.

## SAND MAPS.

FOR JUNIOR MISSIONARY MEETINGS.

Have you tried them ? Your young people, will be delightedly interested. A large board with a low rim ; clean, bright sand ; blue yarn for rivers ; bits of looking-glass for seas and lakes ; candles for the mission stations, lighted as you describe them. Make the map in the presence of the children.—Er.



## Receipts.

For the month of  
April, by Rev. Robt.  
H. Warden, D.D.,  
Agent of the Church,  
Address Presby-  
terian Offices, Tor-  
onto.

KNOX COLLEGE  
FUND.

Reported .....\$6650 33  
Aldborough .....10 0  
Dunbarton .....6 00  
Tor E Queen st. 15 00  
Bellevil John st. 30 00  
Fergus Mel. ....40 00  
Churchill .....10 00  
Crysler .....5 00  
Rev Prof Robinson 20 00  
E Garafraza .....5 00  
Bradford .....3 50  
Friend .....4 00  
N Bruce Saugen. 6 00  
Tor Chal. ....40 00  
Dnd Mackay Tor 5 00  
St George .....4 00  
Laskay W King. 13 06  
Mrs J Brebner .....2 73  
Seaforth Ist .....2 73  
Tor June & ss. 6 00  
Ham Erskine. ....9 23  
Knox Coll E & S  
assoc .....75 00  
Kincardine Chal. 1 00  
Dunville .....3 00  
Claude .....6 20  
Clarke St Paul's. 6 00  
Clifford .....20 00  
Harrington .....25 00  
Emol Fees .....12 00  
Delaware .....2 00  
Hagersville ce. 1 00  
Harriston Guthrie 6 00  
Glenmorris .....2 00  
Sutton, etc. ....5 00  
Tor Bloor st ss. 25 00  
Leaskdale .....5 00  
Pickering St And. 5 00  
Wyoming .....10 00  
Rev John Neil .....20 00  
Est Mrs Lesslie 2112 67  
Mortimer Clark 1000 00  
Pt Hope 1st .....10 00  
Goderich Union. 3 00  
Leeburn .....3 00  
Rev Dr Torrance 20 00  
J K Macdonald. 100 00  
Rev Dr Parsons. 50 00  
" Gray .....10 00  
" MacKenzie 10 00  
R W Spence .....5 00  
Rev J G Shearer 20 00  
Rev W Burns .....20 00  
Miss Gordon .....10 00  
Wm Bradshaw. 5 00  
Rev E A Mitchell. 6 00  
" W J Clark .....68 00  
" W G Wallace 20 00  
" John Ross .....20 00  
" W Farquharson 5 00  
" T A Watson .....20 00  
" Dr Fletcher. 20 00  
" I G Murray .....10 00  
Scott & Cross. ....4 00  
Thos Kinnear .....7 00  
W Wilson .....50 00  
Bethesda .....4 00  
Peterboro St Pa. 70 00  
G Trow Ferguson 20 00  
Waterdown .....5 00  
Comber .....3 00  
Tillbury W. ....2 00  
Scarboro St And. 10 00  
Est Miss Cameron 9 00  
Miss M T Scott. 1 00  
Ospiringe .....1 75  
Cashel Mel. ....12 75  
Airlie, etc .....5 00  
W Adelaide .....5 00  
Renfrew .....20 00  
Fingal .....10 00  
Penetanguishene. 2 00

Hampstead ..... 1 00	Hull ..... 5 00	Churchill ... .. 57 00	Cresswell ..... 2 00
Canington ..... 2 00	Chateauguay. .... 3 00	Euphrasia ..... 12 00	E Hawkesbury. .... 4 00
Vaughn Knox ..... 4 50	Beauharnois. .... 7 00	Holland ..... 6 00	Rev T Paton bc. .... 3 25
Gananoque ..... 15 00	Claude ..... 5 50	Crysler ..... 7 00	Thamesville ..... 21 27
Fees ..... 3 00	Belle's Corners. 2 50	Stonington. .... 5 00	Portsmouth ..... 8 12
Sault Ste Marie. 4 00	Wyoming ..... 5 00	Queenville. .... 2 00	Collin's Bay. .... 10 55
Rev R P Mackay 20 00	Ross & Cobden. 6 00	Cote des Neiges 20 03	Ainsworth ..... 5 00
Feversham ..... 25 00	Peterboro St Pa. 30 00	Charity Wdkt Kx10	Mont Stanley. .... 40 00
Maxwell ..... 1 00	Rev M Mackenzie	Bullocks Cor ss. 10 00	Glenvale, etc. .... 10 00
Winthrop ..... 8 00	Honan ..... 20 00	Melita ..... 10 00	Tor Bloor st ss. 120 00
McKillop ..... 6 00	Renfrew ..... 20 00	Russell ..... 9 50	Leaskdale ..... 17 00
Rev P Musgrave. 10 00	Arnprior ..... 19 00	Keene ss ..... 43 50	Hampton ..... 1 25
Newtonville ..... 1 00	Lachine ..... 16 50	E Garafraza ..... 15 00	Gladstone ..... 5 00
Eglington ..... 8 00	Mattawa ..... 6 00	Miami ..... 12 00	Carlisle ..... 17 20
St Mary's Knox. 25 00	Grand Valley. .... 3 00	Bradford ..... 25 00	ce. .... 2 50
Elora Chal. .... 15 00	Mono East ..... 1 00	Rev W Gallagher. 5 00	Bristol ..... 38 12
Hagersville ..... 1 00	Total .....\$17-8 98	Sintaluta ..... 1 00	Cheserville ..... 2 50
Zephyr ..... 20 00		Mosomoin ce. .... 2 10	Arden ..... 2 50
Rev S Young. .... 20 00		Mt Pleasant ce. 4 05	Pickering St A. .... 15 00
Tor Westch ..... 20 00		Shanover ..... 25 00	Broughan St Jhns 5 00
Alma ..... 50 00		N Bruce Saugen. 54 03	Est Arch Camern 195 00
Kew Beach ss. 2 36		Tor Chal. .... 20 00	Mcute 1st ..... 2 02
Mrs M McConnell 2 00	Reported .....\$3279 10	" ss. .... 20 00	A friend ..... 5 00
M K Beach. .... 3 97	Pembroke ..... 15 00	Hull ..... 10 00	Keady ..... 2 60
Shelburne ..... 8 00	St Andrews ..... 4 00	Tara ..... 10 00	Caledon Mel. .... 2 00
Dorchester sta. 5 00	Dunbarton. .... 2 00	St George ..... 20 00	12 Mile Lake. .... 6 00
Grand Valley ..... 5 00	Bellevil Jhnst. 15 00	Lackay W King 10 00	Bathurst yphms 10 33
Poland ..... 2 00	Fergus Mel. .... 35 00	Raymond ..... 5 95	E Normanby ..... 5 00
Erin ..... 4 00	Churchill ..... 5 00	Kearny ..... 7 65	Eng Settlement. 54 00
Rev R H Abraham 20 00	Miami ..... 15 00	Uffington ..... 4 76	Shakespeare ss. .... 5 00
Stouffville ..... 4 00	Bradford ..... 2 32	Eagle Lake ..... 10 97	McIntosh ..... 5 50
Weston ..... 3 00	Tor Chal. .... 3 00	B-L ..... 4 35	Brandon juce. .... 30 00
Rev P E Nichol. 10 00	Hull ..... 3 00	Whiteside ..... 4 61	Wyoming ..... 30 00
Mono East ..... 1 00	Chateauguay. .... 3 00	Two friends. .... 4 00	Mrs B Kirkman. 2 00
Rev J R Johnston 20 00	Beauharnois. .... 5 00	Banks Gbltrtr. 3 50	Kewatin Norman 10 00
Tor E chss. .... 6 00	Dunville ..... 10 00	Edmonton. .... 20 00	Vernon ..... 30 00
Grand Class of '96. 75 00	Claude ..... 10 00	Seaforth 1st ..... 27 40	Wm Henderson. 3 00
Milton ..... 3 00	Clifford ..... 5 00	" ..... 10 96	Holstein ..... 16 78
Rev W A Hunter. 20 00	Johnson ..... 1 00	Chateauguay. .... 10 00	Desboro ..... 50 00
" D Tait ..... 20 00	Daywood ..... 1 00	Beauharnois. .... 20 00	Port Hope 1st. .... 25 00
W McKinley. .... 31 00	Woodford ..... 1 00	Tor June ..... 20 00	Mont Chas ss. .... 36 02
" E B Chestnut. 20 00	Lyn Caintown etc. 10 00	Miss Lowry ..... 1 00	Victoria St And. 100 00
" W A J Martin 20 00	L'Original. .... 3 00	Kincardine Chal. 6 00	Hornby ..... 2 00
" A Gilray ..... 10 00	Smith's Falls St A. 15 00	Teeswater ..... 3 00	Carleton Pl. .... 30 00
" Prof Balntyne 20 00	Sutton etc. .... 2 00	Dunville ..... 11 50	Beachburg ..... 22 00
" J A Macdonald 20 00	Tor Bloor st ss. 7 92	Colborne ..... 1 00	Goderich Tp Un. .... 2 00
" Prin Caven. 100 00	Leaskdale ..... 5 00	Bruce Mines ..... 15 00	North Erin. .... 10 00
" J A Turnbull. 20 00	A friend ..... 5 00	Iron Bridge ..... 15 00	Vanatter ..... 5 65
" W Amos ..... 5 00	McIntosh ..... 3 25	Richmond ..... 9 00	Waldemer ..... 14 63
" Dr Fras Ham. 20 00	Victoria St A. .... 10 00	Jos Arthur ..... 2 00	Canadian N Y. .... 6 00
" J Crawford. .... 20 00	Schreiber ..... 12 00	Embroy ..... 247 66	Friend to Miss. .... 50 00
" D Perrie. .... 20 00	Hespeler ..... 20 00	Claude ..... 30 00	A friend ..... 5 00
Jos Henderson. 5 00	Peterboro St Pa. 20 00	Nee pawa ..... 40 06	South River ..... 4 05
John Wanless jr. 5 00	Waterdown ..... 5 00	Clifford ..... 60 00	Oakley ..... 4 70
Fees E & S ss oc. 40 00	Aylmer ..... 1 00	A Pearle ..... 5 00	Spencedale. .... 13 65
Bal from jub acc. 17 82	Cashel Mel. .... 4 66	Harrington. .... 1 45	Rye ..... 3 00
Rev Dr Warden 20 00	Airlie etc ..... 5 00	Johnson ..... 10 00	Commanda. .... 12 20
" W Frizzill. .... 10 00	Bridge End etc. 8 20	Daywood ..... 8 00	Novar ..... 4 15
Victoria 1st ..... 16 25	Renfrew ..... 25 00	Woodford ..... 8 00	White River. .... 9 00
Robt Kilgour ..... 100 00	Arnprior ..... 10 00	Galt Knox ..... 75 00	Ophir ..... 15 00
St Mary's 1st. .... 5 00	McPleasant ..... 4 00	Moneton friend 250 00	Ansonia ..... 4 01
Total .....\$1235 46	McKillop ..... 1 00	Calgary ..... 13 20	Day Mills. .... 10 25
	Hagersville ..... 2 25	Lyn Caintn etc. 120 00	Livingston Creek. 6 25
	Vaughan St P St A 10 00	Bolsover ..... 2 00	Bank of Com Int. 110 00
	Alma ..... 25 00	Oxboro ..... 1 00	Ross & Cobden. 10 00
	Dorchester sta. 5 00	Wallaceta yphms. 15 69	Mont Chal jmn sc20 00
	Grand Valley. .... 3 00	Rodney ..... 2 50	Lake Road ..... 12 00
	Walpole Chal. 2 50	Kentrye ..... 5 00	Peterboro St P ce. 21 00
	Belleville Johnst. 55 00	West Lorne ..... 25 00	Bethesda ..... 8 00
	Fergus Mel. .... 10 00	Yarmou h ..... 10 00	Chater etc. .... 16 00
	Stouffville ..... 2 00	Belmont ..... 30 00	Tor Arthur ..... 32 00
	Weston ..... 2 00	L'Original ..... 14 00	Churchill ..... 3 00
	Mono E ..... 2 30	" ..... 10 00	Warton ..... 5 00
	Han Central. .... 100 00	Ottawa St A. .... 115 00	Levis ..... 10 00
	Tor West ..... 15 00	Waubausene ..... 10 00	Waterdown ..... 25 00
	Zephyr ..... 1 00	Rev W R Scherind 5 00	Comber ..... 10 00
	Whitney ..... 1 00	Atelsthan ..... 3 00	Tibury West. .... 2 00
	St Mary's 1st. .... 5 00	Clearwater ..... 7 40	Unisfail ..... 2 00
	Total .....\$373 75	Delaware ..... 6 00	Whitpep St And 30 00
		London Knox ..... 30 00	Regina Presbyty. 175 00
		Owen St Knox ..... 25 00	Baifer ..... 2 70
		" be ss. .... 10 00	Aylmer ..... 4 00
		Metis ..... 30 00	White Lake ..... 8 00
		North Bay ss ..... 3 54	Friend U ce. .... 5 00
		Smith's Falls ..... 130 00	Rev M MacKenzie 10 00
		Coleraine Ireland. 81 01	Vancover 1st ss. 10 00
		Aldborough ..... 27 00	Victoria, St Pa. 15 00
		Dunbarton. .... 40 00	Ospiringe ..... 5 00
		Tor Queen st. .... 33 00	Windham Centre. 3 00
		Belmont ..... 10 15	Portage la Prairie 300 00
		Baldin ..... 2 50	Cheltenham ..... 3 80
		Belleville Jhnst 100 00	" ss 5 00
		" " ce 5 00	Airlie etc ..... 5 00
		Woodstock chal ce 25 00	W Adelaide ce ..... 8 00

QUEEN'S COLLEGE  
FUND.

Reported .....\$1794 67  
Dunbarton .....6 00  
Belleville Johnst. 55 00  
Fergus Mel. ....10 00  
Tor Chal. ....5 00  
Lyn Caintown etc. 35 00  
L'Original. ....9 00  
Delaware .....1 00  
Smith's Falls St A 30 00  
Pickering St A. 5 00  
Brougham St J. 2 00  
Wyoming .....5 00  
Pt Hope 1st .....10 00  
Levis .....4 00  
Waterdown .....5 00  
Arnprior .....25 00  
Lachine .....16 50  
Weston .....2 00  
Mono East .....1 00  
Zephyr .....1 00  
Whitney .....1 75  
St Marys 1st .....5 00  
Total .....\$2023 92

MONTREAL COLLEGE  
FUND.

Reported .....\$1582 48  
St Andrews .....6 00  
Fergus Mel. ....75 00

King Tempnce vl. 6 00	Holland..... 6 00	Queenville..... 4 00	Mont, Calvin..... 5 00	Dunwich Duff..... 20 00
Rev D Campbell..... 15 00	Crysler..... 5 00	Mt Pleasant..... 3 30	Quebec, St And..... 15 00	Alexandria..... 19 05
Renfrew..... 250 00	Port Albert ce..... 1 00	McMillan..... 2 70	Martin, St And..... 75	Carberry..... 21 55
Fingal..... 10 00	Melita..... 5 00	Dunford..... 5 00	Carman..... 24 65	Deseronto ch Red..... 77 70
Penetanguishene 15 00	Russell..... 9 00	Leeburn..... 6 00	Deloraine..... 10 00	Shoal Lake..... 5 00
Avonbank ce..... 10 00	E Garafraxa..... 5 00	Ailsa Craig..... 9 13	Crowstank..... 5 00	Whitechurch ce..... 2 05
Lake Chas yphms..... 1 50	Miami..... 4 00	Friend to Miss..... 50 00	Tor East ss..... 6 00	Mrs, R. Calder..... 20 00
Rocky Saugen..... 4 00	Bradford..... 10 00	Ufington..... 2 10	Brandon..... 65 00	Intrst Friends..... 25 00
Kent Bridge..... 2 50	Rev W Gallagher..... 10 00	Oakley..... 1 50	Mont, St Mark's..... 16 05	Tottenham..... 4 69
Botany..... 10 00	S Plympton ce..... 1 45	Spicedale..... 3 50	Kew Beach..... 4 00	Beeton..... 13 00
McKay's Cors..... 85	Hanover..... 6 00	Comandane..... 3 00	" ss..... 8 00	Cayuga..... 26 50
Craigvale etc..... 10 00	Wingham..... 1 25	Novar..... 1 00	Tor, West..... 27 00	" ce..... 3 75
Hampstead..... 12 75	N Bruce, Saugen..... 9 45	White River..... 4 00	Dixie..... 2 00	Beverly..... 55 00
Cannington..... 8 00	Tor, Chal..... 30 00	Ophir..... 5 00	West Lorne..... 2 00	Guelph ss No 5..... 3 00
Vaughan Knox..... 4 50	" ss..... 10 00	Day Mills..... 3 00	Regina..... 20 00	N Bruce Saugen..... 48 65
Ota St Pa bc ss..... 7 50	Hull..... 15 00	Livingston Creek..... 2 00	Victoria, Ist..... 12 00	Tor Chal..... 75 00
Arnprior..... 140 00	St George..... 9 12	Bk of Comm, Int..... 37 04	Whitney..... 3 00	" ss..... 40 00
Oneida..... 6 50	N Westminster ce..... 2 00	Bobcaygeon..... 10 00	St Mary's, Ist..... 19 00	Hull..... 13 00
Sault Ste Marie..... 5 00	Wroter..... 9 85	Poss & Cobden..... 10 00	Total..... \$22957 93	Columbus..... 11 50
Mildmay..... 8 00	Camden, Nburgh..... 10 00	Mont, Chal ju m..... 80 00	FOREIGN MISSION FUND.	Anon Ottawa..... 50 00
Mt Pleasant..... 8 00	Laskay & W King..... 10 00	Peterboro, St P ce..... 20 00	Reported..... \$62889 78	Carleton Pl Zion..... 125 00
Huntingdon..... 30 00	Kearney..... 2 00	Bethesda..... 2 00	Pembroke..... 75 00	Beechridge..... 13 50
" ss..... 3 00	Engle Lake..... 2 75	Tavistock..... 2 38	Brookbridge..... 5 50	King St Andrew..... 1 00
Feversham..... 3 00	White Lake..... 1 00	Rev D Duff..... 3 00	Manse, Streets vl..... 2 00	Mrs Doyle..... 1 00
Maxwell..... 8 00	Erin ce..... 1 23	Crystal City..... 15 00	Amherstburg..... 1 00	Niagara St And ss..... 5 03
Winthrop..... 8 00	Banks, Gibraltar..... 9 00	Rockwood..... 5 00	Quebec, Chal..... 38 80	Granton ce..... 1 00
McKillop..... 7 00	Seaforth, Ist..... 3 30	Glenboro..... 3 63	W Gwillimby, Ist..... 7 75	Win Augustine..... 2 00
Kingston Cooke..... 7 70	Chateauguay..... 5 00	Paris..... 80 00	St Andrews..... 13 20	Gretna ss..... 4 00
Newtonville..... 8 00	Beauharnois..... 15 00	Oro Central..... 5 00	Greenbank..... 20 81	Chatham Ist..... 35 00
Ventry..... 6 90	Tor Junction..... 6 00	Waterdown..... 20 00	N Ekfrid..... 4 10	Morris..... 5 85
Dundalk..... 2 00	Adamston ce..... 1 00	Comber..... 3 00	Eden Mills..... 6 25	Silver Plains..... 2 15
Synd Ham & Lon100 00	Kincard, N, Chal..... 3 00	Winnipeg, St A..... 110 00	Tara..... 10 09	St Cath Knox..... 100 00
Per Dr Morrish HK85 62	Teeswater..... 3 00	Aylmer..... 5 00	Wroter..... 11 60	Lindsay ss..... 55 00
Eglington..... 6 00	Dunville..... 5 00	White Lake..... 4 00	Two friends..... 4 00	Brockville Ist..... 156 22
New Glasgow..... 2 00	Colborne..... 1 00	Underwood..... 17 00	J G Ottawa..... 3 00	Almonte S John's..... 45 00
Fairbairn..... 3 00	Richmond..... 10 00	Rev M Mackenzie..... 10 00	Norwood..... 2 75	" ss..... 30 00
Leithce..... 6 81	Jas Arthur..... 2 00	Oil City..... 5 21	Skead's Mills..... 9 00	" ss..... 10 00
HOME MISSION FUND.	Embro..... 70 00	Oil Springs..... 15 91	W Graham..... 5 00	Winnipeg..... 6 50
Cedarville..... 6 00	Claude..... 30 00	Vancouver, Ist ss..... 5 00	Pr Mrs J Wimbist..... 6 50	Pr Mrs J Brebner..... 4 25
Mattawa..... 6 00	Neepawa..... 20 00	Moore Burn's..... 6 00	Kx Col Alum As..... 300 00	Tor Fern Ave..... 4 85
Hagersville..... 15 00	Clifford..... 40 00	Victoria, St Paul's..... 85 00	Grassmere..... 4 30	Pakenham..... 42 00
Vaughan, St P, StA30 00	Johnson..... 2 00	Ospringe..... 2 00	Ms E M Armstrg..... 12 00	Adamston..... 20 00
Tor Burn..... 8 00	Daywood..... 2 00	Portge La Prairie..... 20 00	Simcoe..... 22 96	Caledonia..... 97 52
Ashfield..... 8 00	Woodford..... 2 00	Airle, etc..... 10 00	Mitchell..... 44 00	Seaforth Ist..... 91 10
Craighurst..... 11 50	Camden & Newbig10 00	Osgoode..... 5 00	" ss..... 13 25	Chateauguay..... 10 00
Shelburne..... 51 00	Lynn, Caint'n, etc100 00	W Adelaide..... 5 00	Hamilton J M..... 10 00	W Nottawasaga..... 7 75
Grand Valley..... 12 00	Kintyre yphms..... 17 00	Rev D Campbell..... 5 00	Wroter ce..... 5 00	J Fern Belvl..... 10 00
Poland..... 8 75	L'Orignal..... 17 00	Bridge End, etc..... 7 02	Scarboro, Knox..... 28 00	Aylmer..... 27 75
Walpole..... 10 00	Martintown, St A..... 20 50	Pakenham yphms..... 5 00	Tor, West ss cl 5..... 6 00	Hintonburg ss..... 6 00
London St A ss..... 50 00	Delaware..... 8 00	Renfrew..... 185 00	St Enoch's..... 14 00	Ham Erskine..... 12 00
Orillia..... 2 00	Mrs D B McRae..... 5 00	" ce..... 45 00	Bear Creek..... 23 00	Mrs Redpath Mon100 00
Erin..... 13 00	D D McIntyre..... 2 00	Penetanguishene..... 5 00	Bridgen..... 9 00	London Ist..... 146 00
" ss..... 8 00	Metis..... 4 00	Warsaw..... 8 00	" ce..... 2 50	G A Ritchie..... 5 00
Stouffville..... 10 00	Smith's Falls, StA45 00	Kent Bridge..... 1 67	Quenville ss..... 5 00	Mont Crescent..... 50 12
Oneida..... 26 00	Buckingham..... 21 00	Botany..... 2 95	Tor, Bloor st..... 24 50	Tenth givers..... 3 00
Weston..... 10 00	Windham Centre..... 3 00	McKay's Cors..... 65	Ballantrae..... 4 50	Dresden..... 11 00
Mono East..... 22 00	Delhi..... 1 37	Holland Centre..... 2 15	65 Mrs J Carmichael..... 2 00	" ce..... 5 00
Mont Calvin..... 5 00	Harriston, Guth..... 30 00	Hampstead..... 3 00	Rev J M Goodwillie..... 20 00	Kincardine Chal..... 8 00
Martintown St A..... 25 05	E Hawkesbury..... 3 00	Cannington..... 2 00	Clifton, N S..... 5 00	Teeswater..... 7 00
" ss..... 3 00	Glenmorris..... 10 00	Walford..... 10 00	N W'minster..... 43 13	Dunville..... 11 00
Crowstank..... 5 00	Ainsworth..... 2 00	Gananoque..... 46 00	Cote des Neiges..... 20 00	Colborne..... 12 81
Tor East ss..... 31 23	Mont Stanley..... 40 00	Carl'tn Pla Zionce 2 00	St Catharines, Ist..... 1 10	W Thomson..... 5 00
Brandon..... 165 00	Glenvale, etc..... 25 00	Arnprior..... 160 00	Ham Erskine..... 12 00	Mrs J S Elder..... 2 00
Milton..... 30 00	Tor, Bloor st ss..... 30 00	Vankleek Hill..... 23 00	Rev Dr James..... 10 00	Jos Arthur..... 4 00
Kew Beach..... 5 00	Leaskdale..... 6 00	Havlock..... 9 00	Mont, Erskine..... 511 20	Tor West ss..... 8 05
" ss..... 10 00	Bruce's Id Union..... 22 00	Sault Ste Marie..... 5 00	Charity, W'dst'ck..... 5 00	Drummond Hill..... 40 00
Tor West..... 60 00	Pickering, St A..... 10 00	Mildmay..... 3 50	W Flamboro..... 25 44	Stratford St And 16 00
Zephyr..... 8 00	Brougham, St Jms..... 3 00	Arnos..... 6 55	Atkin's Corner..... 4 00	Rev W Gallagher..... 5 00
Rock Lake, Presb..... 30 00	St Thos, Alma st..... 10 00	Mt Pleasant..... 8 00	Melita..... 2 95	Tor men Knox..... 10 00
West Lorne..... 9 00	" Darlington"..... 50 00	Morewood..... 14 80	W'minster..... 217 73	W Flamboro..... 6 00
Regina..... 140 00	Winchestr 9 con ss..... 50 00	Feversham..... 3 05	Russell..... 9 00	
Victoria, Ist..... 20 00	Kealy..... 3 00	Maxwell..... 3 00	Friend, Bowm'vyl..... 2 00	
Bruce Mines..... 5 19	Ota, St Paul's..... 30 00	McKillops..... 7 00	E Garafraxa..... 10 00	
Port Lock..... 9 31	Wyoming..... 18 00	Kingston Cooke's..... 8 00	Miami..... 8 00	
Itidal Bank..... 5 50	Mrs B Kirkman..... 2 00	Synd, Ham & Lon100 00	Bradford..... 12 00	
Whitney..... 6 00	Pt Edward..... 9 75	Eglington..... 6 00	Waldemar..... 5 00	
St Mary's, Ist..... 12 50	" ce..... 2 75	Adamston..... 10 00	N Erin Knox..... 3 22	
Total..... \$69745 59	" ss..... 2 50	Mattawa..... 5 00	Vanatter..... 2 50	
Augmentation Fund.	Londesborough..... 6 30	Hagersville..... 6 75	Drummond Hill..... 40 00	
Reported..... \$18757 20	Blake..... 3 60	Vaughan, St PStA 40 00	Stratford St And 16 00	
Pembroke..... 75 00	Holstein..... 5 32	Tor, Burn..... 12 00	Rev W Gallagher..... 5 00	
Mille Isles..... 3 34	Est Mrs Leslie..... 1056 31	Monkton ss..... 1 00	Tor men Knox..... 10 00	
Aliboro..... 6 00	Pictou..... 10 00	Ashfield..... 3 00		
Dunbarton..... 10 00	Port Hope..... 10 00	Shelburne..... 8 00		
Tor, Queen St E..... 23 00	Victoria, St A..... 40 00	Laguerre..... 8 00		
Bel'v, John st..... 90 00	Breadalbane..... 3 60	Dorchester Sta..... 10 00		
Fergus, Mel..... 68 00	Montreal West..... 15 00	Grand Valley..... 9 00		
Churchill..... 12 00	Palmerston..... 5 00	Walpole..... 5 00		
Euphrasia..... 12 50	Hornby..... 8 00	Erin..... 10 00		
	Omagh..... 2 00	Stouffville..... 10 00		
	Sapperton..... 1 00	Weston..... 10 00		
	F Stewart..... 1 00	Mono East..... 3 00		
	Aylwin..... 5 00	Ross, Cobden..... 1 17		
	Carleton Pla St A..... 30 00			



Oakville.....	1 00	Pickering St And.20	00	Consecon etc.....	3 03	Bellevil St And.....	3 45	Crowstand.....	15 10
Jarvis.....	16 00	Brougham St J.....	5 00	Percy.....	15 00	Kemble.....	19 30	Tor Ess.....	24 00
Theodore.....	5 00	Est.ArchCameron495	00	Friends Binbk etc.20	00	" ss.....	8 55	WinStSte.....	50 00
Neepawa.....	30 00	St Thos Alma ss.....	8 00	St Helen's.....	14 00	" ce.....	3 15	Brandon.....	70 00
Teeswater ce.....	2 75	Melrose.....	7 52	E Ashfield.....	4 66	Wales.....	4 50	Milton.....	25 00
Clifford.....	76 41	Lonsdale.....	2 47	St Helen's ypb ce.....	5 50	Minden ce.....	1 25	Kew Beach.....	10 00
A Pearl.....	5 00	Shannonville.....	2 25	Cent Bruce.....	8 81	Craigville etc.....	10 00	" ss.....	15 00
Harrington.....	15 37	Lachute Ist.....	3 30	I J H C.....	2 00	W Gwillim Ist.....	1 00	Tor Queen St E.....	4 50
Kenyon.....	14 00	Galt Central.....	1 00	A friend.....	6 00	Hamstead.....	15 00	Weston ce.....	10 00
Sydlum 10 line ss.....	5 00	Elora Cha.....	22 25	Friend Man.....	10 00	Cannington.....	4 00	Whitney.....	7 75
Johnson.....	10 00	A friend.....	10 00	Tor St Jas sq adl.....	11 02	Vaughan Knox.....	4 50	St Mary's Ist.....	72 50
Daywood.....	10 00	Darlington.....	100 00	Lynd.....	11 00	F Cattanch.....	5 00	" ss.....	4 50
Woodford.....	3 00	Keady.....	6 00	Caintown.....	19 60	Ott St Pa bc & ss.....	7 70		
Mrs Fairbairn.....	5 00	Caledon Mel.....	4 00	Malloytown.....	8 00	Annprior.....	140 00		\$117,977 96
Stelrtm mem wfms10	00	Admaston.....	11 00	Griswold.....	7 00	Vankleek Hill.....	75 00		
Parry Sound.....	27 00	Rev J G Murray.....	1 00	St Mary Mem Ist.....	5 00	Prescott.....	13 40	INDIAN FAMINE	
Mrs Dawes Lachn10	00	Mrs Murray.....	2 00	Sunderland.....	14 27	Queens Miss Ass.30	00	FUND.	
Friend of Miss.....	1 50	London St Jas.....	6 10	Minnedosa ce.....	6 00	Scarboro St A ce.....	12 50		
Calgary.....	9 00	Woodbridge ce.....	8 00	W F M S West.18720	34	Oneida.....	6 50	Reported.....	\$12,007 79
Lyn Caintown etc.80	00	" ss.....	2 00	" " " " " " " "	19500 00	Sault Ste Marie.....	5 00	Aylwin.....	4 50
L'Original.....	16 00	Shakespeare ss.....	5 01	Bank Comre Int.....	270 00	Clinton mem Wils.....	2 00	Martint Burn.....	44 00
".....	21 00	McIntosh.....	2 06	Ross & Cobden.....	10 00	Midlmay.....	5 00	Brookt Ist.....	40 00
Aberarder.....	8 00	Tor St And Inst ss12	00	Mont Chal jrm s.....	20 00	Amos.....	32 55	A mother.....	1 60
New Edinburgh.....	26 00	Mrs Shortreed.....	10 00	Peterboro St P ce.....	20 01	" ss.....	10 00	Smithville ss.....	5 00
Weston ce.....	10 00	Miss Shortreed.....	5 00	Tor ch of Cov.....	20 93	S Kinloss.....	15 00	Alma ce.....	2 90
Waubausheue.....	13 25	Brandon ju ce.....	38 00	Bethesda.....	19 10	Brussels.....	35 12	Stud Knox Col.....	64 00
Parkdale.....	103 78	Wyoming.....	30 00	Tor St Marks.....	11 00	" ss.....	3 68	Dundee.....	113 68
Riversdale.....	8 00	Win St Giles.....	34 00	Tor Oak St ce.....	5 00	" ce.....	4 70	T Wilson.....	10 00
Lake Charles.....	4 20	N Gower Welgntn.....	19 00	Chater etc.....	11 00	Mt Pleasant.....	8 00	Bayfield.....	18 00
John Watt Ham.....	30 00	A D Mackay Win.....	5 00	JBM Laren Mrdn.....	50 00	Huntingdon.....	30 00	Bethany.....	6 84
Tor St James Sq.....	857 55	Eldon St And.....	13 71	Glenboro.....	2 85	" ss.....	10 00	Bond Head ce.....	2 00
" Queen st.....	5 00	Kingston Zion ch.....	7 75	Churchill.....	4 00	Faversham.....	7 35	Schreiber ss.....	4 00
Kingston Cooke's.....	5 00	Burford.....	4 00	L'ange Gardien.....	2 75	Maxwell.....	3 00	Bagot.....	7 00
Rev W R Sutherland10	00	Barria S A ss c15.....	2 00	Bristol.....	13 00	Winthrop.....	12 00	Wakefield etc.....	16 43
Kirkton.....	54 00	G A B.....	75 00	Vyner.....	1 40	McKillop.....	9 00	Singhampton.....	5 72
Thames Road.....	25 00	Meaford.....	25 50	Donald Campbell.....	2 00	Kingston Cooke's.....	8 00	" ss.....	4 00
Hillsburg ce.....	5 00	Chatham.....	28 00	Warton.....	5 00	Ham Central ss.....	15 00	Port Qu'Appelle.....	24 50
Athelstane ce.....	5 00	Keewatin etc.....	15 00	Paris.....	25 00	Fergus Mel.....	38 75	St Mary's Ist mb.....	3 00
" ss.....	6 00	Pontypool.....	6 15	Levis.....	4 00	Mont Stanley ss.....	20 00	McDonald family.....	3 06
Wallacetown ss.....	13 00	Omenee etc.....	35 60	Waterdown.....	30 00	Synod Ham Lon 100	00	Droon ce.....	12 50
Oakwood.....	7 30	Scarboro St And.....	4 00	Comber.....	7 00	Eglington.....	5 00	" Sons Scotind.....	2 00
E Oxford.....	6 25	Ham Knox.....	125 96	Tilbury West.....	2 00	" ss.....	5 00	Euphrasia.....	6 75
Delaware.....	3 00	Pr R C A Doudiet.....	15 00	Win St And.....	120 00	St Mary's Knox 100	00	Hoiland.....	10 00
London Knox.....	65 00	Manotick & SGlos.....	7 00	Aylmer.....	4 03	Prd McDonaldsCor.....	5 00	Scarboro Knox.....	34 00
" ss.....	11 90	D D Miller.....	5 50	Almonte St And.....	51 00	T M Robertson.....	3 00	Tor Cowan ave.....	11 75
Wingham ce.....	25 00	Hawkesbury.....	12 00	White Lake.....	10 00	New Glasgow.....	2 00	Queenville ss.....	4 00
Bothwell.....	13 00	Point Edward.....	22 50	Scarboro Zion.....	20 57	Fairbairn.....	3 00	Cariboo Riv.....	7 80
Florence.....	5 00	Scarboro Zion.....	6 00	Tor S side.....	20 57	Cedarville.....	6 00	Acadia.....	20 00
Sutherland Cor.....	2 00	Uxbridge.....	5 83	Eglington ss.....	25 00	Mattawa.....	1 00	" ss.....	5 00
Owen Sd Knox.....	15 00	Bishop's Mills.....	3 25	Vaughan St Paul.....	26 00	Mrs Tyson.....	1 00	Tidnish.....	10 50
Self-denial.....	50 00	Oxford Mills.....	1 55	Friend Uxbridge.....	5 00	Strabane.....	8 60	Torburn.....	41 00
Kippen.....	13 76	Kemptville.....	5 40	Underwood.....	30 00	Hagersville.....	6 25	Moncton ss.....	69 00
Tuckers mth 9 ss.....	6 00	Ventnor.....	2 45	Rev M Mackenzie.....	10 00	Vaughan St P Sta50	00	Boularderie.....	33 52
Guelph Chal ce.....	5 50	Penserville.....	5 00	M Swartout BC.....	10 25	Tor Bonar.....	15 00	A friend Cavendish.....	5 00
Grafton.....	8 00	Heckston.....	2 41	Elora Knox.....	16 25	Alma.....	2 50	Harbour Grace.....	10 00
Metis.....	1 01	S Mountain.....	3 13	Canden & Nburghs.....	52 00	Craigahurst.....	12 00	Milford.....	1 75
Smith Falls St A.....	100 00	Hyndman.....	8 60	Vancouver Istss.....	5 00	M M D Tor.....	5 00	Indian Head.....	10 00
Glenam.....	29 00	Ozoodo Line.....	8 00	Rev A Blair.....	10 00	Brookville Ist.....	22 70	Markdale ce.....	1 00
Es Warden King1800	00	Winchester.....	11 50	Colborne ce.....	5 00	Shelburne.....	10 00	Brant Argyle ss.....	5 00
Port Perry.....	25 00	Chesterville.....	3 57	Broadview.....	10 00	Woodville.....	2 00	Stonewall.....	6 00
" ss.....	14 00	Morewood.....	5 46	Woodville.....	30 00	Dorchester Sta.....	43 00	Port Perry.....	11 00
" ss.....	5 52	N Wmsbg.....	9 00	Tara ce.....	4 00	R W McKay.....	10 00	Lit Narrows C B.....	20 35
" ss.....	6 16	Morrisburg.....	10 00	Ospringe.....	4 00	Grand Valley.....	8 00	Durham NS.....	3 00
Harriston Guth.....	129 00	Lancaster.....	3 31	Stonington.....	19 00	Poland.....	3 00	Friend in Jesus.....	1 00
" ss.....	5 00	Alexandria.....	8 00	Sunbury ce.....	1 55	Walpole.....	10 00	Qu'Appelle.....	1 00
" ce.....	5 00	Indian Lands.....	3 85	Portage la Pra.....	120 00	Orillia.....	35 00	Church Pt NB.....	37 60
Mem Amhrstbg.....	1 00	Wm Henderson.....	5 00	Cheltenham.....	3 80	Erie.....	13 00	Miss Gillespie.....	1 00
Tor Central.....	302 88	Holstein.....	11 13	Mt Pleasant.....	2 50	" ss.....	7 00	Mont Erskine.....	100 00
" ss.....	28 08	Ancaster.....	7 42	Arlie etc.....	5 00	Georgetown.....	1 25	R F Whiteside.....	20 00
" bc.....	36 40	Priceville.....	10 00	Millbank.....	14 00	Stouffville.....	10 00	Charity Wdstek.....	10 00
" Eliz st ss.....	5 05	Pictou.....	24 65	W Adelaide.....	7 00	Oneida.....	30 00	Alexandria.....	15 55
Sale Pr Alb prp.....	400 00	Blenheim St A.....	2 00	King Temprneve.....	5 00	Weston.....	21 00	Mt P easant ce.....	4 05
Moore Line.....	30 00	Tor Hope Ist.....	30 00	Bearbrook etc.....	8 00	Tor Knox.....	1 00	Collingwood ce.....	6 50
" ss.....	30 00	LaPorte.....	25 00	Mase Martint'n.....	10 00	O K Tweed.....	2 00	" bc.....	4 00
Newbury.....	2 00	Lakeport.....	1 50	Bridge End etc.....	10 80	Victoria Ist.....	15 00	Friend Carluke.....	5 00
Sonya.....	2 00	Victoria St A.....	45 00	Parkhill ss.....	3 39	Mono East.....	8 00	Tottenham.....	18 08
Creswell.....	2 10	Lindsay.....	13 00	Renfrew.....	300 00	Regina.....	10 00	" Frasn ce.....	18 08
Smith's Hill.....	6 00	Temple.....	2 00	" special.....	50 00	Percy.....	5 00	" Frasn ch.....	0 75
Manchester.....	12 50	Holland.....	1 30	" ce.....	50 00	Regina Indus Scl.....	45 00	" ss.....	1 65
Sydlum St P ce.....	6 00	Kenmore.....	6 00	Fingal.....	16 00	Martint St And.....	23 15	Beeton ss.....	0 25
E Hawkesbury.....	1 00	Hornby.....	1 00	Tor Knox.....	5 06	" ss.....	3 06	Anon.....	1 00
Janetville.....	10 00	Omaha.....	1 00	Annan.....	18 00	Dixie.....	2 00	Anon Ottawa.....	50 00
Ballyduff.....	3 35	F Coulouge.....	16 07	Leith.....	8 58	Brantford Ist.....	31 50	Guelph Knox brss.....	5 00
Wardsville.....	1 00	Maple Valley.....	7 00	Walton ce.....	2 50	Zephyr.....	9 00	Penetanguishene.....	24 00
Mont Stanley.....	10 00	Singhampton.....	6 00	Belgrave ce.....	3 00	Tor St And.....	247 68	Vent Settltm.....	2 20
Glenvale etc.....	20 00	Aylwin.....	1 75	wfms.....	8 60	Staffa.....	0 00	Chas Rankin.....	2 00
" ce.....	10 00	Tor St Jas sq adl.....	11 00	Penetanguishene.....	10 00	E Toronto.....	10 70	Mrs L Roebuck.....	2 05
Merrittion.....	8 00	" West.....	36 50	Anon.....	5 00	Beverly.....	2 25	Jas Young.....	5 00
Tor Bloor St ss.....	120 00	" ss.....	94 55	Elora Knox.....	15 00	Anon.....	3 00	Teeswater ss.....	2 00
Kinlough ce.....	3 35	Tottenham ce.....	7 65	Ripley Knox.....	5 75	N Caradoc.....	6 75	S Hutton.....	8 30
N Kinloss.....	4 25	Goderich Un.....	1 09	J Wallace MD.....	10 00	Mrs A Stephens.....	5 00	Guelph Chal.....	1 00
Belmont.....	18 50	Leeburn.....	1 00	Gorrie ce.....	3 00	Brucefield ce.....	23 00	Friend Almonte.....	1 00
Gladstone.....	5 00	Onslow & Eardley.....	2 45	Gorrie.....	11 30	Sutton.....	2 50	Lekay V King.....	12 00
Carlisle.....	17 20	Ayr Stanley st ch.....	19 87	Niagara.....	15 00	Carman.....	49 30	Osceola, Stafford.....	49 65
Vaughan ce.....	2 50	J M E.....	2 00	S Millar, Wales.....	20 00	Dorlaine.....	11 50	Moorefield.....	16 08

Drayton .....	15 45	Two Friends .....	1 50	Bayfield .....	4 20	WIDOWS' AND OR-	Tor Queen st. ....	15 00
Two friends .....	2 00	Brucefield mem .....	2 00	Hopetown .....	2 25	PHANS' FUND.	Belmont .....	1 90
E H G Otta .....	5 00	Sheet Harbour .....	17 35	Sault St Marie etc .....	4 15		Balden .....	50
Mite Box .....	2 00	La Have .....	12 36	Mrs E McEwen .....	2 00	Ross & Cobden .....	Belvil John st .....	25 00
Murvale .....	2 55	Springdale .....	26 00	W Gowanlock .....	25 00	Mont, Chal. in. mo. 10 .....	Fergus Mel .....	20 00
Tilbury ce .....	45 40	Cowal yphms. ....	18 00	Per RvA W Lewis12 .....	75	Bethesda .....	Churchill .....	8 00
Mr Albert ss yps .....	7 25	M A Millar .....	5 00	Mont Taylor .....	16 33	Chater, etc .....	Cresshill .....	1 00
Dr Hall .....	1 00	F Cattenach .....	2 00	Mandaum .....	18 81	Waterdown .....	Cote des Neiges .....	15 00
Per Mrs J Brebner .....	7 15	Green Hill .....	1 00	Kippen .....	83 90	Comber .....	Miami .....	3 00
E Seneca .....	17 75	Winchstr 9 con ss .....	2 50	Lancaster Knox .....	28 20	Win. St And .....	Bradford .....	3 75
Quebec Chal mb .....	5 00	Keady .....	9 05	Port au pique .....	7 00	Mont. Crescent .....	N. Bruce, Saugeen .....	6 97
Mrs Alex Brodie .....	5 00	Bathurst ce .....	4 00	Little Bass Riv ss. 20 .....	80	White Lake .....	Port Chal .....	10 00
Mrs H Young .....	3 00	Shakespeare .....	5 00	Hx Grove .....	30 00	Ylmer .....	Ripley Knox .....	5 25
P Fortune .....	6 53	J H Wroxteter .....	50	Folly Mountain .....	3 15	Rev Miss Cameron .....	Hull .....	2 00
Banks Gibraltar .....	1 00	Jas Kay Guelph .....	32 00	Thorburn .....	5 50	Rev M Mackenzie .....	St George .....	5 00
Per J A Grant .....	1 50	St Mary's mb .....	6 00	Mrs Tyson .....	1 00	Osprige .....	Wroxteter .....	6 75
Moosomin .....	9 00	Mrs Dr Thorburn .....	5 00	Malagawatch .....	14 00	Portage la Prairie .....	Lasky, W. King .....	5 00
Balderson Drum .....	42 50	Doaktown .....	8 00	Strabane .....	1 00	Maple Valley .....	Seaforth 1st .....	2 73
M A Pottill .....	10 00	Little Rapids .....	3 00	J S Allan Tor .....	5 00	Singhampton .....	Chateaugay .....	3 00
Keene .....	61 50	do ss .....	2 75	Hagersville ss .....	5 75	Cashel Mel .....	Beauharnois .....	7 00
St Eustache .....	80 00	M Beth's Bay .....	1 25	Chicoutimi .....	5 50	Penetanguishene .....	Tor Junction .....	10 00
St Lambert .....	27 50	Mrs B Kirkman .....	1 00	Friend Danforth .....	1 00	Craigvale, etc .....	Rev. T. Finch .....	2 00
Mrs Redpath .....	50 00	G A B .....	35	Tor E jee .....	6 50	W. Gwil. 1st .....	Dresden .....	5 00
Baltimore ss .....	5 78	Sarnia ss cl 10 .....	40	Beverly .....	45 00	Canning n .....	Kincardine .....	2 00
Mont Crescent .....	25 00	N Wmstr St A ss 20 .....	23	Per P Cameron .....	2 00	Sault Ste Marie .....	Beaverton .....	8 00
Rev T Fenwick .....	1 00	Rev Jas Anderson .....	4 00	Mrs H Zimmerman .....	1 00	Mildmay .....	Claude .....	15 00
Tenth givers .....	2 00	A A Parks .....	1 00	Savgs Bess Mary .....	1 00	M Pleasant .....	Neepawa .....	5 00
Egmondville .....	3 00	Car uke ce .....	5 00	Total .....	\$15,735 60	Morewood .....	Clifford .....	15 00
Fmsley .....	1 50	Friend .....	2 00	WIDOWS' AND		Huntingdon .....	Johnson .....	1 00
Miss J Fisher .....	1 00	Mrs J M'gomyr .....	10 00	OLIPHANS' FUND.		Huntingdon ss .....	Daywood .....	50
S Kinos .....	23 00	Mrs J Thompsn .....	10 00			Feversham .....	Woodford .....	50
Clifford .....	28 00	T M Bird & Fam .....	25 00			Maxwell .....	1 10 LynCaintown etc .....	20 00
J R G Whitby .....	1 00	Fro-ik Missing .....	3 00			Eglington .....	L'Orignal .....	4 00
Drumbo .....	1 00	Ham Knox .....	20 25			St Mary's Knox .....	Delaware .....	2 00
Danville ce .....	5 00	Knox Col Stud .....	6 00	Reported .....	\$4,703 83	Tor Bruce .....	Metis .....	1 00
Mrs Cockburn .....	5 00	C Endeavour .....	1 00	Pembroke .....	25 00	Ashtfield .....	Smith's Fil's St. A .....	15 00
Anon .....	50	Scarboro Mel .....	41 30	Oldborough .....	8 00	Alma .....	Port Perry .....	7 00
Shelburne ce .....	10 00	Bervie .....	5 00	Dunbarton .....	6 00	Mrs. M. McConnell .....	Harriston Guth .....	6 00
Harrington .....	4 50	Desboro .....	4 00	Tor Queen st .....	15 00	Mrs. RFBurns, Hx. 75 .....	E. Hawkesbury .....	1 00
Roseneath .....	7 00	Breadalbane .....	6 00	Belvil John st .....	25 00	Shelburne .....	Mont Stanley .....	10 00
S Kinos .....	1 00	Tarass Mel .....	14 49	Fergus Mel .....	20 00	Dorchester Sta .....	Tor Bloor st ss .....	15 00
Walton ce .....	8 53	Lindsay .....	1 00	Churchill .....	8 00	Grand Valley .....	Pickering St. A .....	5 00
Mrs Fairbairn .....	5 00	Antigonish .....	10 83	Cote des Neiges .....	16 00	Erin .....	Brougham St John .....	3 00
Georgetown .....	56 35	Per Rev D Posa w d 3 .....	70	Miami .....	2 00	Stouffville .....	Wyoming .....	5 00
W Murray Ham .....	1 00	Niagara St A .....	7 50	Bradford .....	2 00	Weston .....	W. R. Ross .....	5 00
Jas H Sellers .....	2 00	Rev J Gould .....	1 00	Sydenham Knox .....	2 00	Mono East .....	Point Edward .....	5 70
Canard Canning .....	72 25	Beachburg .....	79 55	N Bruce Sau een .....	8 28	Que St And .....	Point Edward ce .....	1 47
Elmsdale .....	38 40	ce .....	3 45	Tor Chal .....	10 00	Crowstand .....	Picton .....	1 15
New Annap .....	10 50	Westmeath .....	15 00	Hull .....	2 00	Tor East ss .....	Port Hope 1st .....	10 00
Friend Ormstown .....	25 00	Miss Gowenlock .....	50	St George .....	5 00	Brandon .....	Victoria St A .....	12 00
Helper Hespeler .....	21 00	Mrs D Lawson .....	6 00	Lasky W King .....	4 00	Kew Beach .....	Breadalbane .....	1 00
F M K Westport .....	2 00	Goderich Union .....	3 00	Seaforth 1st .....	3 47	Kew Beach ss .....	Tor West .....	20 00
John Watt Ham .....	20 00	Guelph St A ss .....	9 00	Chateaugay .....	3 00	Tor West .....	Goderich Un .....	1 25
W T Mooney .....	4 00	Friend Elora .....	10 00	Beauharnois .....	6 00	Zephyr .....	Leeburn .....	1 00
Belmore .....	23 50	Chas Davidson .....	1 20	Tor June .....	5 00	West Lorne .....	Ross & Cobden .....	2 00
McIntosh .....	38 45	Florence Brook .....	1 20	Mrs Redpath .....	50 00	Regina .....	Mont Chal ju msoc .....	5 00
Mont West ss .....	27 00	J Lant Keewatin .....	2 00	Kincardine Chal .....	1 00	Victoria 1st .....	Lake Road .....	2 50
" Stanley ce .....	11 00	St Helen's .....	2 00	Beaverton .....	8 00	Whitney .....	Bethesda .....	4 50
Petrola ce .....	29 00	E Ashfield .....	2 50	Claude .....	11 00	St Mary's 1st .....	Rev D Duff .....	2 00
" ss .....	9 00	Hills Green .....	7 30	Neepawa .....	5 00		Warton .....	4 40
Colquhoun .....	5 62	Cayuga .....	63 50	Clifford .....	8 00		Levis .....	3 00
T B Colquhoun .....	2 00	Friend .....	1 00	Ilberton .....	2 42		Waterdown .....	8 00
Milvorton .....	17 25	St John St Dav ss 35 .....	50	Johnson .....	1 00	Ministers' Rates.	Comber .....	2 00
Wellesley .....	19 10	Windson .....	1 50	Daywood .....	1 00		Win St An .....	25 00
Friend of Poor .....	1 00	Kennebec Road .....	54 00	Woodfield .....	50	Reported .....	Mont Crescent .....	100 00
Fredericton ce .....	29 00	J I & H McCurdy .....	1 00	Lyn Caintown etc .....	20 00	W. K. McCulloch .....	Aylmer .....	1 00
Tor St James sq .....	15 00	A McElrevey .....	1 00	L'Orignal .....	2 00	J. S. Henderson .....	White Lake .....	2 00
Women of Tor .....	19 05	Sympthizer .....	5 00	Moorefield .....	6 00	T. Fenwick .....	Rev M Mackenzie .....	10 00
Sault St Marie .....	10 50	J M M Elnyvale .....	1 00	Dauphin .....	2 00	D. Kelso .....	Aylmer Knox .....	16 33
" jee .....	5 14	River Dennis .....	6 15	Delaware .....	1 00	S. Carruthers .....	Osprige .....	2 00
Hon D Wark .....	100 00	Mabou Mt Imps .....	30 00	Smith's Fall St A .....	10 00	J. M. Millar .....	Portage la Pra .....	2 00
Port Perry .....	150	Blackville ce .....	6 60	Es Warden King .....	900 00	R. Knowles .....	Singhampton etc .....	5 00
Sutton yphms .....	9 25	" ss .....	3 40	Harriston Guth .....	6 30	J. W. Pennan .....	Cashel Mel .....	7 40
Mem Thorold .....	1 00	Trenton .....	35 00	Moore Line .....	3 00	F. Fotheringham .....	Airie, etc .....	3 00
N W Campbell .....	5 00	Brookfield .....	18 61	E Hawkesbury .....	1 00	J. Stewart .....	Bridge End Beth .....	67 86
Grenville .....	6 15	O Barns jee mb .....	2 00	Rev T Paton .....	3 00	Joseph Hogg .....	Renfrew .....	32 00
Belmont .....	31 00	Lower Musq .....	8 00	Mont Stanley .....	10 00	Dr. King .....	Penetanguishene .....	2 00
Friend Tor .....	1 00	" mb .....	1 00	Glenvale etc .....	5 00	Dr. Armstrong .....	Gorrie .....	2 26
Sunnidale ss .....	6 00	Lawren ton ce .....	5 00	Leakdale .....	6 00	W. A. Hunter .....	Craigvale, etc .....	10 00
Castlereagh mb .....	4 00	Mrs M McDonald .....	1 00	Chesleville .....	3 00	R. Moodie .....	Cannington .....	2 00
Orangedale .....	2 00	Vyner .....	5 00	Pickering St A .....	5 00	W. M. Roger .....	Wick .....	14 17
Freely given .....	1 00	" ss .....	2 00	McIntosh .....	4 00	Principal Caven .....	Greenbank .....	5 00
Canard NS .....	1 50	Willoughby .....	26 00	Wyoming .....	5 00		Arnprior .....	15 00
West Bay .....	12 00	Friend of Mission .....	6 00	W R Ross .....	5 00		Vankleek Hill .....	23 00
La Have Pks Ck ce .....	3 00	M Swartout .....	5 00	Dunwich Duff .....	5 00	AGED AND INFIRM	Sault Ste Marie .....	5 00
Mrs D P Lee Galt .....	10 00	Victoria St Col ss 7 21 .....	7 21	Picton .....	7 70	MINISTERS' FUND.	Mildmay .....	2 00
Mrs A Henderson .....	2 00	Elora Knox .....	75	Port Hope 1st .....	10 00		Amos .....	4 35
G Toronto .....	2 00	Westwood .....	38 00	Victoria St A .....	12 00		Huntingdon .....	10 00
D Wroxteter .....	2 00	Mrs N McCallum .....	10 00	Hornby .....	1 00	Collections, Etc.	" ss .....	2 21
C Toronto .....	2 00	Markham St J .....	16 31	Omagh .....	1 00	Reported .....	Feversham .....	2 00
Newmarket ce .....	5 00	J Wallace MD .....	5 00	Goderich Un .....	1 50		Maxwell .....	1 50
Mrs L Ross .....	5 00	Elderslie .....	8 00	Leeburn .....	1 00	Pembroke .....	McKillop .....	5 00
Mrs G McKenzie .....	6 00	Blyth .....	30 00	Loan ret'd & Int .....	590 00	Oldborough .....	Kingston Cookes .....	3 00
Hamden .....	8 00	Bethany .....	5 00	Mont St P mem .....	10 00	Dunbarton .....	Lachine .....	38 55



Syn Ham Lond., 100 01	Luskay, W King, .60	Stouffville, .20	Leeburn, .15	Scot'and, etc, per
Camden Nwbrgh, 10 30	Pakenham, .40	Milton, .50	Friend, .50	G. G. Duncan, .391 76
Eglington, .80	Mont Erskine, .30	Weston, .30	White River, .20	Sales of Books, .30 03
St Mary's Knox, .80	Bank, Gibraltar, .20	Minervon, .30	Ross, Cobden, .80	
Vaughan St P St A28, .30	Chateaugay, .30	Wellesley, .30	Mont Chal ss, .12	\$23,309 88
Tor 45, .50	Beauharnois, .50	Ashburn, .10	Bethesda, .35	
Ashfield, .30	Beaverton Chal., .20	Que St And., .10	Waterdown, .20	
Mrs M McConnell, .15	Beaverton, .50	Marl't'n St And., .50	Comber, .40	POINTE AUX TREMBLES.
Shelburne, .60	E Normanby, .20	Crowst'nd, .20	Tilbury W., .20	
Dorchester Sta., .50	Neepawa, .50	Tor East, .20	Winnipeg St A., .50	
Grand Valley, .50	Clifford, .30	Kew Beach, .10	Mont Crescent st, 175 00	Reported, .57 153 06
Poland, .50	Riv Hbber, .20	" " ss, .20	London St And., 230 00	Caroline Willard, 25 00
Erin, .40	Johnson, .10	Bruce Mines, .10	London St And, bel, 25 00	Pembroke, Cal ss, 0 00
Stouffville, .30	Daywood, .50	Whitney, .17	Aylmer, .10	Atkins Cors ss, 12 50
Mono East, .20	Woodford, .50	St Mary's Ist., 13 00	R M Mackenzie, 10 00	Hull, .40
Quebec St And., 25 00	Calgary, .45		Ospinge, .20	Lindsay ss, 25 00
Crowst'nd, .11	Lin. Caintown etc, 5 00	4,438 30	Portage la Pra., 50 00	Kingstn, Cooke's ss, 13 00
Tor East ss., 3 00	Senfirth, .12	Sundry Schemes, 1250 68	Airlie, etc, .50	Kinardine, Chal., 2 00
Brandon, .15	Valleyfield, .50		King Tempcy, .50	Chatham, Grenvill, 8 00
Kew Beach, .20	Daphin, .20	\$5,728 98	Hon. D. Wark, .50	Athelstane ce., 5 00
" " ss, 3 01	Metis, .20		Renfrew St A., .60	" " ss, .30
Zephyr, .10	Smith Falls St A, 7 00	FRENCH EVANGELIZATION FUND.	Fingal, .30	Mont, Stanley, .15
Dixie, .50	Harriston Guth., 5 00		Peneanguishen e, 2 00	" " Inspe, st, ss, 10 00
Billetting Com., 5 00	E Hawkesbury, .20		Craigvale, etc., 10 00	Tor, Bloor st ss., 50 00
Mrs Stevens & Sons, 0 00	Sutton, etc., 3 00	Reported, .16,741 21	Hampstead, .10	F Cattanach, .50
Rev W Hardie, .20	Mont Stanley st, 10 00	Pembroke Cal., 20 00	Camden, .10	J M M., .50
L R Tor, .30	Leaskdale, .30	Aylwin, .15	Ota St Paul's, .15	Mortimer, Clark, 50 00
St Andrews, .30	Pickering St And, 1 00	Adlbrough, .12	Amprion, .75	Kenmore ss, 10 50
Rev Dr Warden, 100 00	Brougham St John, 0 00	Dumbarton, .10	Sault Ste Marie, .50	Mrs H F Branson, 30 00
Lachute Ist., .40	Lachute Ist., .20	Tor Queen St E., 25 00	Midway, .30	Sherbrooke ss., 30 00
Regina, .20	Hillsdale, .20	Bevelin John st., 15 00	Huntingdon, .10	New Richmond ss, 7 00
Victoria Ist., .10	Wyoming, .50	Fergus Mel., .40	Feversham, .25	Ross & Cobden, .20 71
Whitney, .17	Kewatin, Norm'n., 3 00	Churchill, .10	Maxwell, .10	Mont, Chal ss., 35 00
	Desboro., .15	Uphrasia etc., 8 00	McKillop, .40	Peterboro, St P ss, 50 00
Total, .7261 24	Pictou, .37	Holland Knox, .30	Newtonville, .30	Win, St And ss., 50 00
Ministers' Rates.	Victoria St And, 10 00	Crysler, .70	Newtonville, ss., 1 00	Hon D Wark, .50
Reported, .1849 70	Orms town, .80	Cote des Neiges, .12	Synod Ham Lond, 100 00	Renfrew, St A ss 25 00
Jas Hamilton, .10	Omah, .10	Keene ss., .43	St Mary's Knox, .90	Ota, St P, bc & ss 15 00
Joseph Hogg, .62	Goderich Union, .12	E Garafraxa, .50	Fairbairn, .30	Van leek Hill ss., 50 00
Dr Campbell, .80	Leeburn, .15	Bradford, .15	Cedarville, .26	Carmichal, Mc Greg, 50 00
Dr King, .12	Ross & Cobden, .25	Rev W Gallagher, .50	Vaughan St P St A, 20 00	Per Mr Bourgeois, 75 00
R Hyde, .30	Ashburn, .10	N Bruce Saugeen, 18 10	Ashfield, .40	N Glasgow Jas., .50
A Grant, .60	Gore Bay, .40	Tor Chal., .25	Alma, .25	Brookville, 1st ss 50 00
A T Love, .40	Chater etc., 1 00	" " ss., 10 00	Craighurst, .12	Int., .110 00
Dr Armstrong, .50	Glenboro., 1 00	Chatham Ist., .17	Little Narrows, .50	Lon, St And ss., 50 00
J A F Sutherland, 5 15	Bristol, .50	Hull, .40	Mahone Bay, .30	Georgetown ss., 50 00
W A Hunter, .40	Levis, .20	Tara, .40	Rev E A McCurdy, 5 00	Campbellford ss, 50 00
W R Ross, .50	Comber, .10	St George, .40	Shubenacadie, .38	Pt. au Trembles
J A Brown, .50	Immisfil, .10	Laskay & W King, 5 00	Sydney St And., .20	End. Fund 1324 50
C Tate, .40	Win St And, .15	Seaforth Ist., .67	Wallace, Knox, .40	N Syd, St Matt ss, 21 10
W G Jordan, .65	Mont Crescent, .30	Chateaugay, .50	St John St Ste., 5 00	Motherwell ss., 13 00
J Gandier, .70	Rockburn, .30	Beauharnois, .15	Carleton, Chebog, 7 00	N Glasg Unitd ss, 115 72
J F Hall, .20	Gore, .20	Tor Junction & ss, 10 00	Cape North, .20	St John, St A., 15 00
J Cumberland, .75	Mont St Matt., 10 00	Kinardine Chal., .20	Bathurst, .17	Total, .11,070 56
J W MacMillan, 22 00	Portage la Prairie, 10 00	Madoc St Peter's, 20 00	Bathurst Bldne, .49	JEWISH MISSION.
D P Oswald, .30	Airlie etc., .20	Dunville, .60	Bathurst, Dunlop, .60	F M Com., .57 44
D Y Ross, .12	W Adelaide, .50	Colborne, .10	Murray Har., .50	N Bruce Saugeen, 1 00
W M Roger, .30	Renfrew, .10	J S Elder, .20	Mira, .50	Tor, Bloor st ss., 10 00
D McRae, .40	Warsaw, .10	Jas Arthur, .20	Tabusintac, etc., 2 00	Mono East, .20 00
J Thomson, .50	Fairmede, .10	Embro, .40	Princeton, .45	LUMBERMEN MISSION.
W T Morrison, .10	Knit Bridge, .60	Claude, .10	Summerside, .20	L'Original, .82 00
P Wright, .65	Botany, .25	Clifford, .25	St John, St Dav., 10 00	S. S. COMMITTEE.
Alex Grant, .60	McKay's Corn, .25	Harrington, .25	Brookfield, etc., 9 55	Tor, Bloor st ss., \$20 00
J H Turner, .15	Craigaue etc., .40	Johnson, .40	Bridge water, .50	Strabane, .2 40
F McCuaig, .52	Cannington, .30	Daywood, .30	New Glasgow, Jas 29 30	KNOX COLL., STUD. MISSION SOC.
W K McCullough, .40	Ilerton, .10	Woodford, .50	Int Coligny Col., 735 99	Dunnville, .84 00
W Frizzel, .52	Lingwick, .40	Lyn Caintown etc, 40 00	Shelburne, .60	St Cath, 1st ce., 5 00
Principal Caven, 9 00	Wick, .10	L'Original, .70	Grand Valley, .50	St. Mary's, Knox, 10 00
	Greenbank, .30	Moorefield, .20	Walpole, .50	Mandaamin, .20 00
	Arnprior, .70	Delaware, .10	London St A, ss, 10 00	MACAO MISSION.
	Sault Ste Marie, .10	Dwen Sid Knox, .20	Erin, .60	Mont Amer Pres
	S Kinloss, .30	Metis, .20	Erin, .60	Chin ss., \$50 00
	Mt Pleasant, .30	Smith's Falls St A, 48 03	Stouffville, .70	Children's mtg., 2 00
	R Iv Dr Torrance, 27 48	Es Warden King, 1800 00	Weston, .70	Mont Chal Chin ss, 25 10
	Huntingdon, .15	Harriston Guth., .50	Mono East, .50	BHEEL HOSPITAL.
	McKillop, .60	" " ss., .50	Chautimi, .20	A friend, .82 00
	Kingston Cooke's, .60	" " ce., .50	Quebec St A., .50	Miss Bazine, .1 00
	Camden Nwbrgh, .30	Mont Stanley St, 10 00	Crowst'nd, .50	Brucefield, Union, 27 50
	Dumbarton, .30	Tor Bloor ss., .20	Tor East, ss., .12	
	Tor Queen St E., .90	Glenvale etc, .50	Brandon, .30	
	Belmont, .10	Brucefield Un., .23	Milton, .40	
	Biden, .50	Jos Bogg, .20	Kew Beach, .50	
	Rivl John st., .10	Pickering St And, 15 00	Kew Beach ss., .60	
	Churchill, .20	Brougham S John, 3 00	Tor West, .20	
	Tor Cen ral, .20	Lachute Ist., .50	Zephyr, .10	
	Per Dr Morrison etc, 79 00	McIntosh, .19	Mont W, Ch Fund, 1936 86	
	Miami, .40	Mrs B. Kirkman, .30	Dr. A. Hewit, .50	
	Bradford, .30	Orta St Paul's, .20	West Lorne, .50	
	Sydenham, .30	W. Henderson, Ber, 2 00	Regina, .50	
	Loggville, .20	Holstein, .10	Victoria Ist., .12	
	N Bruce Saugeen, 25 00	Victoria St A., .15	Whitney, .25	
	Tor Chal, .10	Omah, .10	St Mary's Ist, .18	
	Hull, .20	Alywin, .25	Truro St Paul's, 10 00	
	St George, .50	Goderich Un., .20	New Dubin, etc., .30	

**For the Month of April, by Rev. Dr. Morrison, Agent of Halifax, Office, 39 Duke street.**

**FOREIGN MISSIONS.**

Reported .....	\$24521 32
Bass River ce .....	5 13
Dorchstr, Rockld 31 0	
Little Narrows .....	10 00
Musq Harbor .....	5 00
Yarmouth ss .....	20 00
Mahone Bay .....	45 00
Chatham St J ss .....	5 00
Hx Chalju ce .....	3 00
Carleton .....	11 23
Malagawatch .....	3 00
Rev E A McCurdy 20 00	
Canard .....	36 00
Milford ce .....	4 00
Shubenacadie .....	1 00
Westville .....	67 00
Brookfield .....	11 46
Lake Ainslie .....	5 00
Est Thos Fulton 6 00	
J P Hogan .....	2 00
Rev A P Logan .....	2 00
Whycocomagh .....	50 00
Syd St And .....	50 00
Moncton Friend 250 00	
Stellarton ss .....	10 00
Wallace Knox .....	11 00
Shediac Knox ss .....	12 50
Bermuda Hamil 28 00	
Wallace Stake sec 3 00	
St John St Ste .....	60 00
Carleton, Cheb .....	4 50
Cheboque mb .....	3 00
Toronto St And ss 7 00	
" Ersk ss .....	40 00
Ottawa St And ss 10 00	
Moncton .....	30 00
" J McAllistr 100 00	
Cape North .....	5 00
Sher Brooke ss .....	17 47
Mid Stewiacke .....	25 00
Mabou .....	16 00
Invernes loc un ce .....	2 00
Hx St And adl .....	25 00
Bridgewater ce .....	10 00
" ss .....	3 40
Bathurst, Youghal 13 41	
Parsboro .....	20 00
Murray Har S .....	5 00
Presbyteriar .....	7 00
Up Musq Miss C 10 00	
Mira .....	20 00
Princeton m asoc 162 00	
St John St Dav ss 35 00	
Hx Grove .....	37 00
Brookfid H Rivet 50 30	
Englishtown .....	5 00
Summerside .....	32 50
" ss .....	26 51
St John St Dav .....	81 00
J B McClure .....	2 00
River John adl .....	1 15
Bathurst .....	13 02
Youghal .....	3 00
Belledune .....	2 55
Dunlop .....	50 00
Mrs J Armstrong 1 00	
Beq Miss E Thms 55 00	
Beq Chas Gregor 100 00	
Bridgewater .....	25 00
Up Londonderry .....	20 00
Bedford ss .....	15 00
" ce .....	5 50
Truro St And .....	112 53
" St Pauls .....	55 00
E Lawrence et ce .....	4 00
Lawrencetn 3 mem 3 00	
Antigonish bc .....	40 00
" ce .....	60 00
Musq Middltn .....	6 05
Riverside .....	11 59
G Riv Miss McK el 1 00	
Onslow, Mrs Davis 5 00	
" An Elder .....	500 00
Syd Mines .....	15 00
N Glasgow St And 29 76	
Pictou Knox ce .....	10 00
Mahone Bay .....	30 00

New Dublin Congl 5 00	
Miss McKenzie .....	1 00
Wallace St Matth .....	8 00
Maitland .....	17 57
Chatham St John's 25 00	
Blackville ss .....	3 00
St John St And .....	70 00
" " .....	ss 20 00
Miss S Barry .....	5 00
Truro St A adl .....	10 00
Wolfville .....	2 00
Rev Wm McLeod .....	5 00
Dr Laws men Int 121 30	
N Glasgow St ce .....	15 00
Cross Roads ss .....	23 00
Docktown .....	2 00
Truro 1st .....	60 00
Charlotte Zion adl 18 85	
Springside .....	19 00
Hx St Matth .....	175 00
New Glasgow wfms 70 00	
LaHave .....	14 35
Kentville .....	14 85
" ce .....	5 15
St Croix Ellrshs .....	10 00
Miss Barnes Drury 2 50	
Harmony .....	5 00
Hx Park st ms .....	58 75
Total .....	\$23008 70

**HOME MISSIONS.**

Reported .....	\$13025 47
Louisburg ce .....	2 25
Bass River ce .....	5 13
Waterville Lakev 1 00	
Dorchstr, Rockld 21 00	
Little Narrows .....	5 00
Sunny Brae ce .....	3 50
Stellarton ce .....	9 00
Rogers Hill ce .....	3 00
Trenton ce .....	11 00
Mahone Bay .....	32 00
Stud Miss Assoc .....	45 00
Hx Chalju ce .....	4 00
Sussex ce .....	10 00
Carleton .....	18 85
Little Narrows .....	3 00
Rev E A McCurdy 12 00	
Shubenacadie .....	3 00
Indian Road ce .....	1 00
Rev J D McKay .....	2 00
Brookfid, N S .....	5 00
J P Hogan .....	2 00
Harrigan ce .....	2 00
Sydney St A .....	45 00
Hx St Matth ce .....	3 75
Stellarton ss .....	10 00
Wallace Knox .....	6 00
Bermuda Ham .....	20 00
Wallace St M Stake 3 00	
St John St Ste .....	65 00
Int E S Hubley .....	50 00
Moncton .....	29 00
" J McAllistr 100 00	
Cape North .....	6 00
Mid Stewiacke .....	14 14
Mabou .....	6 50
Shediac .....	6 05
Hx St And adl .....	25 00
Bridgewater ce .....	16 00
" ss .....	3 00
Bathurst .....	6 00
" Youghal .....	15 30
Parsboro .....	20 00
Murray Har S .....	5 00
Urbania ce .....	3 00
Escuminac wfms 10 00	
Dartmth Mrs Dav cl 5 45	
Mira .....	20 00
Stud Miss Assoc .....	45 00
Princetn m asoc .....	56 16
Brookfid H Rivet 50 30	
Englishtown .....	29 00
Sydney Fal st ce .....	50 00
Summerside .....	20 00
St John St Dav .....	80 00
" St Pauls .....	55 00
" A Presbyteriar .....	10 00
J B McClure .....	2 00
River John ju ce .....	1 64
River John adl .....	3 61
Youghal .....	5 50
Ten Mile House ce .....	1 50
St John Pres wfms 33 89	

Beq Chas Gregor .....	50 00
Bridgewater .....	20 00
Bedford ss .....	15 00
St Peter's ce .....	3 00
Belmont ce .....	1 50
Truro St Paul's .....	40 00
Antigonish .....	93 05
" ce .....	13 50
Musq Middltn ch .....	5 65
Riverside ss .....	5 55
Oxford .....	20 00
Sydney Mines .....	10 00
Mahone Bay .....	30 00
N Glasgow United .....	329 00
Miss McKenzie .....	2 00
Chatham St John's 20 00	
St John St And .....	80 00
Truro 1st .....	40 00
LaHave .....	11 55
Kentville .....	15 00
St Croix Ellrshs .....	10 00
Miss Barnes & Drury 2 50	
Harmony .....	15 00
Hx St Matth .....	85 00

**For North West.**

Brookfield .....	5 00
Lower Onslow ce .....	7 00
Truro First ce .....	50 00
Moncton St John's .....	35 00
Antigonish bc .....	40 00
Total .....	\$15094 69

**Augmentation.**

(Note.-In last month's RECORD Richmond should be credited with \$15 net \$83, making total \$6544.77.)	
Reported .....	\$6544 77
Fisher's Grant .....	12 00
Noel .....	22 00
Truro First .....	65 00
Dorchstr, Rockld 10 00	
Little Narrows .....	3 00
Thorburn, Suth Riv 46 00	
Merigomish F Riv 30 00	
Hx St And .....	179 30
Carleton .....	15 75
Malagawatch .....	16 00
Rev E A McCurdy 15 00	
Lake Ainslie .....	24 00
Maccan, Riv Heb 20 00	
Syd St And .....	50 00
Economy .....	7 00
Wallace St Matth 41 00	
Bermuda Ham .....	20 00
Maitland .....	62 13
St John St Ste .....	150 00
Fredericton .....	150 00
Shelburne .....	35 00
Carleton, Cheb .....	10 00
Cape North .....	25 00
Waweig Baillie et 67 00	
Mabou, P Hood ad 2 50	
Shediac .....	20 00
Bathurst .....	18 52
Parsboro .....	20 00
Harvey, Acton .....	18 52
Clifton .....	45 00
Pisarineco .....	24 00
N Syd St Matth .....	30 00
St John St Ste .....	50 00
Leitch's Crk adl .....	4 00
Richibucto .....	5 00
Mira .....	40 00
Bass & Nich Rivs 55 00	
Bloomfield, etc .....	35 00
Princetn m asoc 75 00	
Brookfid H Rivet 30 00	
St John St Dav .....	172 00
Hx St John's .....	45 77
Barney's Riv .....	18 00
River John adl .....	3 00
Charlotte St Jas .....	95 00
Beq Chas Gregor 50 00	
Bridgewater .....	25 00
N Glasgow Jas .....	75 50
Red Bank & Whit 18 00	
Truro St Paul's .....	90 01
Blue Mountain .....	35 00

Bathurst adl .....	2 00
Yarmouth .....	50 00
Antigonish .....	82 00
Amherst .....	70 00
Went Annan .....	10 00
Wentworth .....	5 00
Hx Chal .....	115 00
Shubenacadie .....	46 40
Little Bras d'Or .....	10 00
Sydney Mines .....	50 00
N Glasgow St And 33 00	
Sunny Brae St P .....	26 00
Maitland .....	3 05
Chatham St John's 25 00	
St John St And .....	140 00
Wolfville .....	25 00
Scotsburn .....	10 00
Louisburg .....	10 00
Charlotte Zion .....	50 87
Springside .....	45 00
LaHave .....	40 03
Kentville .....	15 00
Harmony .....	5 00
Hx St Matth .....	275 00
Int from College .....	50 01
Total .....	\$9588 22

**COLLEGE FUND.**

Reported .....	\$9816 13
Waterville, etc .....	8 00
Dorchstr, Rockld 4 00	
Mahone Bay .....	6 00
Div B of B N A .....	150 86
Canard .....	13 00
Stellarton .....	11 00
Ferrona .....	5 00
Whycocomagh .....	20 00
Syd St And .....	25 00
Wallace Knox .....	5 00
Int Mrs F Lauder 33 92	
Wallace Knox .....	3 00
Rev H B McKay .....	5 00
Int Han Barnhill 24 75	
Carleton, Cheb .....	6 00
E Seneca .....	1 00
Int Kelley Est .....	51 00
Cape North .....	3 00
Int Mrs Grant .....	90 00
Bathurst .....	3 00
Parsboro .....	3 00
Murray Har S .....	5 00
E Lake Ainslie .....	2 00
Richibucto .....	7 53
Mira .....	29 00
Pictou Prin st .....	89 04
Brookfid H Riv etc 5 25	
St John St Dav .....	40 00
Int Wm A Patrsn 93 44	
N Glasgow St And 52 00	
N Dublin, Cong .....	3 00
St John St And .....	20 00
Truro First .....	10 00
Int J Burrell .....	40 00
Charlotte Zion .....	10 00
Int W S Rogers .....	25 20
LaHave .....	2 00
Total .....	\$3542 87

Int E S Williams 19 52	
" E F Hart .....	60 00
" S Simpson .....	18 00
Hx Park st m soc 10 00	
Total .....	\$1118 43

**COLLEGE LIBRARY.**

Reported .....	\$104 45
Coll clos College .....	37 80
Total .....	\$12 25

**MANITOBA COLLEGE.**

Reported .....	\$323 16
Syd St And .....	12 00
Economy .....	3 00
St John, St Ste .....	25 00
Mira .....	10 00
St John St Dav .....	20 00
LaHave .....	1 00
Antigonish .....	5 00
New Dub, Congl .....	3 00
Trnsfrm Home N W 97 84	
Total .....	\$500 00

**AGED MINISTERS' FUND.**

**Int, and Collections**

Reported .....	\$3271 82
Watrvl, Lakev .....	3 00
Dorchstr, Rockld 2 00	
Mahone Bay .....	2 00
Int P McSweeney 35 58	
Syd St And .....	20 00
Wallace Knox .....	3 00
Rev H B McKay .....	5 00
Int Han Barnhill 24 75	
Carleton, Cheb .....	6 00
Bathurst, Beldun .....	4 00
Murray Harbor S .....	2 00
Lockeport .....	1 00
Richibucto .....	2 00
Mira .....	3 00
Bass, Nich Rivs .....	5 00
Brookfid H Riv etc 5 00	
St John St Dav .....	10 00
Bridgewater .....	5 00
Truro St Paul's .....	10 00
Antigonish .....	5 00
Oxford .....	2 00
Syd Mines .....	5 00
N Glasgow St And 52 00	
N Dublin, Cong .....	3 00
St John St And .....	20 00
Truro First .....	10 00
Int J Burrell .....	40 00
Charlotte Zion .....	10 00
Int W S Rogers .....	25 20
LaHave .....	2 00
Total .....	\$3542 87

**Ministers' Rates.**

Reported .....	\$518 80
J F Forbes .....	5 00
D McKinnon .....	3 00
F W Murray .....	4 00
J F Dufastan .....	4 00
H G Gratz .....	7 50
Missionaries .....	42 50
J A McLean .....	3 75
T C Jack .....	4 00
W Dawson .....	4 00
J A Greenlees .....	4 00
A McMillan .....	3 75
J M Robinson .....	5 00
J R Munro .....	5 00
D MacGregor .....	4 00
W W Rannin .....	4 00
C McKinnon .....	4 00
D Wright .....	16 50
G Brnce DD .....	6 00
Jas W Falconer .....	4 00
E D Millar .....	5 00
J A Forbes .....	4 50
D Henderson .....	4 00
T F Fotheringham 5 00	
G Millar .....	4 00

**BU'SARY FUND.**

Reported .....	\$948 51
Waterville, Lakev 2 00	
Dorchstr, Rockld 2 00	
Mahone Bay .....	3 00
St John St Ste .....	21 00
Murray Harbor S .....	4 00
Int Capt Crosby .....	25 40
New Dub Congl .....	1 00
St John St And .....	50 00
Oxford .....	3 00
Truro First .....	15 00



THE PRESBYTERIAN RECORD.

[illegible]

Humility is a great virtue, and it always associates itself with plain things.—*Neel.*

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Sleep is a priceless gift. It is not at my command, nor to be substituted without cost, but a common blessing, necessary to the happy fulfillment of my duty to God, to others and myself. It is worth while, then, to consider what is robbing me of it, and whether the conditions needed for securing this sensitive provision have been persisted in lately.

As one who suffered from the continuous loss of sleep, I pass on these few corrections of habits which were found to be the cause, and which have proved successful in the enjoyment of unbroken sleep for twenty years : 1. When overtired or excited, do not hasten into bed, but rest awhile in a chair until calm is restored, and a message from God's Word be received. 2. If the mind be disturbed, find out the cause, and should it be sin or overburdening care, cast all upon the Lord, and rest in him. 3. Having done this, do not allow thinking upon the pillow, but expect and welcome sleep. Gratitude and sympathy prompt me to pass on these simple exercises, with the hope of their being blessed to many others.—*Rest and Reaping.*

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The beauty of the Christian character lies in a growing conformity to Christ.

Envy is blind, and knows nothing except to depreciate the excellencies of others.—*Levy.*

A pure heart, a generous disposition, and a habit of self-control are all conducive to clear ideas and true views.

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Froude.*

The nobleness of life depends on its consistency, clearness of purpose, quiet and ceaseless energy.

The reason why the sermon does not benefit some people is that they are planning for Monday's work during sermon time.

Blondin, the greatest of the rope-walkers of the world, would neither smoke nor drink liquor. He wanted a steady head and a steady hand.

No moral teaching, be it ever so sound, no precepts, be they ever so wise, will avail to counteract the powerful influence that emanates unconsciously from character and example.

The law of the harvest is to reap more than you sow. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny.

If you know of anyone, anywhere, who will distribute a free parcel of RECORDS, or CHILDREN'S RECORDS, or both, please let me know, and I will send them.—*Ed.*

Nothing is so narrowing, contracting, hardening as always to be moving in the same groove, with no thought beyond what we immediately see and hear close around us.—*Dean Stanley.*

Longing desire prayeth always, though the tongue be silent. If thou art longing, thou art ever praying. When stayeth prayer? When desire groweth cold.—*St. Augustine.*

Your own pastor's sermon will do you a great deal more good than the music of the fine soloist in the church around the corner. Remember this next Sunday evening, Christian Endeavorer.—*Golden Rule.*

There is always a best way of doing everything, if it be to boil an egg. Manners are the happy ways of doing things; each one a stroke of genius or of love, now repeated and hardened into usage.—*Emerson.*

Many have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom where they are going.—*Moody.*

When you see an old man amiable, mild, equable content and good humored, be sure that in his youth he has been just, generous, and forbearing. In his old age he does not lament the past nor dread the future. He is like the evening of a fine day.

Happiness finds its deepest spring and highest realization, not in selfish gratification, but in a kindly and helping spirit and activity. He is not the happiest who is always thinking of, and advancing, his own comfort and enjoyment, but he who is trying to make others comfortable and happy.

Christian work ought not to be more irksome than the activity of a healthy body on a crisp autumn morning. By Christian work we mean any use of the graces God has given us—the sympathies, the encouragements, the helps, the instructions—which we may bestow on others; the self-restraint, the love, the patience, the forbearance which we may cultivate in ourselves; the faith, obedience, hope, and filial affection which we may foster towards God.—*Howard Crosby.*

Prayers for goodness and purity in a sense answer themselves, for you cannot pray for these things without in some measure receiving them in the very act. To lift up the soul to God calms and ennobles it. It was this, I imagine, that was the beginning of Christ's transfiguration. The absorption and delight of communion with his Father overspread his very face with beauty and glory. In some degree this happens to all who pray, and it may happen in a high degree to those who pray much.—*James Stalker.*

A minister who had been discussing, through a long series of sermons, the relations of religion and science, on coming to the pulpit one Sunday morning, found a card laid upon the Bible, with this Scripture on it, "Sirs, we should see Jesus." The preacher took the hint, and devoted himself to an earnest presentation of Jesus as the Saviour of men. Four Sundays had he presented this theme with increasing interest and fervor. On the fifth, entering the sacred desk, he found another card, and on it was written, "Then were the disciples glad when they saw the Lord."



JULY, 1897

# The Record

OF THE

Presbyterian Church in Canada

THE  
GENERAL  
ASSEMBLY.

WINNIPEG, 1897

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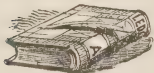
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Goodness is greatness. The best people  
are the noblest people. God counts quality.  
We are not strong by what we do, but by  
what we are. The inner graces constitute  
the worth and beauty of the soul. They are  
to the man what harmony is to music—  
what form and color are to art. The indi-  
vidual who has conquered himself is more  
worthy of admiration than he who, by his  
armies, has placed nations under his feet.  
Even genius is nothing beside goodness.

True, this is not the world's estimate.  
The world regards men by their wealth,  
their social position, the number of their  
friends, and by their influence upon others.  
Those who live in palaces, dress in broad-  
cloth and satin, ride in luxurious equipages,  
have culture and refinement, are possessed  
of distinguished talent, attract by their wit,  
charm by their eloquence, astonish by their  
learning—these are the great of the earth  
before whom we bow down.

But the judgment of the world is by no  
means always the judgment of God. Only  
true manhood counts with him.

See here, young people! Not all can gain  
high position, or great wealth, or social  
influence, or wide reputation. But all—all  
may have that which is better than posi-  
tion, and wealth, and social influence, and  
reputation—all may possess a pure heart  
and a clean life. An upright, unselfish life  
spent amid poverty and obscurity is a larger  
life than that lived by a king or queen who  
knows not God and righteousness.—*Epicworth.*

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### MEETING OF THE GENERAL ASSEMBLY.

"A far cry to Lochow," and farther far to Winnipeg, but modern speed condenses space and the genial company of the tribes gathering to their annual Jerusalem makes the brief travel time a pleasure. Veterans of two and three score years astonish the younger generation by stories of twenty years ago, when a day carried one little farther than the distance now passed in telling of it; and toilsome weeks and months were spent in gaining goals now reached in days or hours. A few years since it took more time and toil to reach a meeting of Synod in Halifax from places in Cape Breton or Toronto from parts of Ontario, than now to Winnipeg from farthest provinces of the Dominion.

But why not make the journey shorter still by meeting in some more central place? Why go so far west as Winnipeg? Such a question has often been asked during the past few weeks.

Winnipeg is not "far West." It is about the centre, and delegates from the Maritime Provinces of the Atlantic and Pacific slopes, from Halifax and Victoria, had about equal distance to travel.

Suggestions have frequently been made of a permanent meeting place for Assembly in some central city of the Dominion. Such a step would not be in the interests of the Church, nor is it likely to be taken for many a year to come, but if it be, Winnipeg will have the first claim geographically, and when the great West is settled, let us hope numerically as well.

It was a good thing to have the meeting in that future centre. The attendance from Ontario and Quebec was small, and smaller from further east, but the North-West was there in full force, giving and getting good; many who otherwise would never see an Assembly enjoying this one and profiting by it; while the older Provinces can afford to miss a year.

Moreover, who that was there would have missed Manitoba's cordial welcome and warm-hearted hospitality, boundless and free as its prairie home and pleasant as its flower-scented prairie air.

The Assembly met in St. Andrew's Church, Winnipeg, on the evening of 10th June. Rev. Prof. Gordon, D.D., of Halifax, preached the opening sermon from John xii. : 20; "Sirs, we would see Jesus;" after which he constituted the Assembly with prayer, and Rev. Dr. Moore of Ottawa was chosen Moderator for the current year.

For the first time the roll call was omitted, members being required to report their attendance to the clerk instead. Dear old roll call, with its echoes from ocean to ocean. R.I.P.

The Assembly sat from Thursday to Thursday, closing late at night, 17th June. Each day had its unvarying round of sessions, with varying subjects, well on to one hundred in all, a very few perhaps not worth the time they took, but many deserving more thought and care than could be given.

#### SABBATH SCHOOL PUBLICATIONS.

For some years a series of Sabbath-school

Lesson Helps has been published in St John, N.B., for the Assembly's Sabbath-school Committee, by their energetic Convener, Rev. T. F. Fotheringham. These Helps are excellent and have won wide favor. From a small beginning they have grown to many thousands. The work, however, has become so great that it is no longer possible for Mr. Fotheringham to attend to it and do the work of his congregation as he would like to do, so that if these are to be continued, some change is absolutely necessary.

On the other hand, considerable debt has been incurred in the undertaking, and to appoint one whose special work it would be to attend to them, would mean additional expenditure, which the Assembly could not see its way clear to undertake.

The editor of the "Record" was asked if a combination of these publications with the "Record" was possible or feasible. He said that if the Assembly could see any possible way of continuing the Lesson Helps under the management of Mr. Fotheringham, who has wrought so long and faithfully at them, he would much rather they should do so, as he had all he could in trying to make better the missionary periodicals of the Church, to which he hoped soon to make an addition. If, however, the financial difficulties in the way prevented this, rather than allow these lesson helps to cease publication, he would undertake for a time the management of them in connection with the "Record."

The Assembly then decided to place the Sabbath-school Lesson Helps in the meantime in charge of the "Record" Committee, and beginning with January, 1898, they are to be published from this office. We bespeak, in advance, the hearty co-operation of all our ministers, elders, and Sabbath-school teachers, in the effort to provide Lesson Helps by our own Church for the children of our own Church.

The Assembly also instructed the Sabbath-school Committee to take steps towards raising a sum for the removal of the existing debt and for some recompense to Mr. Fotheringham for the years of hard work he has so freely given. It is hoped that the friends of S.S. work will give a hearty response.

#### COLLEGES.

The reports of six Colleges were submitted and considered.

Pres. Coll., Halifax, had 46 Theological students the past session, of whom 14 graduated. The college was never more prosperous or more worthy of hearty support. The Board is authorized to ask the Synod's approval for a Library Building. Morrin College, Que., has eight of its undergraduates preparing for the ministry, some of whom were taking Theological classes. From the Presbyterian College, Montreal, eighteen students graduated for the work of the ministry, the largest class in its history. Queen's had 49 in Theology, the largest number ever registered in that faculty, and of these, 16 completed their course of study. Knox College, Toronto, sent forth a graduating class of 22 to the work of the ministry; while Manitoba College has 23 students attending its summer session in Theology, most of whom were in winter supplying Home Mission Fields in the North-West. Our six Colleges this year have had an "output" of nearly 80 ministers for the work of the Church.

Are all these Colleges needed? There is not room just here to show how necessary each one is in its place and sphere. Suffice it to say that each was thought so necessary by the founders that they sacrificed much to establish it; that much of the money given for their founding was from friends near where they are established, which would not have been given to the Church in any other way; that each college is doing a special and necessary work in its own sphere; that the neighbourhood of such a college keeps alive a deeper interest in the whole work of the Church; and that while some of them may seem more necessary than others, no one of them could be closed without more or less of hurt to the work of our Church, and the cause of Christ.

#### HOME MISSIONS.

Friday evening was "Home Mission night," and, as usual, a good one.

In the Eastern Session, the debt of \$3,690 at the beginning of the year has been reduced to \$1,597, of which \$1,264 was given by the C. E. Societies, many of which last Autumn voluntarily undertook to give 25 cents per member for this object. The Committee expects like generous help from the Young People this year, toward the grand work of winning our country for Christ. The total



receipts in the Eastern Section, for Home Missions for the year, was \$15,094, an increase of \$2,291 over the previous year. Of this amount \$2,100 was for the North-West.

The total receipts of the Western Section for Home Missions during the year have been \$105,276; 364 missions fields, containing 1,057 stations, 11,000 families, and 16,000 communicants, have been supplied by 476 missionaries, in the employ of the H. M.

Com. The people in these Home Mission stations gave for the support of the Gospel \$75,000.

A rich part of the evening's treat was a series of brief addresses by several of the Home Missionaries from the West. The mistake of the meeting, a mistake that has become chronic in the Assembly, was that the night was far spent before the missionaries had an opportunity to speak, thus



St. Andrew's Church, Winnipeg, where the General Assembly met.

unduly prolonging the session, and giving a missionary ten minutes to tell of a work to which he has given his life. These "minute men from the frontier," fresh and breezy from mountain and prairie, are never prosy or dull, and if they had more time could do more to inspire the Assembly with their own Home Missionary zeal.

Dr. Robertson, who is usually present, had not returned from Scotland, but arrived a day or two before the close of Assembly, was warmly welcomed and gave a vivid account of his experiences since last Autumn in the Old Land, in seeking help to follow with the Gospel the men and women from that and other lands who are pouring into our new North-West.

#### AUGMENTATION.

This is another phase of Home Mission work. Several small stations get help from the Home Mission Fund to support a missionary. As they grow they are organized into a congregation, and if not strong enough to support a pastor, they get help for a time from the Augmentation Fund on condition of giving at a certain liberal rate themselves.

In the Eastern Section the income of this fund during the year has been \$9,858, and sixty congregations have received aid. But the receipts were \$700 short of the expenditure, and 7 per cent. had to be deducted from the grants, a cut which, in most cases, fell upon the ministers of these aid-receiving congregations.

The receipts of the Western Section for this work have been for the year \$22,957, a decrease of \$935 on the previous year.

Twelve congregations became self-containing and passed off the list, while sixteen new ones, made up of organized groups of mission stations, were added.

#### FOREIGN MISSIONS.

Monday night, "Foreign night," was a grand meeting. Our three Foreign Missionaries, Buchanan and Russell, from India, and Mackenzie from Honan, made the Assembly realize anew the splendid men we have in the Foreign Field. The mistake, as is usually the case, was that the time for evening session was well run before they could begin, and a late hour, limited time, and a wearied audience are poor inspiration.

The reports East and West showed larger receipts than ever before for Foreign work, viz., East, \$28,008; West, \$126,763; in all, \$154,771; but so pressing is the work, so wide open the doors, so clamant the calls, that in both sections the adverse balance of the previous year were but little reduced, the deficit, East, at the close of accounts, on the first of May, being \$4,228, and West, \$9,685.

The F. M. Com., West, tried to cut down estimates for the coming year, but what does it mean? Closing a station here and another there where a native worker has been placed as a centre of light in some native town or village, and turning a deaf ear to the many calls for help. After reducing until further reduction seemed wrong, the Assembly passed estimates equal to all the giving of the past year, including the special effort for the removal of debt. If by January the giving of the Church indicates that these estimates will not be met, the Committee has power to farther withdraw from work, but surely the Church will not permit this. Far more ought easily be done.

Hamilton Cassells, Esq., who for fourteen years, first as Secretary, and later as Convener, of the Western division of the Committee, has given a great deal of valuable time to the Foreign Mission work of the Church, expressed his wish to be relieved from service on the F. M. Com., as he found it practically impossible, in connection with his professional duties, to give the necessary time to the work. Mr. Cassells was specially thanked by the Assembly for his long and valuable services, and Dr. Moore, of Ottawa, was appointed Convener.

#### MEMORIAL FROM INDIA.

Not a little has been said and printed of "trouble in India," and such varied and wrong impressions exist, that a few words regarding it may not be out of place. There is no trouble there that need give any concern to friends of missions. At every station work is being pressed with all possible energy and faithfulness. Our missionaries in India are zealous, earnest, self-denying; and in piety, zeal, prudence, all that goes to fit men and women for hard and difficult posts, they, in common with our representatives in other Foreign Fields, are the cream of our Church.



What then is the trouble? Simply and only this: that they are neither infallible nor invertebrate, but of like passions with others, only, for the most part a good deal better. There was difference of opinion between Paul and Silas as to methods of mission work, and each was so fully persuaded that he was right, that they separated, each taking his own course. So there have been differences of opinion among the missionaries in India, and in the F. M. Committee at home, and between some of the missionaries and the Committee, with regard to methods of administration and work. Such differences of opinion will always exist in some measure among strong, earnest, thinking men and women; and a number of missionaries felt so strongly that some things enjoined upon them were not in the interests of the work, nor in accord with Presbyterianism, that they simply exercised their right, their duty, as Presbyterians, and appealed to the Assembly to have some change made in the administration of the mission.

After very careful consideration, the Assembly did what seemed to it best in the circumstances; by placing a somewhat larger measure of responsibility upon the missionaries in the field, with regard to expenditure and work, and by giving the men and women respectively greater responsibility in connection with their several departments of work.

The decision of Assembly may be summed up as follows: 1. The F. M. Com. shall inform the mission staff in India, each year, of the amount of money which can be granted to that field during the year. 2. The ordained missionaries from Canada shall be a Finance Committee to apportion this amount among the several departments of their own work as in their judgment may seem best. 3. The lady missionaries shall have a council of their own and with the assistance of the treasurer in the field, shall apportion their estimate for women's work. 4. If from any cause the F. M. Com. cannot send the whole amount promised, the reduction shall not be made upon any one department of work, but, so far as practicable, proportionately upon the whole.

#### FRENCH EVANGELIZATION.

Sure and steady as the dawn of morning

is light and liberty making progress in Quebec; and to this end our French work is doing its part. During a part or whole of the year, there were 20 teachers, 17 evangelists and colporteurs, and 28 pastors and ordained missionaries, employed by the Board, which is carrying on work in 37 mission fields with 93 stations. Patriotism and Christianity both call upon us to push this work with unwearied diligence. The great problem that faces our Church to-day in regard to it, is not how she can win men from Romanism, but how she may prevent their drifting into infidelity as in Old France. Many are dissatisfied. Shall we allow them to drift or give them the Gospel?

#### THE HYMNAL.

Long and patiently has the Committee worked and the Church waited, and at length has work and waiting been rewarded. Rev. Dr. Gregg, the veteran Convener, young at four score, laid upon the table of Assembly from the Oxford Press, some beautiful advance copies of the excellent book that is to be our "Presbyterian Book of Praise." Taste and see how good it is.

#### REPORT ON CHURCH LIFE AND WORK.

Two years ago the General Assembly decided to unite its committees on "Sabbath Observance," "The State of Religion," and "Temperance," into one committee on "Church Life and Work," which should take oversight of these different subjects. Rev. P. Wright, of Portage la Prairie, was appointed convener, and in his excellent report this year to Assembly, he says that the result has been most satisfactory. Instead of a series of questions from each of several committees, sessions have had but one list sent to them, and have made fuller and better answers than formerly.

The plan of procedure is for each session or congregation to send its report on this subject to its own Presbytery. From these reports, a committee, appointed by Presbytery, prepares a report which is considered and approved or amended by Presbytery, as setting forth the state of Church Life and Work within its bounds. These reports are in their turn forwarded to the convener of the Assembly's Committee, who from them prepares a report for Assembly

on the "Life and Work" of the whole Church.

But the best laid schemes, etc. Thus it happened on the evening set apart for this Report. The close of Assembly was nearing. Dr. Robertson had just arrived. Every one wished to hear of his work in the old land, and the evening's programme was regretfully set aside. We give some extracts from the Report.

"There are now fifty Home Presbyteries, and from forty-eight of these reports have been received. These reports have all been carefully prepared, and some of them are very elaborate.

Last year the number of Sessions responding to Assembly's circular was reported as very gratifying, about eighty per cent of the organized Sessions having made returns. This year the proportion can hardly be less than ninety per cent.

In several Presbyteries, such as Whitby, Guelph, Brandon, Glenboro and Portage la Prairie, all the Sessions have responded. In Inverness, Paris, Maitland, Rock Lake, Calgary and Victoria only one Session in each has failed. In Pictou, Kingston, Sarnia, Minnedosa, and Edmonton, three in each have failed, and in London four. In many other reports where numbers are not stated, great satisfaction is expressed, as in Montreal, Owen Sound, Barrie, Hamilton, Huron, and several others.

In a few Presbyteries, however, the language of complaint is employed, which seems to attain its maximum emphasis in the reports for Wallace, Ottawa, and Algoma.

The improvement in this respect is encouraging, and leaves the impression that our Sessions are becoming more deeply interested in the spiritual welfare of the people, as that is exhibited in devout lives, consistent conduct, and growing liberality."

#### ATTENDANCE AT CHURCH.

What the report says upon some other subjects will be given later. Its statements regarding attendance on the Sabbath services and the prayer meeting will furnish food for one month's thought. They are as follows:—

"Great unanimity characterizes the reports in this important particular. As regards this manifestation of Church Life there is

everything that is hopeful and heartening. And surely we employ a legitimate method of measurement when we apply the reed of the sanctuary. Christian life, wherever it exists, will find some way of embodying itself in visible form. Life of any kind will make its presence felt and known. The joyous lark springs upward to vent her gladness in her morning song. Even the life that circulated in the stem and branches of the tree reveals itself in the opening buds, expanding blossoms, and the ripened fruit. And surely the highest life of all that thrills the bosom of Christian men and women, will in some way assert its presence and reveal its power.

A conscientious attendance on the public worship of God is one of the most hopeful signs of the spiritual life of a community. It is a duty which Christian people owe to themselves, their minister, their fellow-members, and to the Lord who bought them. It is also a delightful privilege, and when deprived of it for a time by distance, sickness, or old age, there are few things for which Christians more ardently long than to see God's "power and glory as they have seen them in the sanctuary." Nor is there a more certain sign of spiritual decay in a church than when the members "forsake the assembling of themselves together."

Hence there is much to evoke our heartfelt gratitude to God in the uniform testimony of our Presbyteries that our people love the gates of Zion, and, in increasing numbers, throng her courts. Truro says, "Attendance on Sabbath services is well sustained and encouraging, both as to numbers and interest. In no case is any decline noticed, while in some there has been gratifying increase." Pictou, "The great majority of our people love the gates of Zion, and their seats in the house of God are never empty except for a good and sufficient reason." Brockville says that, "judged by this test, religion is not losing its grip upon the masses. Increasing attendance and deepening interest bespeak a love for the habitation of God's House." Quebec, "Not a murmur as to attendance or attention." Kingston reports that there is "everything that is gratifying," in respect to Sabbath attendance. Guelph speaks of "great unanimity in regard to a grow-



ing interest in the matter of Church attendance," and believes "there is positive evidence to-day in Canada that the preaching of the Gospel still retains its ancient power to secure the interest and attention of perishing men." London says, "The reports of Sessions are full of gratitude for the improvement in church attendance"; and Victoria bears testimony that "the interest in Sabbath services is deepening and on the increase."

These are representative utterances and might be multiplied at pleasure. There is hardly a discordant note in all this glad some peal of heavenly music. Here and there we find a solitary Session reporting unfavorably to its Presbytery, as one in Peterborough "very inadequate attendance and great carelessness," and one in Regina that is troubled with a few "chronic non-churchgoers." But the general testimony is cheering beyond all precedent. And since it is admitted that the public service on the Lord's Day is the one directly sanctioned and enjoined by God, and the one on which special blessings are promised, our hearts may well be gladdened as we behold those Sabbath throngs repairing to the fountains of living water, or hear them saying "Let us go into the House of the Lord."

#### THE PEOPLE AND THE PRAYER MEETING.

But the week evening meetings for prayer, praise and mutual edification, have not been utilized by our people as their fidelity to Sabbath privileges would lead us to expect. While many Presbyteries speak of fairly attended prayer meetings, and all acknowledge their utility in cheering the hearts, strengthening the faith, and beautifying the lives of believers, yet it is evident that only a small proportion of our professing Christian people take advantage of this means of renewing their spiritual strength. Miramichi reports that though in one congregation "the attendance at prayer meeting is doubled," in several congregations Church Life, when thus tested, is "well nigh zero, and men are conspicuous by their absence." Halifax says, that though this department of Church Life is not satisfactory, yet, with the exception of two congregations, the average tendency is towards growth and increasing interest. Lanark and Renfrew, while speaking in a subdued tone of the prayer meeting ser-

vice, tells with a sigh of relief of "some faithful men and women who stand by the prayer meeting, and who would rather want their supper than this mid-week meal." Hamilton reports a small attendance "with but three exceptions," and suggests that social engagements are largely responsible for the failure. Paris utters a wail of sadness broken only by the report of one Session that says, "very well attended," but, as if so strange a thing needed explanation, it adds, "perhaps a new pastor is the attraction." Stratford has a few cases of "splendid prayer meeting audiences," and Bruce reports prayer meetings to be "in most cases satisfactory." Five Sessions in Victoria Presbytery report that the "attendance is gratifying," but the general complaint is that too few male members attend.

But though these are far from being optimistic utterances, yet there are not wanting many indications of growing interest. Young people are becoming more attached to the mid-week meetings than ever before. Where once only the very pious and aged were expected to attend prayer meetings, now are to be found many of our young people listening to the old Gospel and often bearing testimony to its power in their own lives. Guelph suggests, in the case of a particular congregation, that an earnest effort be made to double the attendance during the present year. Yes, it would surely be, for hundreds of our congregations, a magnificent method of celebrating the Diamond Jubilee of our beloved Queen, to give this fresh proof of their loyalty to the King of kings, and our increased consecration to His service.

A hearty, cordial, enjoyable prayer meeting usually indicates a church spiritually alive. But if the meeting is nearly deserted, if the few present in body seem to be absent in spirit, if the prayers offered are languid and formal, then the pastor has great cause for heaviness of heart. Press of business, social engagements, and frequent meetings of another kind, so often mentioned in these reports, may explain but can never excuse. The business, occupation or calling that necessarily interferes with a man's spiritual interests, and robs him of his religious privileges, cannot be of God. "Let every man wherein he is called, therein abide with God."

## STANDING COMMITTEES OF THE GENERAL ASSEMBLY FOR 1897-1898.

### I. PRESBYTERIAN COLLEGE, HALIFAX.

#### *Board of Management.*

Dr. Sedgwick, Chairman; Principal Pollock, Dr. Currie, Dr. Gordon, Prof. Falconer, Dr. Forrest, Dr. N. Mackay, Messrs. A. Simpson, E. D. Miller, L. G. McNeil, John McMillan, James McLean, T. Stewart, A. B. Dickie, H. H. Macpherson, A. Maclean Sinclair, J. S. Carruthers, J. S. Sutherland, G. A. Leck, A. Macmillan, J. F. Forbes, E. M. Dill, Wm. Macdonald, T. Cummings, and Ministers; and Dr. Stewart, J. D. McGregor, Hon. B. Rogers, Dr. James Walker, R. Murray, R. Baxter, Judge Forbes and Hugh Mackenzie.

#### *Senate.*

Principal Pollok, Chairman; the Professors of the College; Dr. Forrest, Dr. Black, Messrs. J. M. Robinson, T. Cumming, A. Simpson, H. H. Macpherson, T. Fowler, R. Laing, Jas. Carruthers, C. Munro, W. P. Archibald and A. W. Mahon, Ministers; and Prof. Macdonald, Prof. Walter Murray, Dr. A. H. Mackay and R. Murray.

### II, MORRIN COLLEGE, QUEBEC.

Governors appointed by General Assembly:—Dr. Barclay, Mr. D. Tait.

### III. PRESBYTERIAN COLLEGE, MONTREAL.

#### *Board of Management.*

Mr. D. Morrice, Chairman; Principal MacVicar, Dr. J. Scrimger, Prof. Ross, Dr. John Campbell, Dr. A. B. Mackay, Dr. Warden, Dr. Barclay, Dr. Armstrong, Messrs. J. R. Macleod, W. R. Cruikshank, J. Hastie, D. W. Morrison, J. Fleck, W. T. Herridge, W. A. MacKenzie, D. Currie, J. R. Dobson and G. Whillans, Ministers; and Sir J. W. Dawson, Sir Donald Smith, Messrs. A. C. Hutchinson, W. D. MacLaren, W. Yuile, George Hyde, A. C. Clark, C. MacArthur, John Stirling, W. Paul, M. Thompson, Jonathan Hodgson, M. Hutchinson, A. S. Ewing, Charles Byrd and Henry Birks.

#### *Senate.*

Principal MacVicar, Chairman; the Professors and Lecturers of the College; Dr. A. B. MacKay, Dr. R. Campbell, Dr. D. Paterson, Dr. Barclay, Dr. Moore, Messrs. A. J. Mowatt, D. Tait, F. M. Dewey, John MacLeod, G. D. Bayne, C. B. Ross, S. J. Taylor, J. R. MacLeod, H. Cameron, M. MacGillivray, and Dr. Amaron, D. Currie, G. C. Pidgeon, representing the Alumni, Ministers; and Sir J. W. Dawson, Principal Peterson, Prof. Murray, Dr. Kelly, Messrs. D. Morrice and Archibald McGoun.

### IV. QUEEN'S COLLEGE.

#### *Bursary and Scholarship Committee.*

Mr. M. MacGillivray, Convener; Principal Grant, Messrs. W. W. Peck, John Mackie and J. D. Boyd, Ministers; and Geo. Gillies, D. B. MacTavish and G. N. Northrup.

### V. KNOX COLLEGE.

#### *Board of Management.*

Mr. W. Mortimer Clark, Chairman; Principal Caven, Dr. MacLaren, Dr. Warden, Dr. Fletcher, Dr. Parsons, Dr. R. N. Grant, Dr. S. Lyle, Messrs. S. Young, J. Abraham, E. R. Hutt, A. Stewart, J. C. Tibb, R. Pettigrew, J. Neil, J. Currie, Wm. Burns, W. J. Clark, H. R. Horne, P. Straith, Stuart Acherson, J. A. MacDonald, Dr. E. F. Torrance and W. J. Caughan, Ministers; and Messrs. J. K. MacDonald, David Fotheringham, D. D. Wilson, A. I. McKenzie, R. Kilgour, G. Rutherford, John Cameron, T. D. Cowper and G. C. Robb.

#### *Senate.*

Principal Caven, Chairman; the Professors and Lecturers of the College, Dr. Cochran, Dr. Abraham, Dr. R. Torrance, Dr. Gray, Dr. Wardrope, Dr. McCurdy, Dr. Jas. Carmichael, Dr. D. C. McIntyre, Dr. Milligan, Messrs. R. P. MacKay, M. MacGregor, W. Farquharson, R. D. Fraser, J. A. Turnbull, W. G. Wallace, D. M. Ramsay, J. MacD. Duncan, J. S. Henderson, J. R. S. Burnett, D. MacKenzie, John Ross, R. C. Tibb, H. E. A. Reid, J. Crawford, M. C. Cameron and Dr. Somerville, W. A. J. Martin, John MacNair, representing the Alumni, Ministers; and Messrs. T. Kirkland, A. MacMurchy, W. Mortimer Clark, George Dickson, J. A. Paterson and Hon. G. W. Ross, Elders.

### VI. MANITOBA COLLEGE.

#### *Board of Management.*

Hon. Chief Justice Taylor, Chairman; Principal King, Professor Hart, Dr. Bryce, Dr. Duval, Dr. Robertson, Prof. Baird, Jos. Hogg, P. Wright, J. Farquharson, C. B. Pitblado, E. D. McLaren, Jas. Herdman, John Hogg, R. G. MacBeth and D. Carswell, Ministers; and Sir Donald Smith, Messrs. J. C. Saul, J. Sutherland, A. Dawson, Jas. Fisher, Alex. MacDonald, K. MacKenzie (Winnipeg), C. H. Campbell and J. B. MacLaren.

### VII. HOME MISSIONS.

#### *Western Section.*

Dr. Cochrane, Convener; Dr. Warden, Prof. Ross, Mr. A. T. Love, D. Mackenzie, Dr. D. W. Armstrong, Dr. Hamilton, Dr. McMullen, Messrs. James Stuart, A. Givan, M.



W. MacLean, M. MacKinnon, R. Moody, A. Findlay, A. Gilray, J. H. Radcliffe, Dr. Somerville, Dr. R. Torrance, Messrs. J. M. Aull, Hector Currie, Samuel Acheson, Dr. J. R. Battisby, Messrs. J. L. Murray, A. Tolmie, A. Henderson, J. Rennie, Dr. Robertson (Superintendent), E. D. MacLaren, James Farquharson, J. A. MacKeen, A. A. Scott, Dr. E. F. Torrance, J. Neil, C. W. Gordon and L. H. Jordan, Ministers; and Messrs. R. Kilgour, W. E. Roxborough, John Penman, Hon. E. H. Bronson, G. Gillies and Col. MacRae.

#### *Eastern Section.*

Mr. J. McMillan, Convener; Dr. Morrison, G. S. Carson, A. Gandier, A. Bowman, J. K. Fraser, J. R. Munro, D. MacDonald, A. Simpson, J. A. Forbes, J. M. Robinson, T. Stewart, J. W. Crawford, James Ross, T. F. Fullerton, D. Henderson, David Wright, Jos. MacCoy, J. A. McLean, Clarence McKinnon, J. W. Falconer and G. MacMillan, Ministers; and John Willett, H. Dunlap, R. Baxter, J. S. Smith, T. Cantley, O. M. Hill, Isaac Creighton, A. Robertson (St. John's, Nfld.) and J. K. Munnis.

#### VIII. AUGMENTATION.

##### *Western Section.*

Dr. Campbell (Renfrew), Convener; Dr. Warden, Dr. Kellock, Dr. Robertson, Dr. Somerville, Messrs. E. Cockburn, C. W. Gordon, J. C. Tolmie, W. T. Herridge, W. J. Clark, W. G. Wallace, Jas. Farquharson, E. D. MacLaren, W. J. McCaughan and S. Houston, Ministers; and Messrs. D. Morrice, Joseph Henderson and A. T. Crombie.

##### *Eastern Section.*

Mr. E. Smith, Convener; Daniel McGregor, G. L. Gordon, James Sinclair, J. H. Chase, Thomas Fowler, W. McC. Thomson, Dr. G. Bruce, E. D. Millar, T. C. Jack, W. Aitken, E. S. Bayne, D. McGillivray, J. A. Cairns, W. H. Spencer, W. W. Rannie, F. F. Fullerton and Henry Dickie, Ministers; J. D. MacGregor, T. C. James, H. W. Cameron and J. B. Calkin.

#### IX. FOREIGN MISSION COMMITTEE.

A. Falconer and Dr. Moore, joint Conveners.

##### *Eastern Division.*

Messrs. A. Falconer, Convener; E. Smith, L. G. MacNeill, D. MacGregor, A. F. Carr, David Sutherland, Dr. Morrison, Alfred Gandier and J. A. McGlashan, Ministers, and Messrs. J. K. Blair and D. MacDonald.

##### *Western Division.*

Dr. Moore, Convener; Dr. MacLaren, Dr.

Warden, Principal Grant, Principal MacVicar, Dr. A. D. MacDonald, Dr. J. B. Fraser, Prof. Baird, L. H. Jordan, Dr. Thompson, W. A. J. Martin, Dr. MacTavish, Messrs. A. J. Mowatt, Dugald Currie, R. Johnston, J. G. Shearer and R. P. MacKay, Ministers; and Messrs. J. R. McNeillie, A. Jeffrey, R. S. Gourley, D. MacKenzie and D. D. Wilson.

#### X. FRENCH EVANGELIZATION.

Principal MacVicar, Chairman; Dr. Scrimger, Dr. R. Campbell (Montreal), Dr. Warden, Prof. Coussirat, Dr. Amaron, Dr. S. Lyle, Messrs. R. Gamble, R. P. Duclos, J. R. MacLeod, D. MacLaren, J. R. Dobson, Jas. Fleck, T. Cumming, G. F. Kinnear, G. C. Heine, W. R. Cruickshank, F. M. Dewey, F. H. Larkin, E. Scott, D. Tait, A. J. Mowatt, G. D. Bayne, J. F. MacFarlane, Jas. A. Macfarlane, M. MacGillivray, A. A. Scott, D. James, Alex. Forbes, J. Hastie, A. T. Love, James Ross (St. John), Dr. MacTavish, S. J. Taylor, Peter Wright, J. L. George, Dr. Neil, MacKay, A. Mahaffy, G. C. Pidgeon and T. A. Nelson, Ministers; and Hon. E. H. Bronson, A. C. Hutchison, D. Morrice, Walter Paul, P. McQueen, George Hay, John Herdt, P. R. Miller, Paul Payan, A. G. Farrell, James Ramsay, Dr. Thorburn and W. Drysdale.

#### XI. DISTRIBUTION OF PROBATIONERS.

Dr. Torrance, Convener; Messrs. J. G. Shearer, Dr. Cochrane, Dr. Bryce and Jas. A. Grant, Ministers; and George Rutherford, Elder.

#### XII. CHURCH LIFE AND WORK.

Mr. P. Wright, Convener; the Conveners of Synods' Committees, Messrs. D. Stiles Fraser, J. M. Fisher, J. Dustan, A. L. Geggie, D. MacD. Clarke, Dr. A. B. McKay, Dr. MacNish, Dr. W. A. McKay, D. Tait, John Hay, J. E. Monro, A. Lee, D. G. McQueen, T. R. Scott, John MacInnes, E. H. Sawers, J. Leishman, James Murray, (St. Catherines), James Wilson, John Johnstone, Jos. Hogg, A. J. McLeod, W. L. Clay, J. Mackie, J. C. Herdman and Dr. Bruce, Ministers; and Messrs. R. Murray, Walter Paul, Geo. Hay, Dr. Gandier, John A. Paterson, G. Gillies, Dr. Bearton, R. MacQueen, J. Charlton, Dr. MacDonald (Wingham), W. D. Russell, John Paterson and Dr. Wallace.

#### XIII. SABBATH SCHOOLS,

Mr. T. F. Fotheringham, Convener; the Conveners of the Sabbath School Committees in the several Synods and Presbyteries; Dr. M. Fraser, Dr. Bryce, Messrs. J. G. Stuart, J. Neil, D. B. MacLeod, James A. Brown, W. G. Hanna, D. M. Buchanan, J. MacEwan, Dr. R. H. Abraham, J. A. Jaffray, J. H. Cairns, W. Farquharson, vice-convenor on Higher Religious Instruction;

C. B. Pitblado, H. K. MacLean, D. G. MacQueen, W. Shearer, Peter McNab, F. W. Murray, D. D. MacLeod, J. W. Rae, vice-convenor on Statistics; J. W. Bell John Ross, R. G. MacBeth, Daniel Strachan and J. A. Black, Ministers; and Messrs. George Anderson, George Rutherford, W. G. Craig (Kingston), J. Clark (Port Hope), John Ross, James Gibson, W. N. Hossie, S. Waddell, G. Haddow, J. M. Clark (Smith's Falls), Dr. Kelly, D. Fotheringham, James McNab, D. T. Fraser (Montreal), R. J. MacGregor (Inglewood), W. Drysdale, James Turnbull (Toronto) J. Samuelson, W. MacIntosh, G. A. Reid, James Gordon, C. M. Dawson, W. W. Miller, J. A. McCrea (Guelph), G. T. Ferguson, T. W. Nisbet, W. T. Huggan, A. S. McGregor, W. H. Irwin, J. A. Paterson, Jas. Ross (Crescent street, Montreal), J. Keane, W. E. Roxborough, H. A. White, W. C. Whittaker and R. Kilgour.

#### XIV. MINISTERS' WIDOWS AND ORPHANS' FUND.

##### *Eastern Section.*

Mr. R. Laing, Convener; Dr. Paterson, Dr. T. Sedgwick, A. MacLean, A. MacLean Sinclair, J. MacLean, James Carruthers, A. F. Thompson, Ministers; and Messrs. R. Baxter, G. Mitchell, Dr. A. H. MacKay and J. D. MacGregor.

##### *Late Canada Presbyterian Church.*

Mr. T. Kirkland, Convener; Dr. Warden, S. S. Craig, W. Amos, Dr. R. H. Abraham and Dr. W. A. Hunter, Ministers; and Messrs. J. L. Blackie, J. Harvie, W. Gordon, Andrew Jeffrey, W. Galbraith, G. F. Burns, Joseph Norwich, and D. Ormiston.

#### XV. AGED AND INFIRM MINISTERS' FUND.

##### *Eastern Section.*

Mr. Anderson Rogers, Convener; Messrs. H. H. MacPherson, C. MacKinnon, A. B. Dickie, George Fisher, J. R. Coffin, A. MacLean Sinclair, J. H. Chase, D. Fraser (Hampton), C. Munro, Dr. A. W. MacLeod, G. Leck, James Sinclair, E. S. Bayne, Dr. Pollok and J. F. Dustan, Ministers; and D. MacDonald, S. Waddell, W. C. Whittaker and L. W. Johnston.

##### *Western Section.*

Mr. J. K. MacDonald, Convener; Dr. Parsons, Dr. W. D. Armstrong, Messrs. D. D. MacLeod, H. MacQuarrie, W. Burns, Dr. Fletcher, J. R. Gilchrist, A. H. Scott, G. MacArthur, F. MacCuaig, Dr. Barclay, Dr. Batisby, J. A. F. Sutherland, J. Cumberland, and J. M. Cameron (Wick), Ministers; and Sir Donald A. Smith, Dr. Wallace, Messrs. Alex. Nairn, Robt. Lawrie, W. Adamson, H. J. Johnston, John A. Paterson, W. B. McMurich, Alex. Fraser (Toronto), A. Thomson, R. Atkinson and G. Rutherford.

#### XVI. FINANCE.

##### *Eastern Section.*

Mr. J. C. MacIntosh, Convener; Dr. Morrison, Messrs. David Blackwood, J. W. Carmichael, J. F. Stairs, George Cunningham, James MacAllister and John Stewart.

##### *Western Section.*

Mr. Joseph Henderson, Convener; Dr. Warden, A. Nairn, R. J. Hunter, R. Kilgour, Wm. Wilson, G. T. Ferguson, J. L. Blackie, Geo. Rutherford (Hamilton), D. Morrice, J. Stirling, and C. MacArthur.

#### XVII. STATISTICS.

Dr. R. Torrance, Convener; Dr. Gray, Prof. Baird, Messrs. J. C. Smith, A. B. Dickie, L. G. MacNeil, Alex. Grant, D. MacLaren, W. A. J. Martin, A. E. Mitchell, J. MacInnis, George Carson, D. MacRae (Victoria), J. S. Hardie, W. T. Wilkins, R. D. Fraser, R. J. Glassford and W. L. Clay (Victoria), Ministers; John Hawley, Chas. Davidson, T. C. James, D. F. MacWatt, R. MacQueen, Wm. Parker and Col. Fraser.

#### XVIII. PROTECTION OF CHURCH PROPERTY.

Hon. Justice MacLennan, Convener; Dr. Bell, Dr. Warden, Dr. R. Campbell (Montreal), Dr. Pollok, Dr. R. Torrance, Prof. Hart, Dr. John Campbell (Victoria), and Dr. Robertson, Ministers; and Hon. D. Laird, Messrs. J. L. Morris, Q.C., G. M. Macdonnell, Q.C., J. MacIntyre, Q.C., Hon. Chief Justice Taylor, W. B. MacMurrich, Hamilton Cassels, Hon. D. C. Fraser, Judge Forbes, Thornton Fell, F. H. Chrysler, Q.C., W. B. Ross, Q.C., J. A. MacKinnon, James Muir, Q.C., A. W. Thompson, Judge Stevens, Judge MacKenzie (Sarnia), John A. Paterson, Major Walker, Judge Creasor, W. M. Clark, Q.C., Hon. Justice Sedgwick, Thomas Caswell and Judge Trueman.

#### XIX. CHURCH AND MANSE BUILDING BOARD.

Hon. Chief Justice Taylor, Chairman; Dr. Robertson, Dr. Duval, Messrs. W. L. Clay, Jos. Hogg, G. A. Wilson, J. C. Herdman, James Farquharson, M. C. Rumball, J. A. Carmichael, C. W. Gordon and D. G. MacQueen, Ministers; and Messrs. Alex. MacDonald, C. H. Campbell, John Patterson, James Fisher and Major Walker.

#### XX. HYMNAL COMMITTEE.

Dr. Gregg, Convener; Dr. Jenkins, Dr. MacRae (Quebec), Dr. D. M. Gordon, Dr. MacLaren, Dr. D. L. McCrae, Dr. Scrimger, Dr. J. Somerville, Dr. James, Dr. D. W. Armstrong, Dr. J. B. Fraser, Messrs. J. A. MacDonald, W. J. Dey, J. Thomson (Ayr), W. T. Herridge, G. C. Heine, James Anderson,



J. B. Mullan, A. Henderson, R. S. G. Anderson, M. MacGillivray, Alex. MacMillan and G. Stuart, Ministers; and Messrs. W. B. MacMurrich, R. A. Becket, W. B. Geikie, M. D., John H. Thom, Jos. Henderson, R. Murray, James Gibson, James Johnson, (Hamilton), and Prof. S. W. Dyde; the members in Toronto to be an executive committee.

## XXI. PRESBYTERIAN RECORD.

Dr. R. H. Warden, Convener; Editor of Record; Dr. R. Campbell (Montreal), Prof. Scrimger, Prof. Ross, Messrs. W. R. Cruickshank, J. Fleck, C. B. Ross, T. F. Fotheringham, William Farquharson, Dr. Abraham and Walter Paul.

## XXII. YOUNG PEOPLE'S SOCIETIES.

Mr. R. D. Fraser, Convener; the Conveners of Synod and Presbytery Committees, Messrs. W. Patterson, J. A. Brown, A. D. MacDonald (P.E.I.), W. R. MacIntosh, W. S. MacTavish, James Burgess, Anderson Rogers, W. Shearer, Dr. J. A. R. Dickson, John Little, C. MacKillop, W. G. Jordan, Alex. Hamilton, J. A. Carmichael, D. G. MacQueen, W. M. Rochester, Dr. J. Campbell, R. M. Hamilton, D. C. Hossack, John Young (Hamilton), D. R. Drummond, T. S. Glassford, J. P. Grant, R. Patterson, W. Frizzell, S. H. Eastman, Prof. Robinson, T. J. Thomson (Belleville), J. W. MacMillan (Lindsay), F. M. Dewey, James Fleck, Ministers; and Messrs. John S. Smith, W. J. Parks, S. Stewart, J. C. Thompson, Prof. J. F. McCurdy, J. Armstrong, J. H. Burgess, G. A. MacGillivray, I. Pitblado, J. B. MacKilligan, T. M. Henderson, G. Tower Ferguson, James Mather, J. D. Higginbotham and George E. Robertson.

Note.—The General Assembly appointed that the second name on each committee act as Convener or Chairman in the absence, from any cause, of the Convener now appointed.

Thank God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—*Charles Kingsley*.

A brave, resolute Christian life is not always smooth sailing. Sometimes the gales of adversity sweep away a Christian's possessions, but there is an undisturbed treasure down in the hold—a glorious consciousness that One is with him that the world can neither give nor take.—*Dr. Cuyler*.

## Church Notes and Notices.

Please send prompt notices of Calls, Inductions, etc.

### CALLS.

From St. John's Church, Brockville, to Mr. D. Strahan, of Hespeler.  
From Kildonan, Man., to Mr. J. H. Cameron, of Russell, Man.

### INDUCTIONS.

Mr. George E. Ross, into N. W. Arm and Rockingham, Hx. Pres., 27 June.  
Mr. J. L. George, into Calvin Church, Montreal, 29 June.  
Mr. A. McVicar, into St Andrew's Church, Huntsville, 2 June.  
Mr. Wm. Black, into Campbell's Bay, Bryson and L. Litchfield, Otta. Pres., 1 June.  
Mr. James Steven, into Knox Church, Dutton, 4 June.  
Mr. McIntosh, ordained at Moncton, N.B., 4 June, as missionary to Grand Bay, Jerusalem, and Nerepis, N.B.  
Mr. W. M. McKerrachar, ordained and inducted as missionary at Maisonneuve Church, Montreal, 24 June.  
Mr. Edwin Smith, ordained and inducted as missionary, at Shediach and Scotch Settlement, N.B., 3 June.  
Mr. John B. McKinnon, B.D., ordained and inducted into Dalhousie Mills and Cote St George, Glengarry Pres., 25 May.  
Mr. H. D. Leitch, ordained and inducted into St. Elmo, Glengarry Pres., 31 May.  
Mr. James W. McLean, ordained and inducted into Kirkhill, Glengarry Pres., 1 June.  
Mr. Charles D. Gordon, into St Stephen's Church, Winnipeg.  
Mr. James Rattray, into Melville Church, Eganville, 25 May.

### RESIGNATIONS.

Mr. J. S. Gordon, of Mt. Pleasant congregation, Vancouver, from ill-health.  
Rev. James Cattnach, of Centreville, Peterboro Pres., Rev. Wm. Johnston, interim Moderator of Session.

### OBITUARIES.

Rev. Homer Putnam was born at Fort Belcher, Onslow, N.S., in 1865, took his Arts course at Dalhousie College, Halifax, and his Theological course, part in the Presbyterian College, Halifax, and part in Princeton. Four years ago he was ordained as pastor of St. Columba Church, Hopewell, N.S. In failing strength for some time, he wrought bravely on, with intervals of enforced rest, until a few weeks ago, when he resigned his charge, and a little later, 15 June, at his childhood's home, he entered into rest, at the early age of thirty-two years.

Rev. S. W. Ball was born at Chippewa, 29 Nov., 1825. He was one of the first graduates in Arts of Queen's University, and completed his Theological course in Knox. He was ordained in 1848 as minister of Knox Church, Woodstock, where he remained until Jan. 1859. In 1862 he was settled in Knox Church, Guelph, where he remained for 21 years. Five years ago he removed to Toronto, where he has since been in charge of the Eglington and Bethesda Pres. churches. On Saturday morning, 19 June, he arose in his usual health, took his breakfast, had the Bible in his hand for morning worship, when he suddenly laid it on the table, leaned back in his chair, and suddenly, quietly, passed away at the good old age of seventy-two years.

Rev Samuel Jones was born in Kingston, Seymour, Wales, in 1808, and reared among the Welsh Calvinistic Methodists, and when young began Christian work. In 1853 he was ordained in the Baptist Church, and labored as missionary in England. In 1856 he came to the U. S. A., and for seven years was Baptist missionary at Elizabethtown, N. Y. He came to Canada and in 1866 was received into the ministry of the Presbyterian Church by the Synod of Hamilton. He was inducted, 7 May, 1867, as pastor of Knox Church, Brussels, where, after 21 years of labor, he retired from the ministry in 1887, at the age of 79 years. He continued to reside in Brussels, and 22 May, 1897, at nearly ninety years, he "fell on sleep."

#### STATED COLLECTIONS FOR THE SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows:—

French Evangelization, 4th Sab. July.  
Home Missions, 4th Sab. Aug.  
Colleges, 3rd Sab. September.  
Widows' and Orphans' Fund, 3rd Sab. Oct.  
Assembly Fund, 3rd Sab. November.  
Manitoba College, 3rd Sab. December.  
Augmentation Fund, 3rd Sab. January.  
Aged and Infirm Min. Fund, 3rd Sab. Feb.  
Foreign Missions, 3rd Sab. March.

*Directed* also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

*Further*, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

Will church treasurers please pay special attention to the last mentioned item, and thus save the necessity of borrowing and paying interest to carry on the mission work of the Church.

#### PRESBYTERY MEETINGS.

##### *Synod of the Maritime Provinces.*

1. Sydney.
2. Inverness, Whycomagh, 13 July.
3. P.E.I., Charltn., Zion, 3 August.
4. Pictou, N. Glasgow, Jas., 6 July, bi-mon.
5. Wallace.
6. Truro, Truro, 20 July, 11 a.m., bi-mon.
7. Halifax, Hx., Chal. Hall, 3 Aug., 10 a.m.
8. Lun. and Shel.
9. St. John, St. John, St. And., 27 July.
10. Miramichi, Newcastle, 30 June.

##### *Synod of Montreal and Ottawa.*

11. Quebec, Sherbrke., St. And., 6 July, 8 p.m.
12. Montreal, Mon., Knox, 3 Tu. Sep., 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa, Otta., Bank St., 3 Aug., 10 a.m.
15. Lan. Ren. Carleton Pla., Zion, 2 Tu. Sep., 10.30 a.m.
16. Brockville.

##### *Synod of Toronto and Kingston.*

17. Kingston, Napanee, 6 July, 2 p.m.
18. Peterboro, Centreville, 26 Aug., 2.30 p.m.
19. Whitby, Bowmanville, St.P., 20 July, 10a.m.
20. Lindsay, Cannington, 29 June.
21. Toronto, Tor., Knox, 1 Tu ev. mo.
22. Orangeville, Orange., 13 July, 10.30 a.m.
23. Barrie, Barrie, 6 July, 10.30 a.m.
24. Algoma, Sault St. Marie, 22 Sep., 7.30 p.m.
25. Owen S., Hepworth Ch., 13 July, 2 p.m.
26. Saugeen, Harriston, 13 July, 10 a.m.
27. Guelph, Guelph, St And., 20 July, 10 a.m.

##### *Synod of Hamilton and London.*

28. Hamilton, Ha., Knox, 20 July.
29. Paris, Ingersoll, St Pa., 13 July, 11 a.m.
30. London.
31. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
32. Stratford, Strat., Knox, 13 July, 10.30 a.m.
33. Huron, Clinton, 13 July, 10.30 a.m.
34. Maitland, Wingham, 20 July, 11 a.m.
35. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia, St. And., 13 July, 11a.m.

##### *Synod of Manitoba and the North West.*

37. Superior, Keewatin, 8 Sep., 2 p.m.
38. Win., Man. Coll., 2 Tu. July, bi-mon.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro, Treherne, 13 July, 3 p.m.
41. Portage la P., P. la Pra., 7 July, 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

##### *Synod of British Columbia.*

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7<sup>th</sup> Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sept., 10.30 a.m.
49. Westminster, Vancr., St. A., 2 p.m.
50. Victoria.



## LETTER FROM TRINIDAD.

BY MRS. DR. MORTON.

Tunapuna, May 27th, 1897.

Dear Record,—The other day I asked in one of our schools, just to brighten up the children, "Why is a ship spoken of as 'she,'" intending to tell them that it was because she was so pretty.

"Because she is commanded by a man," said one of the most thoughtful boys in the school, with a confidence that seemingly feared no contradiction.

It was such a good answer (woman's rights to the contrary) that I was curious to know where it had originated. The boys had heard it from their schoolmaster, who was under the impression that he had it from Dr. Morton. That missionary, when questioned, firmly maintained his innocence of such a suggestion (there was no room for fear of consequences in the case), so the authorship remains as yet undiscovered.

That the tables are occasionally turned on our lords and masters is evident even among the Hindoos. For instance, a case occurred not long ago, in which a "weaker vessel" not content with turning hers out-of-doors, nailed up a notice on said door forbidding him to come back.

We are toiling on in the work with far too little leisure to write as much about it as we should like to do. Last week we went to Couva, taking with us a Tunapuna contingent, to assist Mr. and Mrs. Thomson and Miss Fisher with their programme for an evenings' entertainment. Mr. and Mrs. Macrae also assisted.

We spent two days very pleasantly, and had a nice evening in Miss Fisher's school-house, which dropped a few dollars into the missionary (not missionary's) pocket for helping on the work.

My daily Bible class is going on well; the boys continue to be much interested, and complain only of the time being too short.

One day a Hindoo boy said to me in class, "Madame, what is the difference between original and actual sin?" Being a little surprised at the sudden interruption to a lesson about Moses, I was perhaps a little slow in answering. At any rate, the boy sitting next, who belongs to a Mohammedan family, anticipated me by saying, "Original sin is the sin you were born with; actual sin is what you do." I was as much surprised by the prompt answer, as I had been by the thoughtful question.

One day that we were talking about the tree "in the middle of the garden," the same Hindoo boy asked if it was a real fruit. To see the Higher Criticism thus unblushingly rear its head in the north-west corner of the Tunapuna church was another surprise—perhaps as great as hearing the youngster tackling theology a few days before. Remembering my own ignorance, and the inconvenience of heresy, I at once

decided that it would be well to temporize; "Khedaroo," I said, in an unusually firm, but still kind manner, "it does not really matter if it was a real fruit or not if we only learn the lesson that is there for us, that sin came to us not from God but from Satan, and that it came through disobedience to God's commands." This is a necessary lesson for Hindoos, who, when spoken to about their sinfulness, often answer, "I am as God made me."

A young East Indian said to me the other day, "Madame, I find that God said to the serpent, 'On thy belly shalt thou go,' now I want to know on what did he go before?" A companion had offered the suggestion that "perhaps he went on his tail," but this was not found altogether satisfactory. I pointed out that the words were probably used in a continuative sense, "thou shalt continue to go;" the Hindoo version actually employs the continuative tense—so-called in Hindoo grammar—the sentence reading thus, "on thy belly shalt thou go and dust shalt thou continue to eat all the days of thy life."

The thorough-going evolutionist would probably insist that the punishment lay in denying forever to the snake tribe the gentle ministries of evolution. There were to be no aspirations after legs and molars, no hope whatever that the lapse of ages might find the viper-tribe developed into horses.

The work of christianizing the East Indians in Trinidad is progressing surely, and not slowly. To those who think it ought to be nearly accomplished I would propose one single question: Do you know what it is to turn one soul, in any land, who has his back on heaven? If you have done it once you will know it, and remember it forever after. What then must be the magnitude of the task allotted to the little staff of missionaries in Trinidad, viz., to bring to Christ 80,000 Hindoos and Mohammedans; where the environment is a mixed population called Christians, among whom late statistics show a percentage of over fifty-eight of the births to be illegitimate!

## A QUAINT DIALOGUE.

For the RECORD.

Rev. Dr. Morton of Trinidad has translated from the Hindi, the following account, by one of his catechists, of a visit to a Pundit, a learned heathen.

On the 12th of May, John Talarum and I went to St. James, near Port of Spain.

At that place there had been a controversy with a Pundit concerning some matters connected with religion. The Pundit and several of his friends had said, "We Brahmans never eat the flesh of the cow, but the followers of Jesus are flesh eaters. In our Ramayan it is nowhere written that flesh should be eaten. All Christians in

the Book Satmatuviupan have set forth false statements as to this matter."

For this reason Dr. Morton sent me from Caroni to that Pundit and I took with me two well known editions of the Ramayan, one in Sanskrit and one in Hindi. At four o'clock p.m., there was a gathering at the Pundit's place; and having asked in prayer the blessing of the Lord, I showed to them the Ramayan of Tulsidas, in which it is written that Ramchandr himself was in the habit of slaying the holy deer, and along with his brothers and friends, eating its flesh. And that he gave to the sailors, for his brother Bharat, birds, deer, and all kinds of flesh.

From seeing these two proofs the Pundit, before all his assembly, confessed "our words are not true. What is written is the truth. The ancients did so eat." Then the Pundit affectionately asked, why did you, knowing Sanskrit, become a Christian?

Then I, much pleased, caused him to hear the story of our Lord at length. How this guru, the Lord Jesus Christ, procured righteousness for every sinner in the world. I also repeated a verse which describes fully the works of Christ. How he, the All Pitiful and Gracious, healed the lame, the maimed, the deaf, the blind, and raised the dead to life. Then I explained and enforced the duty of sorrow for sin, etc., from Matt. v.: 3-10, and with pleased face the whole assembly listened to my words. After that I gave the meaning of certain verses from their own books. In the meantime evening had come. Having saluted all, as we were about to depart, one man, standing up in the assembly, began to say, "Now I will become a Christian." That night I rested comfortably at the house of John Talam, the Port of Spain catechist, and in the morning returned to Caroni. This, in brief, is my account of this matter.

## OUR MISSION IN BRITISH GUIANA.

'A NEW STATION OPENED.'

Dear Record,—Yesterday (May 24th) I entered upon a new field.

About seventeen miles to the east of our station—Better Hope—on the lands of some abandoned estates, bought in for the purpose, the Government is establishing an East Indian settlement. In lieu of a return passage to India, to which they are entitled, the East Indian immigrants who have completed their period of indenture, 10 years, are offered a grant of one acre of garden land, and about a fifth of an acre as a house spot. Large numbers of the people are accepting the offer, and there will probably be more applicants than there are allotments for at present. It is a pity that some such system as this had not been adopted years ago; when, doubtless, many of the thousands who have returned to

India would have been induced to commute their right to a return passage, and would have settled in the colony.

In these settlements the people will develop the spirit of self-reliance, and grow into the feeling of citizenship, and from them will be drawn the law-abiding, thrifty, aspiring men and women, who, together with those of the same status in the towns and villages and a few from the estates, will provide a middle class which is the backbone of every community.

To be in a position to enter these settlements as they are formed, and to give the settlers the Gospel from the outset of their new life, will, in considerable measure, depend the rapid and successful growth of the mission in the colony. Recognising this, I have made an effort and started work at this settlement.

Helena is within the bounds of the Church of Scotland, parish of St. Mary's. It is just outside of the village of Mahaica, and in the neighbourhood of large sugar estates. The new railway passes through it; and one of the principal stations will be placed in the settlement. This latter is, however, only a mixed advantage. Pecuniarily, people will be benefitted, but the "Rum shop," with its trail of vices, always follows.

Several thousands will make their homes at this place; and a considerable population is already settled in the neighbourhood. Some portions of the land are well adapted for the growing of rice, and on others the native provisions—plantains, cassava, etc.—will thrive. Several hundred acres will be reserved and fenced in as the common pasture for all the stock.

I have received from Mr. McNie, the parish minister, promise of moral support (his own needs are so pressing that he cannot promise pecuniary aid), and whatever service he can render personally. Many of our Christian East Indians from Better Hope station are going to the new settlement, and will form the nucleus of the Christian community. The catechists (I have three) will work in this field in rotation, each one spending a fortnight there. It is necessary at present to do this in order to have the men near me for instruction during the intervening four weeks.

It is the duty of the officers leading the army of occupation to plant outposts and seize strategic points; it is the duty of the commissariat to send forward supplies. A strategic point has been seized, and it now rests with other than the field officer to say whether it shall be retained or abandoned. I have sufficient faith in the *will* and *ability* of the Church to assure me that their reply will be "retain." This reply, however satisfactory it be, is but a passive one; I should like to receive an order in reply "make each point seized the base for immediate further operations."

J. B. CROPPER.



## OUR FIRST YEAR IN DHAR.

BY MISS I. ROSS.

Early in 1896, Rev. F. Hand Mrs. Russell, and Miss I. Ross, were removed from Mhow to open a new station at Dhar. Miss Ross writes hopefully of the year's work among the women and children.

"We rejoice that the light of the Gospel is spreading in Central India. Prejudices are being broken down and people are seeing more and more clearly that Christianity is of God. We hope the day is not far distant when many will declare publicly what they now believe secretly, viz., that Christ is "The Lamb of God who taketh away the sin of the world."

I am glad to note in connection with school work, that the people regard it with much more favor than in the past. In the bazaar school the average attendance from the 1st of July to the present time, Feb. 3rd, is 103. Our prayer for numbers is being answered. It is grand to have so many little ones day after day where they can hear the Gospel.

It is true the dreadful early marriage system robs us of many of our brightest and most promising, yet we hope that the seed sown in their hearts will bear fruit.

We have three languages in this school, Hindi, Marathi and Urdu. The Mohammedans speak Urdu and since we began to teach it in the school we are slowly gathering them in.

The Kishnapura school had to be closed for some time through the lack of a teacher. They seemed to wake up when there was no school and asked when it would be re-opened. When a teacher was obtained, there were soon over forty present, a greater number than in the past; but the scarcity of food and high prices have again reduced the attendance as even the little ones go out to earn a few pice.

In Garibpura from seventeen to twenty-one attend, and there is a great improvement in their appearance. At first they were so wild and rude; now it is gratifying to see them quietly at work.

I have been greatly assisted in school work by Miss Bayly who was in the medical work with Dr. Fraser.

Although the people are not hungry for the Gospel, yet they welcome the Gospel messenger and there are more doors open to us than we have time to enter.

The work among the women is encouraging and I have been much cheered in Kishnapura to see the great change in the attitude of the women there towards Christianity.

All the schools are well represented in the Sabbath school and generally we have over one hundred present. We are thankful to get so many heathen children together on the Lord's day, and we believe that some of them will be His in the day when He maketh up His jewels.

## LETTER FROM DR. MARION OLIVER

Dak Bengalow, Simlah.

Dear Mrs. Grier,

Here in the stillness and quiet of the evening, 14 miles away from any English-speaking person, with the Eastern moon in all its soft beauty looking down on me, surely than this no more fitting time can there be to write my thanks for the kind remembrance you sent me by Miss Sinclair. It gave me pleasure to be remembered and the reading of the book was more than pleasure.

I left Indore this morning with our Bible woman to make our last tour for this cold season among some of the villages in this district. We were here for a week in December, but this time we can only spare three days so will confine ourselves to the five or six villages in which we know there are those who are looking anxiously for us and among whom we trust there are those in whose hearts the spirit is working.

We spent between three and four hours to-day in a village among those over whom we were much encouraged in our last visit.

The one we were most anxious to again talk with was from home, but we found two others, who before seemed untouched, now anxious to hear.

Often the whole gathering will sit very quietly and seem to be taking in eagerly all we say; but if one is watchful one will soon note one or two who are really listening and who at the close are all that will know anything of what has been said.

I have spent a good part of to-day in this village work, and it has been refreshing to both body and spirit, for the daily round in school in Zenana, or in hospital, and dispensary when the body is weary, may at times seem all labor in vain.

You know that both famine and plague have fallen upon India. The hand of the Lord is upon the people to arouse them to see that God will punish sin.

May the British Government too be led to see that God can take from them the very money they have made out of opium to feed the starving millions, who to-day, had the opium land been sown with wheat, might have had sufficient for their needs. "The Almighty is tedious but He's sure."

The widows in Pandita Ramabai's Home in Poona have given up all their good substantial food, and taken to the very plainest and coarsest of food, so that what fed fifty now feeds one hundred, and the Pandita goes on gathering in the famine widows. The missionary in the Central Provinces has 300 famine children on his hands.

It is good to have Miss Sinclair back again and with her so many new ladies. Miss Thompson is to be my co-laborer and in a couple of weeks when Miss McKellar leaves us for Canada we two will be alone at the Hospital.

Your ever, Marion Oliver.

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a General Survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E's. is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning August 8th.

### THE BENEVOLENT FUNDS.

Matt. 25, 31-46.

#### LITERATURE.

The reports of the various Committees on the Funds, in the General Assembly's Annual Blue Book, of which every minister receives a copy.

#### POINTS FOR THE PROGRAMME.

What Scripture has to say in regard (a) to ministerial support, (b) To proper provision for the helpers, (c) To aid those who are in need.

The obligations of the Church to its ministers.

The pioneer ministers and their work. (The old minister himself, or some of the old elders or members should be appealed to.)

A brief sketch of the work done by each of the Funds.

A summary of the whole.

### THE BENEVOLENT FUNDS.

The above is a convenient general heading for the following Funds administered under the authority of the General Assembly:—

*Aged and Infirm Ministers' Fund.*—Western Section; J. K. Macdonald, Toronto, Convener.

*Aged and Infirm Ministers' Fund.*—Eastern Section; Rev. Anderson Rogers, New Glasgow, N. S., Convener.

*Widows' and Orphans' Fund.*—Western Section; Principal Kirkland, Toronto, Convener.

*Widows' and Orphans' Fund.*—Eastern Section; Rev. R. Laing, Halifax, Convener.

*Widows' and Orphans' Fund.*—Church of Scotland Section; Rev. Dr. R. Campbell, Montreal, Convener.

#### DESIGN.

They are designed, as their names indicate, to aid ministers who, by reason of age and infirmity, are no longer able for active duty, and the widows and young children of ministers who have died.

These funds are as necessary in their place as those for the payment of ministerial salaries in congregations, or the expenses of the colleges and of Home and Foreign Missions. In some instances they afford the sole living. In every instance they help.

Their importance may be further judged by the fact that, last year, 97 annuities were paid to aged ministers and about 165 to widows and orphans.

Consider the comfort secured in these more than 250 cases by even the small amounts made sure, year by year, through these funds.

#### SOURCES OF REVENUE.

The funds are, speaking in a general way, sustained

(a) *By Endowments*, these being made up of subscriptions gathered together, in many instances, by much painful labor, and at the cost of much self-denial on the part of the givers; by donations; and by legacies. The Endowments are carefully invested, and only the interest accruing year by year is spent.

(6) *By annual subscriptions from congregations.*

(c) *By ministers' rates.* A most important item. The minister must pay a certain fixed rate year by year if the annuity is to come to him in old age, or to his widow or orphaned children after him. Up to the year 1895 a half annuity was allowed to aged or infirm ministers who had not paid the rate, but from that date forward all must pay, or forfeit any claim to annuity.

It will thus be seen that the word "Benevolent" as applied to these funds does not signify an alms. The minister pays his rate as for ordinary insurance, though on a lower scale, while the Church, in recognition of faithful service, and, it must be added also, in some cases of labor poorly paid, makes up the necessary balance.

In the details which follow it will be noticed that some of the Funds are more independent than others of the congregational collections, the endowment and the ministers' rates being more adequate to the demands.

#### A FALSE NOTION.

has got currency in some quarters that the Aged and Infirm Ministers' Fund is occasionally made a refuge for ministers who are neither aged nor infirm, but who are not very acceptable to congregations.

Nothing could be further from the fact.



In truth the conditions of admission to the benefits of the fund are stringent. The sharp alternative is: "Sick or seventy," i.e., only those disabled, or who have reached the full age of 70 years, are eligible for an annuity, and then only after their application for retirement and benefit has passed the scrutiny of the Presbytery, the Committee in charge of the fund, and the General Assembly.

In the case of the Widows' and Orphans' Fund the matter is more simple. Widowhood is the sad qualification, and orphanhood; but at the age of 18 the claims of the orphans cease.

#### DETAILS.

Some details in regard to each of the five schemes may be useful.

1. *Aged and Infirm Ministers' Fund*—Western Section.—Rev. W. Burns, the Secretary of the Committee, writes:—

"During the past year 81 names were on the list, 76 of whom received annuities. Three of these died during the year and two since its close. Nine applications will come before the Assembly, and in all probability 87 at least will depend, more or less, on the Fund for support.

"Annuities range, according to the years of service, from \$100 to \$350, if the Fund permit. To pay the annuities in full, as the rule would allow, would require an income of over \$22,000. The funds have never permitted this, the highest annuity being thus far \$275, and the average for last year \$197. To pay them on the modified scale of the last few years would require at least \$18,500, and this does not allow for the deficit of \$1,763 with which we begin the year. On the most moderate calculation \$20,363 will be required this year for the work of this truly righteous and benevolent scheme.

"The income for last year was:

From Ministers Rates.....	\$ 2,092 00
From Interest .....	6,155 03
From Collections.....	7,261 24

\$15,508 27

"It will thus be seen that we must raise \$4,855 more than last year, if we are to keep faith with our old ministers, or \$6,492 more if we are to pay them according to the rule.

"If the societies of our young people would worthily remember those who have sought their spiritual well-being; if they would cultivate a spirit of respect for the aged; if they would ease the load of those to whom the grasshopper is a burden—no more worthy way could they accomplish this than by helping the Aged and Infirm Ministers' Fund."

It may be explained that the Interest item in the above table is from the Endowment. An effort has been in progress for several years past to bring this up to

\$200,000, and has met with no mean success, as the following statement shows:

Amount subscribed up to April 30th

last, including legacies.....	\$141,966 11
Amount paid in.....	130,199 26
If there be added the old capital of \$15,550:	
The total subscribed.....	\$157,516 11
The total paid in.....	145,749 26

It will be noted from the financial statements that a further sum of \$2,200 has been received on account of the Wright Bequest, and that a further bequest, by the late Warden King, of \$3,000, has also been received, less the succession tax of ten per cent.

The severe and widespread depression has helped to make the completion of the Endowment a difficult task.

2. *Aged and Infirm Ministers' Fund*—Eastern Section:

The report to Assembly states that after several years of anxiety over adverse balances your Committee is able, at last, to report that all obligations have been met. This satisfactory state of affairs is to be traced, to a considerable degree, to the increasing interest taken in the Fund by young ministers, who not only pay rates which, considering the protection afforded, are the cheapest insurance imaginable, but who also secure contributions from their congregations, thus making sure the permanency of the good work.

Collections were received from one hundred and forty-eight congregations. Although the aggregate contributed was not equal to the amount reported from the same source last year, it is of interest to note that the number of congregations which contributed during the year just closed is the largest in the history of the Fund. As this must continue to be a chief basis of supplies, the gradually enlarging area from which assistance is derived is a matter of satisfaction.

One hundred and thirty-two ministers were connected with the Fund as contributors at the close of the ecclesiastical year.

The receipts were as follows:—

Collections from congregations..	\$1,278 48
Rates from Ministers.....	678 30
Interest .....	2,148 09
Donations .....	18 30
Bequest from Mrs. Munro, Wallace .....	100 00
	—————\$4,223 17

There was paid to 21 annuitants the sum of \$3,725, being an average of \$147 each.

"It is not a pauper fund," says Rev. Anderson Rogers, the Convener. "It is in the interests of the congregations of our Church quite as much as of the ministers.

### 3. Widows' and Orphans' Fund—Western Section :

There is both the dark and the bright in this extract from the Committee's report :

"It is with feelings of more than ordinary pleasure and gratitude that your Committee submit this report to the General Assembly. During the preceding year the revenue was nearly \$3,700 less than the expenditure. For the year just ended the revenue has been sufficient to meet the entire expenditure. While grateful for this result, your Committee does not lose sight of the fact that it has been attained because of special circumstances- which cannot be looked for in future years.

"The amount received from interest upon investments is considerably in excess of the normal annual revenue from this source because of certain arrearages which were collected during the year. The receipts from ministers' rates are nearly \$1,000 in excess of the preceding year, owing to the fact that a number of ministers took advantage of the opportunity given by last Assembly to connect themselves with the fund, and to pay up rates for a number of years, thus materially swelling the revenue. The receipts also include the return of a loan of nearly \$600 and a legacy of 900. But for these exceptional circumstances the revenue would have been nearly \$3,000 less than the amount required to pay annuities. In other words, the normal revenue of the Committee is \$3,000 less than the expenditure, rendering absolutely necessary a considerable reduction in the annuities paid, unless there is very largely increased revenue from the congregations of the Church. After careful consideration, and in view of all the circumstances, your Committee are shut up to the recommendation that power be given to them to reduce, if necessary, the annuities, hereafter to be paid to the widows and orphans entitled to these, so as each year to equalize revenue and expenditure."

The receipts were:—

Cong. coll. and donations..	\$6,123.33
Legacy ..	900 00
Int. from Endow. Fund..	6,789 84
Ministers rates .....	3,590 42
	<u>\$17,412 59</u>

Of this \$16,075 was paid to 98 annuitants (widows or groups of orphans, whose father and mother are both dead), an average of \$164.

### 4. Widows' and Orphans' Fund—Eastern Section :

Rev. Dr. George Patterson, the Secretary of this Fund, writes:—

"I may say, then, that only to a very limited extent is it a benevolent fund. When it was founded an appeal was made to the Church to raise a sum toward the capital, so that the fathers of the Church who had had no opportunity of joining such a fund, and many of whom were so poorly supported that they might not have been able to do so, might enjoy the benefit of it. But

otherwise it was intended to be mainly a benefit scheme, on a similar basis to that of the Scotch institutions of the kind, depending for the most part on the contributions of ministers, upon whom we think that the duty chiefly devolves of making such provision for their families, while we regard it as the duty of the Church to provide them with the means of doing so. Still we receive legacies, donations and collections which enable us to guarantee the annuities for a smaller annual contribution from ministers than would otherwise be required.

"By the report submitted to the last General Assembly you will see that the Fund is in a flourishing condition."

The capital of the Fund is \$93,921.17, the total receipts for the past year were \$6,223.83 and 18 widows and 17 orphans were on the Fund. A thorough examination of the Fund was made by an eminent actuary, who reported:—"You are not only solidly established, but prosperous."

### 3. Widows' and Orphans' Fund—Church of Scotland :

There were during the past year 41 annuitants, receiving an average of \$188.

#### Receipts.

Bal. from last year.....	\$5,487 35
Int. from Investments....	6,148 25
Cong. Collections.....	466 09
From Ministers.....	1,092 00
Returned Loans .....	2,900 00
Temporary Loans.....	2,600 00
	<u>\$18,693 69</u>

#### Disbursements.

Annuities to Widows and Orphans .....	\$7,736 51
Re-invested in Mortgages, etc. ....	6,400 00
Expenses of Managemt.	488 94
Sundry Accounts, Taxes on Property .....	60 95
Temporary Loan Repaid.	2,029 00
Bal. in Merchants Bank..	1,978 29
	<u>\$18,693 69</u>

The net value of the assets is \$116,441.92.

#### SUPPORT.

The Young People's Societies can hardly be said to have begun, as yet, to support these worthy funds. They gave last year \$5,911 to Home Missions, \$5,463 to Foreign Missions, \$13,487 for all the schemes of the Church, and \$34,181 for all purposes; but of this only \$36 for the Aged and Infirm Ministers and \$13 for the Widows' and Orphans' Fund.

The amount is small, doubtless because the attention of the young people has not been called to these objects. It is not, we are persuaded, because they lack in reverent gratitude to the aged servants of Christ and the Church. These they regard as fathers, who in their infirmity must receive loving care. Nor is it because they have no heart for the sorrowing widow and the helpless orphans.



We shall look for a fuller knowledge of these schemes of benevolence, which touch the heart of old and young alike, and to their sharing more adequately with the larger missionary and educational schemes, in the givings of the societies. The true ideal is loyalty to all the Schemes and in the schedules reporting the gifts to the Schemes, no blanks.

## OUR DAILY BREAD.

SHORTER CATECHISM, BY MISS M. BASSETT.

This paper occupied the "five minutes" given to the Catechism at the weekly prayer meeting of the Y.P.S.C.E., of St Paul's Church, Bowmanville. It has been forwarded us by the pastor for publication. We gladly give it space, as an illustration of how profitably the five minutes for the Catechism, which is one of the features of the General Assembly Committee's Plan of Study, may be employed. Ed.]

When God created man, He made provision also for his temporal wants, shewing in everything His Fatherly care and solicitude for man's well-being, saying as He introduced him to his earthly home, "Behold, I have given you every herb bearing seed which is upon the face of all the earth and every tree in the which is the fruit of a tree yielding seed, to you shall it be for meat."

God plans for us and provides for us, and when parents thus plan and provide for their little children, they are in *that act* God-like.

Those beautiful words of the Psalmist: "The Lord is good to all, and His tender mercies are over all His works. The eyes of all wait upon Thee and Thou givest them their meat in due season. Thou *openest Thine hand* and satisfiest the desire of every living thing." What a picture of lavish bounty these words suggest. It brings to mind households where many eager, hungry little faces gather round the table, watching with lively interest the father's hands distributing to each child his portion of the food. Nor do the children neglect to ask their share of what the parents' care has provided..

Thus also do we ask "Give us our daily bread," and the bread is given and we are blessed in the asking. When the Israelites were journeying in desert wastes, it was not hard for them to realize that God's hand fed them. Moses said of the manna, "This is the bread which the Lord hath given you to eat," and we can see so clearly that God fed them. But do we as clearly realize that *our* daily wants are supplied from the same hand, that our sowing and reaping, our work and planning would avail nothing in supplying our wants, if it were not for God "opening His hand" and filling ours?

But what about the people who are not fed, the starving millions of India, for instance, or the many nearer home who are not satisfied? How can we reconcile their condition with the Psalmist's words: "satisfiest the desire of every living thing"? These thoughts are apt to come when one reads history.

But surely there is a solution, and I think it is this, that God gives some double portions, intending that they should act as almoners for Him. If the father at his table, instead of serving each individual child, should give the larger share to some that they might serve the others, perhaps the weaker ones, we would not therefore say that the father did not provide for all his family, and while somewhere on this earth there is food sufficient for all the inhabitants thereof, let all who have bread enough and to spare, think of their responsibility in regard to those who have not enough.

We recall the words of Helen Hunt Jackson:—

I am a humble pensioner  
Myself for daily bread,  
Shall I forget my brothers  
Who seem in greater need?  
I know not how it happened,  
That I have more than they,  
Unless God meant that I should give  
The larger part away.

The humblest wayside beggar  
And I have wants the same,  
Close side by side we walked,  
When God called out one name.  
So, Brother, it but happened  
The name He called was mine,  
The food was given for both,  
Here—half of it is thine."

Why did Christ teach us to ask "*this day's* bread, only *this day's* supply of every earthly need?

Because, some tell us, *this day* is practically our life. We live but a day; nay, but a moment, at a time, and "for to-morrow and its needs we do not pray," because to-morrow may find us beyond earthly need. But I think there is another and a better reason for asking for *daily* bread, and that is, we are thus brought into daily communion with our Heavenly Father and learn to feel our constant dependence on Him.

Suppose the earthly father should give his children supplies for a year or a month or even a week, and not expect them in his presence again till the end of such time? and the loving confidence of parent and child in their relation of provider and protégé. So it behooves us to reverently pray "Give us this day our daily bread," until we reach that land where "*they hunger no more.*"

## The World Field.

### THE WOMEN OF CHINA.

HEATHEN AND CHRISTIAN.

To understand a woman—Chinese or American—one must have some knowledge of her home, her family cares, and her habits of thought. A typical Chinese family consists of the father and mother-in-law, two or three sons and their wives and several grandchildren, all living in rooms opening upon the same high-walled court-yard, and sharing the same kitchen.

The father and sons work for and contribute to the common purse, and so strict are their ideas of impartiality, or rather so jealous is each member of the family of the others, that a husband may not take even of the money he himself has earned to buy a present for his own wife, without buying one equally valuable for each of his sisters-in-law. The Chinaman has ways and means, however, of evading almost every law or custom, and the fond husband buys a handsome gown and sends it and his wife for a few days to her maternal home. From there she will return triumphantly displaying her gown as a present from *her mother*.

In the home the mother-in-law is usually—but not always—the head. Sometimes a daughter-in-law of unusually bright mind or vicious temper rules the whole household. The quickest way a daughter-in-law possesses by which to bring her mother-in-law to subjection is threatening suicide. If a woman kills herself her spirit is supposed to return to haunt the mother-in-law, but worse than this to the practical mind of the Chinaman, her living relatives will gather and by demanding a costly funeral will plunge the whole family into debt that they will be unable to pay for years.

Imagine the situation in a Chinese home, and it becomes at once apparent that peace and happiness can not reign continually. On the one hand is the daughter-in-law, a young girl, perhaps indulged and spoiled from her babyhood in her mother's home, and untrained in housework and sewing. She is suddenly introduced by marriage into a new home. Her husband, her mother-in-law, her neighbors are all total strangers. She is miserably homesick; she gets wretchedly tired doing all sorts of unaccustomed work; she is criticized, laughed at, or reviled for her stupidity or her indolence.

On the other hand is the mother-in-law. She has perhaps suffered for years under the hard reign of her mother-in-law; she is now ready for her turn to sit on the throne. She expects to be treated with obedient consideration by her son's wife; she expects to take life easily in her old age. Instead of this she discovers that her new daughter-in-law is saucy, careless and wasteful, if not actually thievish; she is above all taking the place in her beloved son's affections which the mother has always held.

Remember, they are two heathen women with hot and hasty tempers which have never been controlled; each with a stock of vile words and insulting epithets at her tongue's end, and it is easy to imagine the result. When there are several daughters-in-law in the same house, and children of different mothers ready to quarrel at a moment's notice, and each mother ready to take her own child's part to the bitter end, it is often "confusion worse confounded."

It is well in such a household if there be one at the head who can command obedience and at least a semblance of peace. As the daughters-in-law grow older and wiser, as they bear sons to add luster to the family name, and as the various elements of the family become accustomed to each other, terrific outbursts of temper and violent chastisements by the mother-in-law become less frequent.

There are, of course, some cases where the mother-in-law and her son's wife live together in loving harmony, but these are, unfortunately, rare exceptions.

The saddest and most hopeless lot in China is that of the "nourished daughter-in-law"; the girl who, yet too young to marry, is sent to her betrothed husband's home because of her parents' death or extreme poverty. Her mother-in-law resents this most vehemently. Why should *she* be called upon to feed and clothe for years the unfortunate child? As there is no one to take the girl's part, she is usually overworked, reviled, beaten and sometimes half-starved and driven to sleep with the dogs in her new home. If the mother-in-law goes too far, however, resource may be had to a curious mob-law, as far as I know, only practised by the women of China.

Not long ago an orphan girl was sent to live with her mother-in-law who had already one daughter-in-law living with her. The child's betrothed husband was an industrious business man a good many years older than herself. He was seldom at home, and even when there, as it was not good form for him to take any notice of his little bride before marriage, he knew nothing of how she was treated.

Altho the girl was a gentle, modest child, afraid to say or do anything contrary to her mother-in-law's wishes, she was most cruelly treated. When she was thirteen years old, she inadvertently did something to offend her mother and sister-in-law, and the two women, working themselves into a fiendish rage, killed her with scissors, cutting her flesh horribly and slitting her tongue, but leaving no mark upon her face.

When she was dead they carefully drest her in her best garments, and, according to custom, were obliged to send word of her death to her aunt, her only living relative. This aunt was a desperate character, a beggar-woman who could hope or fear nothing from the magistrates, as she had not enough money to make it worth an official's while to pay any attention to her case. She



obeyed the summons at once, and after carefully examining the body of the dead child, returned home, and gathering together thirty or forty women, each armed with an awl or sharp pointed instrument, came to execute vengeance on the murderers. The two women, however, managed to hide themselves, and the infuriated mob were obliged to disperse after being assured by the bridegroom, who was horrified at the dreadful death of his bride, that a grand and costly funeral should be given in her honor.

In another instance within my knowledge, a mother-in-law who had beaten her daughter-in-law to death did not escape so easily. In this case the murderess was caught by the mob of women armed with awls and sharp metal pins; they dragged her out into the street, stript her of her clothing and prickt and jagged her furiously. Then they dragged her over the stones the whole length of the street two or three times, and finally left her, after pushing a quantity of briars and small thorns into her flesh. She was carried home by her friends more dead than alive. "No one in that village has dared to kill her daughter-in-law since that time," was the significant conclusion given by the Christian woman telling me the story.

It is frightful to see a woman deliberately "nourishing wrath," as the Chinese express it. The word translated "nourishing" can also be rendered "kindle," as in "kindle a fire," and is most expressive in connection with the working-up of anger. It was once my unfortunate experience to see my nurse-maid "nourish" or "kindle" wrath. One day, after having a quarrel with the washerman, she sat down in spite of my remonstrances, and deliberately gave way to her evil passions. She drew her breath in with great violence at long and regular intervals, until she became wholly unconscious of her surroundings.

In this state, which lasted about forty hours, she threw herself about violently, and talkt deliriously, especially after I had applied the mustard plasters which I had heard were effective in such cases. Altho I learn toward homoeopathic treatment, on this occasion I made two plasters thick and strong, one foot broad by two feet long, and applied them on her chest and down her back. While I was preparing the plasters my cook told me that the Chinese would call one in this woman's condition "possest of demons." I am glad to state that by the aid of those mustard plasters, I exorcised the demons, and, better yet, that they have never dared to return to that woman!

She came legitimately by her temper. She often told me of her grandfather, who had a long wished for and only son born to him late in life. He was so greatly delighted that he went in and out of his wife's room, exclaiming, "Aren't you happy! aren't you happy!" After repeatedly replying in the affirmative, the old lady final-

ly becoming irritated answered emphatically, "No, I am not happy." Whereupon the old man "nourished wrath," refused to eat and drink, and died in a few days. Serious illness or death often follows this deliberate giving way to anger.

Women who claim to be possest of a "fox or a wolf god" are much feared and revered by the Chinese. I once askt an intelligent Christian woman, Su May, whether she had ever known any women claiming this possession. She answered that she had met with very few, and those all claimed to be possest of a "fox god." When a pupil in one of our Christian schools, she had been allowed by the matron—who had not yet given up all her heathen superstitions—to witness the attempted healing of a very sick child by a woman possest of a "fox god."

Several of the school-girls stole into the room while the woman mumbled her incantations—intelligible only to herself—and it was not long before she turned angrily to the matron, and declaring that her god could do nothing in the presence of those believing the "Jesus doctrine," gave up the case and went away. She afterwards bitterly reproacht the woman who had conducted her to the school, saying, "You should not have taken me there. Don't you know I have nothing to do with people holding their belief?" She declared that the child would surely die, as she was the run-away soul of a little nun, who had in her previous existence broken a bowl, and her mistress was calling to her to come back and account for the damage done to her property. But the child recovered in spite of this prophecy.

After Su May left school, her father took her for a visit among old family friends whom she had not seen since a little girl. Nearly every woman and child in the village crowded to see the natural-footed girl, who had been educated by foreigners, and among them came a woman who at once caught Su May's attention from her resemblance to the woman possest of a "fox god." She entered the room in a gliding, serpentine manner, with averted eyes, which were never lifted in a straightforward, direct look into the face of another. By slipping behind some of the other women, she sought to avoid notice, but Su May said to her at once, "You are possest of a 'fox god,' aren't you?"

"Dreadful!" the woman gaspt, "How do you know? No one told you about me, for I have been watching you."

"I have a way of recognizing you," answered Su May, "but I won't tell you my way."

"Are you possest with a god also?" askt the woman.

"Yes," answered Su May, "I have the true God in me. He is with me all the time. Is your 'fox god' with you? Let him speak to us through you."

"My god has gone to Shanghai," con-

fusedly answered the woman, slinking out of the room as rapidly as possible.

Another woman of this kind was for a time in Mrs. Nevius' sewing class, but she declared she could not prophesy before the Christian school-girls. The most striking part of Su May's story was her statement that all the possessed women of whom she had known or heard confest at once on hearing the name of Jesus, that "He is true; He is the Son of the true God." And while others around might mock and jeer at the preaching of the Gospel, they either listened with respectful attention, or evaded it entirely.

The women who claim a "wolf god" are of a fierce nature, advising more cruel methods of averting misfortune or curing the sick than those who are under the guidance of a "fox god." A petty mandarin living near Chefoo, having two wives, had the great misfortune to have no children. In great discontent with this state of affairs, he sent for a woman possesst of a "wolf god," and askt her to tell him the reason for his ill-fortune. She was a total stranger to him and to both of his wives, so it could not have been an old grudge or wish for revenge that influenced her demands. She told him he would never have good luck as long as he kept his second wife; that she must not be divorced, but killed. The head wife was in real sorrow at this verdict, and begged the mandarin to spare the unfortunate woman's life, but he remained determined to follow the "wolf god's" advice. Stripping the heavy wadded garments from his second wife (with whom, as far as known, he had had no previous quarrel) he drove her out into the bitter cold, where she was soon frozen to death.

The religious feelings of Chinese women vary greatly in different localities. In some places they are distinctly religious, visiting temples, worshipping daily at a private shrine in the home, fasting, praying and endeavoring by good works to lay up for themselves a reward in the future world. In the eastern part of Shantung Province this was not the case. The women as a rule never visit the temples, and worship no private gods. They are, of course, filled with many vague and dark superstitions. Hard worked, improperly nourished, easily distracted and excited by the little details of daily life, they seem to give little, if any, thought to their future after death. It is commonly believed that a woman will change at death into a pig—considered the filthiest of animals—to atone for the sins committed during her life-time, such as polluting pure water, wasting food, cutting cloth, reviling her husband, worrying her mother-in-law, etc. From a pig to a woman, a woman to a pig, the dreary transmigration goes on forever. Others believe in total annihilation, but most women dismiss the question of a future life by a careless "who knows?" or by the sad statement, "I fear no future suffering.

My lot cannot possibly be worse in the world to come than it is in this life."

This picture of heathen womanhood would be misleadingly dark and gloomy if all bright coloring be omitted. It is indeed a black and bitter life, even among heathen homes that get no ray of light occasionally. Hunger satisfied, tho with coarsest food, a refreshing breeze after a hot day, warmth in winter, a shelter and rest at night, the doubtful joy of having overcome an adversary in a reviling match, or, the relief of escaping with whole bones from a fierce quarrel, make a lining to the black cloud of life, which, if not silver, is at least lighter than the prevailing hue.

But we may certainly call bright silver the joyous smile of an innocent child, the true love which children give to and receive from their mother, vigorous health with few nerves, and the natural love of life, which is the portion of all God's creatures. Add to this an apathetic disposition, an astonishing lack of envy of those in better circumstances, and the fact that a quarrel, which would drive an American woman into a long siege of nervous prostration is but meat and drink to the ordinary Chinese woman, and one has a clearer insight into their lives.

Many deeds of unselfish and even heroic kindness are performed in heathen homes, of which the world hears nothing. In no other land are daughters more carefully guarded from impurity of action—the purity of thought or word is considered unimportant. Altho the children do not render the cheerful obedience which Christianity demands, yet the care and protection of infirm and aged parents is a rule rarely departed from.

But notwithstanding all these ameliorating circumstances, it is with a feeling of distinct relief that one leaves a heathen home, too often filled with a "darkness that can be felt," and enters the home of a Christian. In this connection a story which I have already told in *The Independent* is so apt, that perhaps it is worth repeating. After a morning spent with a Chinese woman, she interrupted my Gospel message with the question, "Is your mother-in-law living?" "No," I answered. "Does your husband get drunk?" "No." "Does he smoke opium?" "No." "Does he beat you?" "No," I replied. "He has never struck me a blow in his life." It took her several moments to become convinced of this astonishing fact, and then she turned to me saying impressively, "You have been talking to me of heaven and hell in the world to come. Your life *now* and mine are as heaven and hell."

Those who have seen the changed lives and happy homes of many Chinese women can testify gladly that nothing but Christianity could perform such miracles. One of the strongest proofs a Christian Chinese woman can make of her sincerity is in unbinding her own or her daughter's feet. In



Shantung, with the exception of a few slaves or prostitutes and manchus, all women—whatever their condition of life—bind their feet. It requires an enormous amount of moral courage for a Chinese woman to go about with natural feet, thus incurring the curiosity, ridicule, and evil insinuations of every one she meets. The change, therefore, is very slow, but it is surely coming, owing to the influence of Christian schools and anti-footbinding societies, or rather to the influence of Christianity.

An old Godly elder, in the church at Chefoo, whose Christianity was real enough to break an opium habit, strong with the practice of many years, was very fond of telling of the change Christianity wrought in his wife. "Before she became a Christian, she had a most violent temper," he would say in his slow, gentle manner. "She would scold and revile most abusively, and we were all afraid of her. But since she has become a Christian, all is changed. Why now she hasn't even a disposition left," was always his quaint conclusion.

Truly, in a heathen land is most clearly illustrated the truth, "By their fruits ye shall know them."—Mrs. Geo. S. Hays in *Missionary Review*.

### DRINK AND CRIME.

The chaplain of Auburn prison, New York, says:—"Directly or indirectly, eight-tenths of the prisoners there were led to commit their crimes under the influence of drink."

The warden of the State prison, Carson, Nevada, in his report for 1893 and 1894, shows that of 77 prisoners only 6, or less than 8 per cent., claim to be temperate.

The report of the Wisconsin State prison at Waupun for the two years, 1893 and 1894, shows that of 300 prisoners in 1893 there were 44 claiming to be temperate, 169 were moderate drinkers, and 97 confessed to intemperance, making 85 per cent. who confessed to the use of liquors. In 1894 of 395 prisoners 47 claimed to be temperate, 254 moderate drinkers, and 94 intemperate; so that 88 per cent. confessed to the use of drink.

The report of the Connecticut State prison for the year ending September 30, 1895, shows that of 395 prisoners, 209, or 52.9 per cent., confess to the use of drink as the cause of their crimes, and 53 more, or 13.4 per cent., make the cause to be bad company, which probably means drink.

The warden of the penitentiary at Anamosa, Iowa, reports for the year ending June 30 1895, that of 640 prisoners only 195 do not use liquor, making 70 per cent. who indulge in drink.

Oregon State penitentiary report for 1895 states that "about 80 per cent. acknowledge to have been more or less addicted to the

use of intoxicants," and that "about 60 per cent. attribute their downfall to the use of intoxicants." The average number of convicts was 360.

James P. Gibson, assistant superintendent State penitentiary, Rusk, Texas, says 75 per cent. of the inmates are there through drink.

N. Viall, warden State prison, Howard, R. I., says:—"Seventy-five per cent. of the criminals of this prison were in the habit of using intoxicating liquor."

Ellen C. Johnson, Superintendent Reformatory Prison for Women, South Framingham, Mass., says:—"Possibly 99 per cent. of criminals are here through drink."

Prof. I. I. McCook, of Trinity College, in a paper read before the Twentieth Century Club of Hartford, says:

"Ninety-five to ninety-seven out of every hundred imprisoned in our jails are self-confessed drinkers, although they pleasantly add 'moderate' to the title, and from 43.6 to 56.1 per cent. of them are there specially for drunkenness, and fully 66 per cent., or two-thirds of them, are there for that and its resulting crimes. There were 1393 of them there last year out of a total of 2111. Of the 381 captives in our State prison last year 46.8 per cent., or almost half, thought drink had done it."

The United States Supreme Court states: "The statistics of every State show a greater amount of crime and misery attributable to the use of ardent spirits obtained at these liquor-saloons than to any other source."

The results of this drink traffic are the same in Canada as in the United States. During the coming summer the people of our country are to be asked whether that traffic shall be allowed to continue in our land or whether it shall be forbidden. Can any one with the good of his country at heart hesitate as to how his vote should be cast?

### WHY MISSIONS?

We ought to evangelize the world. Christ told us to do it.

A gentleman said to me one day he did not believe in missions because he had lived in many parts of the world and had found that it did not make very much difference what religion a man professed, and he assured me he had seen good Buddhists, good Mohammedans, even good devil-worshippers, and also good Christians.

"Yes," I said, "but you forget one thing. Either the Son of God came down to the earth to save men from sin, or he didn't. It is a question of fact. If he didn't, then one of the religions you mentioned is a delusion and a fraud, and that is Christianity. But if he did come, then ought not men to know it, and ought not those who know it to tell those who don't? That's missions."

—Eugene Stock.

## Life and Work.

### CHALMERS IN THE PULPIT.

BY DR. JOHN BROWN.

*Author of "Rab and his Friends."*

We remember well our first hearing Dr. Chalmers. We were in a moorland district in Tweeddale, rejoicing in the country, after nine months of the High School. We heard that the famous preacher was to be at a neighboring parish church, and off we set, a careful of irrepressible youngsters.

"Calm was all nature as a resting wheel." The crows, instead of making wing, were impudent and sat still; the cart-horses were standing, knowing the day, at the field gates, gossiping and gazing, idle and happy; the moor was stretching away in the pale sunlight—vast, dim, melancholy, like a sea; everywhere were to be seen the gathering people, "sprinklings of blithe company"; the country side seemed moving to one centre.

As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell—

'He had a hardness in his eye,  
He had a hardness in his cheek.'

He was our terror, and we not only wondered, but were afraid when we saw *him* going in. The kirk was full as it could hold. How different in looks to a brisk town congregation! There was a fine leisuriness and vague stare; all the dignity and vacancy of animals; eyebrows raised and mouths open, as is the habit with those who speak little and look much, and at far off objects.

The minister comes in, homely in his dress and gait, but having a great look about him, like a mountain among hills. The High School boys thought him like a "big one of ourselves," he looks vaguely round upon his audience, as if he saw in it *one great object, not many*. We shall never forget his smile! its general benignity;—how he let the light of his countenance fall on us! He read a few verses quietly; then prayed briefly, solemnly, with his eyes wide open all the time, but not seeing. Then he gave out his text; we forget it, but its subject was, "Death reigns."

He stated slowly, calmly, the simple meaning of the words; what death was, and how and why it reigned: then suddenly he started, and looked like a man who had seen some great sight, and was breathless to declare it; he told us how death reigned—everywhere, at all times, in all places; how we all knew it, how we would yet know more of it. The drover, who had sat down in the table-seat opposite, was gazing up in a state of stupid excitement; he seemed

restless, but never kept his eye from the speaker. The tide set in—everything added to its power, deep called to deep, imagery and illustration poured in; and every now and then the theme—the simple, terrible statement—was repeated in some lucid interval.

"After overwhelming us with proofs of the reign of Death, and transferring to us his intense urgency and emotion; and after surmising, as it in despair, these words, "Death is a tremendous necessity," he suddenly looked beyond us as if into some distant region, and cried out, "Behold a mightier!—who is this? He cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, speaking in righteousness, travelling in the greatness of his strength, mighty to save." Then, in a few plain sentences, he stated the truth as to sin entering, and death by sin, and death passing upon all.

Then he took fire once more, and enforced, with redoubled energy and richness, the freeness, the simplicity, the security, the sufficiency, of the great method of justification. How astonished and impressed we all were! He was at the full thunder of his power: the whole man was in an agony of earnestness. The drover was weeping like a child, the tears running down his ruddy, coarse cheeks—his face opened out and smoothed like an infant's; his whole body stirred with emotion.

We all had insensibly been drawn out of our seats, and were converging towards the wonderful speaker. And when he sat down, after warning each one of us to remember who it was, and what it was, that followed death on his pale horse, and how alone we could escape, we all sunk back into our seats. How beautiful to our eyes did the thunderer look—exhausted, but sweet and pure! How he poured out his soul before his God in giving thanks for sending the Abolisher of Death! Then a short psalm, and all was ended.

We went home quieter than we came; we did not recount the foals with their long legs, and roguish eyes, and their sedate mothers; we did not speculate whose dog *that* was, and whether *that* was a crow or a man in the dim moor,—we thought of other things. That voice, that face; those great, simple, living thoughts; those floods of resistless eloquence; that piercing, shattering voice,—that "tremendous necessity."

We have seen it stated that there exists a very beautiful custom in Germany, which it would be well to imitate everywhere. On the first day of the new year, whatever may have been the quarrels, or estrangements, between friends and relatives, mutual visits are interchanged, kindly greetings given and received—all is forgotten and forgiven. Let this custom begin with reconciliation to God, then friendship and fellowship may be found that is blessed and lasting.



## International S. S. Lessons.

### PAUL'S MINISTRY IN CORINTH.

#### 1st. August.

Les. Acts 18: 1-11. Gal. Text. 1 Cor. 3 11.  
Mem. vs. 8-11. Catechism Q. 86.

#### HOME READINGS.

M. Acts 18: 1-11. . . *Paul's Ministry in Corinth.*  
T. Acts 18: 12-28. . . *Paul visits the Churches in Asia.*  
W. 1 Cor. 1: 1-31. . . *Paul to the Church at Corinth.*  
Th. 1 Cor. 2: 1-16. . . *Nothing, save Christ crucified.*  
F. 1 Cor. 3: 1-23. . . *"Ye are Christ's, and Christ is God's."*  
S. 1 Cor. 4: 1-21. . . *"As my beloved sons I warn you."*  
S. Rom. 15: 1-33. . . *Paul, the Minister to the Gentiles.*

Time—About A.D. 52-54.

Place—Corinth, the principal commercial city of Greece. A great centre of influence in the Roman world at the time of our lesson.

1. Working as a Tentmaker. vs. 1-3.
2. Preaching to the Jews. vs. 4-6.
3. Preaching to the Gentiles. vs. 7-11.

Paul stayed in Athens probably a month. He then went to Corinth, a city noted for its wealth and for the luxurious sinfulness of its people. Here he made his home with a Jew named Aquila, and his wife Priscilla, tentmakers by trade, who had lately come from Rome on account of the Emperor's order commanding all Jews to leave that city. They became faithful Christians. Paul, also being a tentmaker, worked with them. Silas and Timothy joined him here. Every Sabbath, in the synagogue, Paul preached Jesus as the Christ. When the Jews resisted his teaching he turned from them, thereafter preaching in the house of Justus, a Greek proselyte, near the synagogue. He had many converts, among them Crispus, a ruler of the synagogue. The Lord encouraged Paul in his work by a vision one night. Paul remained at Corinth at least eighteen months and established a church. His Epistles to the Thessalonians were written during this time. The Jews failed in an effort to incite the city authorities against him. Some time after this Paul sailed to Syria. After visiting Jerusalem he went to Antioch, and from there he made a tour of the Churches in Asia Minor, thus beginning his third missionary journey.

#### LESSONS.

1. The true man is not ashamed to work with his hands.
2. We may work all week and then help others on Sabbaths.
3. It is a sad thing to reject Christ and His Gospel.
4. When we hear the Gospel we should believe in Christ.
5. God will care for those who are faithful to Him.

### WORKING AND WAITING FOR CHRIST.

#### 8th August.

Les. 1 Thess. 4: 9-5; 2. Gol. Text. John 14: 3.  
Mem. vs. 16-18. Catechism Q. 87.

#### HOME READINGS.

M. 1 Thess. 4: 1-18. . . *Working and Waiting for Christ.*  
T. 1 Thess. 5: 1-28. . . *"Let us Watch and be Sober."*  
W. Isa. 54: 1-17. . . *Deliverance out of Affliction Promised.*  
Th. 1 Pet. 2: 1-25. . . *Living for God's Glory.*  
F. Matt. 24: 29-51. . . *"Therefore be ye also ready."*  
S. 2 Pet. 3: 1-18. . . *"The day of the Lord will come."*  
S. John 14: 1-31. . . *"I will come again, and receive you."*

1. Duties to the Living. vs. 9-12.
2. Hope for Those Asleep. vs. 13, 14.
3. Promise of Christ's Coming. vs. 15-5: 2.

This epistle was written by Paul, probably in the early part of his mission at Corinth. It is, so far as known, the first of his letters to the Churches. In Lesson 3 we learn about the founding of the Church at Thessalonica. It seems that the Thessalonians had adopted certain erroneous views, especially with regard to Christ's second coming. Many of the people had given up their daily employments, and, claiming that it was unnecessary to work, and that they should be supported by the richer members, they idly awaited the Lord's return, which they believed to be near at hand. It was to correct these errors that Paul wrote this epistle. After many loving words (Chaps. 1-3), he goes on to show how they should live so as to please God, and comforts them concerning their believing dead, and finally emphasizes the great importance of watchfulness and prayer.

1. We should love each other as brothers.
2. We should do our work quietly, honestly, and faithfully.
3. Those who sleep in Jesus shall awake in blessedness.
4. Christ will come again to receive His people.
5. No one knows the time when Christ will come again.

### ABSTAINING FOR THE SAKE OF OTHERS.

#### 15th August.

Les. 1 Cor. 8: 1-13. Gol. Text. Rom. 14: 7.  
Mem. vs. 12, 13. Catechism Q. 88.

#### HOME READINGS.

M. 1 Cor. 8: 1-13. . . *Abstaining for the Sake of Others.*  
T. 1 Cor. 9: 1-27. . . *Christian Self-restraint Enjoined.*  
W. 1 Cor. 10: 1-14. . . *"Beloved, Flee from Idolatry."*  
Th. 1 Cor. 10: 15-33. . . *We should seek the Good of Others.*  
F. Rom. 14: 1-23. . . *We should help the Weak in Faith.*  
S. Gal. 5: 13-26. . . *"By love serve One Another."*  
S. Gal. 6: 1-18. . . *"Let us do Good unto all Men."*

Time—Early in A.D. 57.

Place—Written at Ephesus.

1. The Liberty of the Strong. vs. 1-6.
2. The Conscience of the Weak. vs. 7, 8.
3. The Duty of Love. vs. 9-13.

In the chapter before us we are cautioned against an abuse of our knowledge and liberty. "None of us liveth to himself." In all our life we should have careful regard for the ignorance or weak faith of others. We may think we know that certain practices are, for us, harmless. Such knowledge, if alone allowed to control our actions, will puff us up with a vain pride in our own strength, and make us selfishly indifferent to others. But if charity—love to others—govern us, we will avoid whatever is the least likely to offend weaker consciences. We are to spend our time, not in seeking for so-called "harmless" ways of indulgence, but in seeking for ways of doing good to our brethren, "edifying" them, building them up in Christian character.

The temperance lesson is plain. We should avoid the use of intoxicants for our own sake. But even if we foolishly imagine we can, safely to ourselves, indulge, we can never know what fearful harm we may do to others. For their sake we should entirely abstain.

1. Knowledge without love makes one uncharitable.
2. Those who are strong should have patience with the weak.
3. We should watch our acts, lest we do harm to others.
4. When we make another stumble we grieve Christ.
5. We should give up our pleasure for the sake of others.

#### THE EXCELLENCE OF CHRISTIAN LOVE. 22nd August.

Les. 1 Cor. 13: 1-13 Gol. Text. 1 Cor. 13: 13.  
Mem. vs. 4-7. Catechism Q. 89.

Time—Early in A.D. 57.

Place—Written at Ephesus.

#### HOME READINGS.

M. 1 Cor. 12: 1-31. . . . "Conet the Best Gifts."  
T. 1 Cor. 13: 1-13. . . . "Excellence of Christian Love."  
W. Lev. 19: 1-18. . . . "Love Neighbor as Thyself."  
Th. Luke 10: 25-37. . . . "Example of Neighborly Love."  
F. Rom. 13: 1-14. . . . "Love the Fulfilling of the Law."  
S. John 15: 1-17. . . . "Love as I have Loved You."  
S. 1 John 2: 1-17. . . . "He that Loves Abides in Light."

1. The Necessity of Love. vs. 1-3.
2. The Works of Love. vs. 4-7.
3. The Eternity of Love. vs. 8-13.

The Greek word translated "charity," in our lesson passage, is more probably rendered "love," in the Revised Version. Charity, as now used, means tolerance or almsgiving. These, of course, are included in love, but they are only a small part of it. Our lesson speaks of all-comprehensive love—love to God and love to man. Without such love the best human attainments are valueless; with it even the weakest and least gifted souls become consecrated and mighty for God. Eloquence, even in religious discourse, without love in the heart, is mere empty noise. Surpassing wisdom, all-embracing

knowledge, the firmest faith, without love, are vanity. So-called charity, or even the sacrifice of life itself, prompted merely by a sense of duty, rather than by love, is unprofitable.

In verses 4-7 we have a plain and practical description of the nature and fruits of love. Verses 8-13 teach that though the best human gifts shall fail and decay, the virtues, faith, hope, and love, shall endure forever, and come to perfection in the next world. Of the three, love is chief, for without it faith and hope would perish.

1. Without love other gifts and deeds are of no value.
2. Love is patient, kind, generous, humble.
3. Love is modest, sweet-tempered, unselfish, long-suffering.
4. Love is immortal and shall live on forever.
5. We should learn love whatever else we may miss.

#### PAUL OPPOSED AT EPHESUS.

29th August.

Les. Acts 19: 21-34. Gol. Text. Luke 12:15.  
Mem. vs. 24-26. Catechism Q. 90.

Time—About A.D. 57.

Place—Ephesus, in Asia Minor.

1. Stir Among the Silversmiths. vs. 21-25.
2. Fear for Diana. vs. 26-29.
3. Paul rescued by his Friends. vs. 30-34.

#### HOME READINGS.

M. Acts 19: 1-20. . . . *Paul Preaching at Ephesus.*  
T. Acts 19: 21-20: 3. . . . *Paul Opposed at Ephesus.*  
W. 1 Cor. 16: 1-24 *Paul's Many Adversaries at Ephesus.*  
Th. 2 Cor. 1: 1-24. . . . "Trouble which came to us in Asia."  
F. 1 Tim. 6: 1-21. . . . "Love of Money the Root of all Evil."  
S. Isa. 44: 9-20. . . . *The Makers of Idols are Vanity.*  
S. Luk 12: 13-36. . . . "Take heed, and beware of Covetousness."

From Corinth (Lesson V) Paul went to Ephesus. He preached there to the Jews for a short time. He then sailed to Caesarea. After visiting Jerusalem he went to Antioch, in Syria. Thence he started upon his third missionary journey. Acts 18:19-23. After he had left Ephesus occurred the visit of Apollos and his departure for Corinth. Acts 18: 24-28. After Paul had visited the churches in Galatia and Phrygia he returned to Ephesus. Here he labored with great success for about three years, establishing a Church, A.D. 54-57. Then occurred the opposition of the mob stirred up by Demetrius.

1. The Gospel stirs up opposition among Christ's enemies.
2. When religion affects men's business they oppose it.
3. The Gospel destroys idolatry wherever it goes.
4. Idolaters become furious when their idols are in danger.
5. The Gospel causes strife and bitterness among its enemies.



## Receipts.

For the month of  
May, by Rev. Robert  
H. Warden, D.D.,  
Agent of the Church.  
Address: Presby-  
terian Offices, Toronto.

## KNOX COLLEGE FUND.

Rev R Wallace.....	\$1 00
Beaverton.....	10 00
Knox Gradtg cl.....	5 00
Mem Grad class.....	5 00
Lucknow.....	3 00
Rev P Straith.....	20 00
R W MacWilliam.....	5 00
Registration Fee.....	1 00
Rev A U Campbell.....	5 00
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Tilsonbury.....	20 00
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Rev J Mowatt.....5 00  
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Miss J Wey.....2 00  
Otta Bank st ss.....75 00  
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W F M S West.16300  
Carnduff.....10 00  
Tor West ss.....35 00  
Blyth.....1 50  
Glenallen.....11 00  
Hollen.....4 00  
St Helens.....2 50  
Beckwith.....25 00  
Napanee.....2 00  
Monkmans.....5 00  
Ingersoll.....96 90  
Centreville ss.....4 00  
ce.....13 75  
W M S J McAlister.....2 00  
Per Mr J Young.....21 50  
Guelph Chal.....50 00  
Lucknow.....20 70  
Sympathiser.....0 25  
Wilson.....1 00  
Peterboro St P jcelo.....0 00  
Moore Macdoe.....1 00  
Timidish (addl.).....0 50  
New Dublin Cong.....3 60  
Pictou St And ss.....40 00  
Westville ce.....13 77  
Lucknow.....42 91  
Maggie McMillan.....1 00  
Goderich Knox.....20 00  
Souris Knox.....5 53  
Avonbank.....7 00  
Motherwell.....8 00  
D M J.....16 00  
Merivale.....5 00  
Chiselhurst.....3 09

Dublin Ballymena.170 60  
Mont St Gabriel.....3 00  
Goderich Knox.....32 00  
Riverside.....22 20  
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New Denver.....20 00  
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Guthrie friend.....3 00  
Miss C Ross Pt Holdo.....0 00  
Merivale.....4 33  
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Lansdowne etc.....5 00  
Ashfield.....9 71  
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Fardwick.....16 00  
Win Knox ss.....50 00  
Glenboro.....10 00  
Strathclair.....2 60  
Tor St And.....1 50  
Mont St Gabriel.....31 83  
ss.....20 00  
Bervie.....2 50  
Rev J G Murray.....2 00  
Miss J Wey.....2 00  
Tor Dovercourt ce.....6 00  
W F M S West.16300  
Tor West ss.....35 00  
Glenallen.....11 00  
Hollen.....4 00  
St Helens.....2 50  
Beckwith.....25 00  
Napanee.....2 00  
Monkmans.....5 00  
Ingersoll.....96 90  
Centreville ss.....4 00  
ce.....13 75  
W M S J McAlister.....2 00  
Per Mr J Young.....21 50  
Guelph Chal.....50 00  
Lucknow.....20 70  
Sympathiser.....0 25  
Wilson.....1 00  
Peterboro St P jcelo.....0 00  
Moore Macdoe.....1 00  
Timidish (addl.).....0 50  
New Dublin Cong.....3 60  
Pictou St And ss.....40 00  
Westville ce.....13 77  
Lucknow.....42 91  
Maggie McMillan.....1 00  
Goderich Knox.....20 00  
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Avonbank.....7 00  
Motherwell.....8 00  
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Merivale.....5 00  
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Tor Wmister.....2 25  
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Williamstn Haph.....13 50  
Leaskdale Zeph.....6 00  
Anon.....1 00  
Friend Londesbor.....2 00  
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Miss M Moore Blm.....10 00  
Raglan ce.....6 25  
Kamloop 2 men.....5 10  
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Monteith ss.....5 55  
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Fordwick.....15 50  
Gorrie.....12 25  
North Bay ce.....24 00  
Vancouver ss cl.....2 00  
G B Stayer.....3 00  
Midland Knox.....10 00  
ss.....22 00  
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\$64 17

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St Louis de Gonz.....3 00  
Friend Tor.....50 00  
Rev J R MacLeod.....2 00  
Londesbor.....5 88  
Goderich Knox.....25 00  
Cornwall St John.....10 00  
Macdonald.....3 00  
Miss Stark.....50 00  
A follower.....1 00  
Rev J Rennie.....1 00  
Souris Knox.....5 55  
W G McLaren.....10 00  
Skead's Mills.....3 67  
Friend Midland.....5 00  
Westminster Ist.....14 00  
Mrs B Kirkman.....2 00  
Tor Bloor st.....17 50

\$179 58

## Ministers' Rates.

J Sutherland.....3 75  
A H Scott.....7 00

\$10 75

## ASSEMBLY FUND.

Truro St Pauls.....5 00  
Antigonish.....3 00  
Saltsprings.....2 00  
St John St And.....5 00  
Charlton Zion.....5 00  
Ham Knox.....40 00  
Arthur.....5 00  
Priceville.....4 00  
Lucknow.....2 00  
St Lambert.....1 31  
Scarboro Knox.....10 00  
Riverside.....1 25  
Killarney.....8 00  
Wroxeter.....4 46  
Merivale.....2 00  
Chiselhurst.....2 00  
Medonte.....2 00

\$102 02

## FRENCH EVANGELIZATION FUND.

Caledonia.....40 00  
Truro St Pauls.....20 00  
Beaverton Knox.....15 00  
Otta Bank St ss.....43 71  
Fordwich.....8 00  
Strathclair.....2 00  
Mont St Gabriels.....10 75  
Escuminae.....13 00  
Priceville.....5 50  
Bryanston.....1 00  
Lucknow.....3 00  
St Lambert.....3 00  
Hensall Cannel.....39 84  
Est D Lam, Caldnl.....100 00  
Unionville.....3 00  
Regina Ind Scl.....4 00  
Avonbank.....7 00  
Motherwell.....8 00  
D M J.....16 00  
Merivale.....5 00  
Chiselhurst.....3 09

Exeter.....10 48	Cow Bay Hx Co. .... 4 00	Int J F Gorbell.....54 00	M Turnbull ".....2 00	Receipts by Rev. G.
\$368 37	River John.....2 57	St Petrs Road PE 3 00	W—Galt.....94	Patterson, D.D., Secy.
POINTE AUX	Lyons Brook.....1 46	Windsor.....10 00	WrsThmps Brftd 2 00	from 1st February to
TREMBLES.	Durham.....2 56	Total.....\$202 92	Waterloo.....75	30th April, 1897.
	Stellarton.....1 63	Ministers Rates.	R—Galt.....33	Ministers' Rates.
	Sale of Map.....1 00	Chas McKay.....10 00	PerRevJHndrsn10 03	Lucasville, Burns, 1 00
	M L.....1 00	Jas Rosborough.....3 50	WindsorMeSt Miss1 00	Angus McMillan, \$7 90
Truro 1st ch ss.....50 00	Truro St And adl. 1 00	J M Sutherland.....3 50	Maria Elliot, Lon.10 00	A T Love.....3 00
Win Knox ss.....50 00	St Ptr Road PEI.19 55	Total.....\$17 00	Mrs Cameron, Lons 1 00	\$15 90
Mnt S Gabriel's ss50 00	Hx Park St ss.....25 00	Grand total.....\$219 92	Mrs Johnston.....2 00	Total for 96-97, \$1681 42
Seaforth 1st ymbel 6 00	Windsor.....35 00	Widows' and	Mrs Walker, Oril. 2 00	On account of 1897-
Tor West ss.....50 00	Milford ce.....8 00	Orphan's FUND.	Mrs Cant, Galt.....2 00	98, A W K Herd-
Barton ss ce.....6 00	261 87	St Peters Road PEI5 00	Miss Quarrle "1 00	\$14 00
St Stephen ce.....50 00	HOME MISSIONS.	Windsor.....10 00	Miss Turnbull "1 00	Thomas Downie.....10 50
Prboro Mrs Wad-	"Gratitude".....4 00	Total.....15 00	RevDrJohnJames10 00	\$24 50
dell's cla.....50 00	Mld Stewiacke ce. 5 75	FRENCH EVANGELIZA-	Glen Morris ce.....5 00	Collections, Dona-
Ota Knox ss.....50 00	Churchville ce.....2 00	TION.	Mrs Daly Tor.....1 00	tions, etc.
Brule wlds.....15 25	John D McVicar.....2 00	Wallace St Math.\$5 70	Mr Harvie, Platv12 00	
\$377 25	Acadia ce.....3 00	St Peters Road PEI.4 00	Miss ByresBoston252 79	
JEWISH MISSION.	Int Eben Hubley.25 00	Windsor.....10 00	Mrs Bidwell Ham.5 00	
Late Kenneth Cam-	Wallace St Mat. 9 00	Total.....13 00	Friend.....1 00	
eron Crief.....100 00	Cow Bay Hx Co. 3 00	SEMBLY FUND.	Dr Mallock Ham.25 00	
Friend Beulah.....10 00	St Ptr Road PEI.20 50	St Peters Road PEI.3 00	W J Crockard Luc.2 00	
UNAPPORTIONED CON-	Hx Park St ss.....25 00	Windsor.....10 00	Wm Stewart Sr.....1 50	
TRIBUTIONS.	Bass Nicholas Rvs15 50	Total.....\$9 70	Rev SGLivingston.1 50	
Dundas Knox.....66 75	Windsor.....30 00	KNOX COLLEGE STU-	Rev Thos Graham.5 00	
Tor Bloor st.....301 00	Quoddy Mose Riv. 7 50	DENTS' MISS SOC.	Mrs Young Galt.....5 00	
" Wminister.175 00	For North West.	Received by Geo	MissMcNaught "2 00	
Westminister 1st143 00	Friend.....250 00	Arnold, Treasurer,	Miss J Adair.....50	
Dovercourt.....16 00	Truro St A nub soc65 00	during April and May.	Wm McArthur "5 00	
Egmondville.....28 00	\$466 75	Augmentation	Miss Porteus "5 00	
Brussels Mel.....63 00	AUGMENTATION	FUND.	Anoa (Paris).....15 00	
" ss.....3 85	Note.—In last months	St Peters Road PEI.3 00	"Two friends".....50 00	
St Helen Calvin 35 00	Record, North Sydney,	Windsor.....10 00	Galt ce.....9 00	
Tor Old St And.....58 00	St Matthews, should be	Total.....13 00	Friend, Galt.....1 00	
" Knox.....353 51	credited with \$50, in-	KNOX COLLEGE STU-	MissDaves Lachin10 00	
Barrie.....36 00	stead of \$30; and St	DENTS' MISS SOC.	D Sutherland Tor.5 00	
Lakefield.....19 30	John, St Stephen, with	Received by Geo	Guelph 3 ss.....16 00	
Windsor St And.....69 00	\$30 instead of \$50.	Arnold, Treasurer,	W & H Buchanan	
Essex.....12 70		during April and May.	Glen Morris.....10 00	
Acton.....37 50		Friend Tor.....53	Mrs Wm Buchanan	
Deer Park.....20 00		R Kilgour Tor.....25 00	Galt.....20 00	
Tor Central.....400 00		Mrs McKenzie.....50	Miss TurnbullGalt20 00	
Dundas Knox.....13 50		Mrs Moir.....1 00	Margrt Andrsn Tor25 00	
Midland Knox.....35 00		Guelph, Knox ce. 24 00	J Smellie St Tho.5 00	
BHEEL HOSPITAL.		Alma.....7 95	D M Tait.....25 00	
Per Dr Buchanan.55 00		Cummock.....1 55	Mrs McCarly "25 00	
J V Hamilton.....1 00		Tor West ss.....8 00	M Tait St Tho.....5 00	
Galt Knox.....71 50		" Chal b cl.....20 00	PerMrs McPherson	
Jean Main, Ham. 2 00		" West ss.....7 93	St Tho.....5 00	
Tilbury E Fletcher100 00		Parkdale.....30 00	J McLean St Tho10 00	
Mosa Burns.....42 10		Rev G R Fasken.2 25	E Moore Galt 1 00	
S. S. COMMITTEE.		Carlisle ce.....6 62	J Pollock "2 00	
Tor St Jas Sq ss.....12 05		Brooklin ce.....9 00	Muriel's Mite Box 88	
For the month of		Burns ch ce.....20 00	Anon Owen Sound.1 00	
May, by Rev. P. M.		Ripley ce.....4 00	Brucefield St Ch.1 00	
Morrison, D.D.,		Total.....\$108 33	Archibald Kennedy	
Agent of the		BHEEL BUILDING	Charlottetn.....500 00	
Church. Address:		FUND.	Morden Knox ss.26 00	
—39 Duke street,		Received by Rev. J.	Friend.....2 00	
Halifax.		Buchanan, for Hospital	Miss Bazin Ormstn1 00	
FOREIGN.		and Orphanage among	Brucefield Union. 27 50	
"Gratitude".....4 00		the Bheels.	J V Hamilton.....1 50	
"Job".....5 00		JPCopeld, Mont\$10 00	Galt, Knox.....71 50	
SS's etc West.....57 60		Mrs FraserHopew.5 00	Reported.....703 83	
Rev A V Morash.....25 00		Alex Fleming Galt5 00	2050 57	
Rev D McMillan. 6 00		Mrs Ross Dundas. 20 00	1182 20	
John D McVicar. 5 00		Mrs Hamilton "20 00	Alex Dawson Win25 00	
Acadia ce.....5 00		Mrs Bain "10 00	James Stuart "25 00	
Sunny Brae St P.134 00		Mrs NelsonLakefld4 00	E F Hutchins "10 00	
" ".....4 50		Mrs Findlay "2 00	McKenzie "50 00	
Wallace St Mat.....8 00		Mrs Graham "4 50	Prof Baird "25 00	
Alex McCallum. 5 00		Int H C Barnaby.17 50	D W Bole "15 00	
		Int Cobrg Road 94 42	Wm Clark "25 00	
		A Wright's cl "10 00	Pt Douglas "43 00	

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There are three kinds of people in the world, the wills, the won'ts, and the can'ts. The first accomplish everything; the second oppose everything; the third fail in everything.—*Parish and Home.*

The Secretary of State for India has made this strong statement: "The Government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions made by missionaries, whose blameless examples and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."

The progress of Christianity in Uganda is wonderful. *The Free Church of Scotland Monthly*, reporting Mr. Pilkington, gives a hundred thousand souls already interested in the gospel, two hundred chapels built by native Christians, two hundred preachers and evangelists supported by them.

## LITERARY NOTICES.

**THE WESTMINSTER.**—A magazine for the home. The two lines of excellence, literary and mechanical, that go to make up a good magazine, are combined in this one. The terse, bright style, has fit setting in the clear, smooth print. Ralph Conner's "Tales from the Selkirks" alone are worth the cost of the magazine. The Westminster Publishing Co., Toronto.

**BIBLE CHARACTERS**, from Adam to Achan, by Rev. Alexander Whyte, D.D., just published by the Fleming Revell Co., Toronto, 300 pages. Price \$1.25. Though very neat and tasteful in appearance, with gilt top, its chief beauties are the thoughts within. What Dr. Whyte of Free St. George's, Edinburgh, writes, is its own recommendation, and his treatment of these twenty-six Bible characters will be found very interesting, very practical, very helpful.

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**GOSPEL QUESTIONS AND ANSWERS.**—By Prof. James Denny, D.D. This is one of a series of "Little Books on Religion," edited by W. Robertson Nicol, LL.D. It asks and answers seven questions, e. g., *The question of Mis-giving*—"What lack I yet?" *The question of Doubt*—"Art thou He that should come?" *The question of Failure*—"Why could not we cast him out?" etc. It is a very pretty little book. The narrow page, with widely separated lines makes reading a pleasure, "There's no muckle o't, there's muckle in it." Price 50 cents. Revell & Co., Toronto.

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I pity a man who lives in the past. He lives on stale manna. He gets stunted.—*Moody.*

It does not depend on us to avoid poverty, but it does depend on us to make that poverty respectable.

It is safer to be silent than to reveal one's secret to any other, and tell him not to mention it.

Young folks tell what they do, old ones what they have done, and fools what they intend to do.

Coolness and absence of heat and haste indicate fine qualities. A gentleman makes no noise; a lady is serene.

Never employ yourself to discern the faults of others, but be careful to mend and prevent your own.

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Never wait for a thing to turn up. Go and turn it up yourself. It takes less time, and it is surer to be done.

Improvement in any kind of work comes from learning what others have done, and going beyond that.

The ambition of youth looks forward to the triumphs of age, while sated age turns back a wistful eye along the rosy paths of youth.

If you know of any one, anywhere, who will distribute a free parcel of RECORDS, or CHILDREN'S RECORDS, or both, please let me know, and I will send them.

It is better to endure wrong than to try to inflict injury upon others. It is not always brave to resent an injury done or an insult given. The best way is to patiently go on acting the part of a Christian gentleman.

The face receives the record of the passing years. It grows in beauty if the soul shining through the windows be in touch with God, and it is beautiful with a beauty born of strength, of striving, of failure, and of victory.

A sculptor makes a beautiful image, not by what he adds, but by what he takes away; so we form beautiful characters by removing our vices. Michael Angelo once said, "Trifles make perfection, but perfection is not a trifle."

When we meet with the little vexatious incidents of life, by which our quiet is too often disturbed, it will prevent many painful sensations if we only consider how insignificant these annoyances will appear at a twelvemonth hence.

A beautiful character makes a beautiful woman. Not long ago I heard a homely woman spoken of as "beautiful." I looked into her face, and saw plain features, and was disappointed. But a closer acquaintance gave me an insight to her character, whose true key-note was self-forgetfulness. Soul-beauty will not fade.

Christianity is constructive. It builds up the finest and noblest of characters. All who come under its influence are moulded after a divine pattern, and strengthen and develop in a gracious and beautiful life. It creates, adorns, and sanctifies the truly good and happy home. It renders society sweet, virtuous, pure and beneficent. It trains and educates for eternity as well as for time. So upbuilding a force cannot be spared from the world.

Books are educators as well as companions. They are indicators of character and principles. One is known by what he reads, as thereby he shows his governing tastes, inclinations and thinking. A good man loves good reading. A bad man takes to bad books. It becomes an important question to every man: What do I, or what shall I, read? Especially does this enquiry concern the young. Their intellectual and moral nature will be greatly affected by what they read and study. Parents should heed this fact, and carefully inspect and direct the reading of their children.

A little boy came out from dinner one day, saying, "Papa, I had a plum, and half of it was bad!" The boy spoke as a pessimist; an optimist would have said, "I had a plum, and half of it was good." Here lies the difference between happiness and misery. When we fix our thoughts on the bad half of the plum, we are wretched. When we forget the bad half and enjoy the good half, we are serene and comfortable. All life proves in experience to be the little lad's plum. Both success and happiness lie in fixing the mind and heart on the good half. One may cherish such an ambition, such a faith in God and the future, as will turn all that we term drudgery into a delightful joy.



# The Record

OF THE

Presbyterian Church in Canada

---

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Ian McLaren, in Kate Carnegie, thus stamps a phase of modern teaching: "Then Carmichael cleared his table and set himself to a new German critic who was doing marvellous things with the prophet Isaiah. In three thick volumes—paper bound and hideous to behold—and in a style of elaborate repulsiveness, Schlochenboshen showed that the book had been written by a syndicate, on the principle that each member contributed one verse in turn without reference to his neighbors. It was, in fact, the simple plan of a children's game, in which you write a noun and I an adjective, and the result greatly pleases the company; and the theory of the eminent German was understood to throw a flood of light on Scripture."

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Farther, fainter, is echo law; may Assembly echoes differ. At Assembly the subjects were many, and the call of each was "Forward." At this distance all seems merged into one deep, insistant voice, the echo not merely of Assembly but of the call from Home and Foreign Field, and of the Masters "Go ye," and that voice ever deeper, stronger, is Forward, Forward, Forward! More work ever calls for doing.

We sometimes weary of that voice and wish it still. But that would mean that God had ceased speaking to us. All call to work and giving means but answered prayers in opening doors, greater honor in giving us a larger share in the world's redemption, the hastening of that happy time. As a child matures, the parent entrusts with larger responsibility. Shall our Father be disappointed?

Much has been left out of this issue that was intended in, but it is full, well filled. Read Mr. Russell's "Shall we retreat?" Its intensity fairly makes the dead pages speak. It is like a trumpet call to battle and victory. Let it be re-read until its spirit is inbreathed, and there will be no "retreat."

Mr. Wilkie's famine picture should fill with thanks for bread and with pity for India's perishing. Mr. Goforth's tale of native helpers and their splendid work is pleasing contrast to days but recent when our "Honan Band" toiled and prayed and suffered to win entrance there.

In "Twenty-four Years in Erromanga," Mr. Robertson spans nearly half our mis-

sion history, and wakens thrilling memories of the "Martyr Isle."

The excellent articles of Principal Grant and Rev. P. Wright, give vivid pictures of the past history of our Church at Home, and its present condition and life.

Let not the Record be lost or forgotten, but read and kept for study.

Please note that the current ecclesiastical year is but eleven months long. The Assembly decided that henceforth our church years would close on the 31st of March, instead of the 30th of April, as heretofore. This means that all church collections will require to be made and in the hands of the treasurer a month earlier than previous years. This is quite easily done, and gives more time for the adjusting of accounts and preparation of reports for the Assembly.

It is a pity that when generous people are willing to give to mission work, they should be imposed upon by mere pretenders. Our Foreign Mission Secretary has received information about the character of some such persons as has led him to publish the following caution:—

"Congregations in Toronto and elsewhere are being visited by parties unknown to the Church, for the purpose of raising funds for mission enterprises, over which they themselves are to have entire control, and for which none of the Boards is responsible. Will you allow me to say that enquiry should be made before encouraging such irresponsible parties, even when they come certified by distinguished names. Any seeking further information are asked to correspond with the undersigned, R. P. MACKAY."

## OUR CHURCH LIFE AND WORK.

THREE GREAT FEATURES OF IT.

BY REV. P. WRIGHT.

Spiritual Life, Parental Training and Church Work for the young, are three important subjects mentioned by Rev. P. Wright, of Portage la Prairie, in his report to Assembly on Church Life and Work. Read and think.

*The deepening of Spiritual Life and the exhibition of Christian Morality by members and adherents in relation to social and commercial life.*

"It was not expected that definite and formulated proof of spiritual quickening could in every case be furnished by our Sessions. Their own honest conviction that there is a deepening of spiritual life, even though it has not come "with observation" and has made little report either to the eye or ear, should be accepted with gladness. It is surely something to say with *Kingston* "in many places there is felt the earnest yearning for a true, whole consecration of those who name the name of Christ." We can also fully sympathise with the sentiment of *Huron*, that "The sphere of outward effort may not fully express the depth and power of secret prayer or the strength and growth of vital godliness."

While replies are cautious, and information sparingly furnished, to that part of the question that bears on spirituality, yet a few speak decidedly and cheerfully. *Pictou* speaks of Sessions that "have not been dismayed by this formidable question," and cites in proof of a deepening religious life "increased delight in prayer in the home and in public, greater earnestness in Christian service, etc." *Montreal* says, "a deepening of spiritual life, especially among the young, is observable; but the reports distinctly reveal the need of a great revival." While *Glengarry* has some Sessions that report "spiritual life deepening among the young," it has others that admit that "worldliness has been getting more and more hold of their congregations." *Chatham* speaks hopefully here, and so do a dozen others. And though no Presbytery ventures to use the language of exultation when dealing with this deeply important part of the Assembly's enquiry, yet there is emphatically

an upward tendency, and a growing conformity to the image of Christ.

But when we come to inquire regarding those more tangible fruits of the Spirit, as embodied in the social and commercial life of our people, all hesitation disappears from the replies, and Sessions and Presbyteries seem to vie with one another as they speak in strains of superlative praise. Only a few quotations can be made room for here, but let it be borne in mind that they are representative, and are given on the principle of "ex uno disce omnes." *Halifax* says, "Many are beginning to realize more fully that religion can and must manifest itself in the daily life," and again "it is a patent fact those who violate social laws and commercial integrity are very rarely Presbyterians." *Orangeville*: "In every case but one the Christian morality ranks high," and again, "the three great evils of modern society,—drinking, dancing, and card-playing,—are on the decline." *London* has about twenty sessions reporting that "a deepened spiritual life has exhibited itself in purer social life and a higher tone in the commercial life of members and adherents." *Brandon* says, "Our members as a whole have been upright and of a high moral character." And *Westminster* illustrates, by profuse quotations from Session reports, its own Presbyterian judgment, "that the Spiritual life and Christian morality of our people is speedily attaining a higher level."

This testimony is cheering and is scarcely affected by any rebuttal evidence, though one or two Presbyteries speak with considerable reservation, as *Edmonton* when it says "careful qualification is made even in the cases that report favorably." And this high standard of public and social morality must lend a power to the testimony of our Church that will become irresistible in proportion as it reaches perfection and universality. The work of the Church is to manifest the truth. If therefore the truth be obscured or perverted by the imperfection of the human medium, to that extent is the strength of the Church weakened and her aggressive power abated. But where the spiritual forces in the Church exert their transforming energy on the souls of men and are revealed in loyal and consecrated lives, then human life is perfected and crowned. Religion is no more a bur-



den and a yoke, but an inward and inspiring life.

*The discharge of parental duty and the cultivation of religious life in the family.*

"Here we lay our finger on the weakest spot, perhaps, of the whole religious life and experience of our people. From shore to shore a wail of sadness rises from deserted family altars, and from ten thousand homes where altars have never yet been reared. And were we to dogmatically assert that family religion can in no sense exist apart from the formal act of family worship, then might we shudder as we read the prophet's prayer, "Pour out Thy fury upon the heathen that know Thee not and upon the families that call not on Thy name."

But the cry arising from these reports is one of disappointment and not of despair. This beautiful social and public life that has been held up to our gaze, we instinctively feel, must root itself in much that is true and pure in private and domestic life. The Master Himself asserts that "by their fruits ye shall know them," and it holds in the spiritual sphere with all the force of a natural law, that "whatsoever a man soweth, that shall he also reap."

If, therefore, the outcome of our domestic life is seen so largely in consistent Christian conduct, and in an almost universal recognition of a rising tide of spiritual life among the young, then we infer there must be wholesome religious influences in most of our homes, even though they should exist more in the spirit of devotion than in its outward act, and more in a winsome example than in formal instruction. While we deplore the comparative rarity of family worship, and would leave nothing undone to quicken our peoples' consciences in this regard, yet there is very much in the Home life of our people for which we may well bless God.

Even the family altar is by no means falling into desuetude, but is gradually, we think, becoming more potential and prevalent. *Sydney* says, "the reports concerning religious life in the family are generally more than encouraging." The Sessions of *Inverness* "are unanimous in the statement that family worship is generally observed morning and evening."

*Montreal* says the reports speak on this "generally in a disappointing tone," and refers to the suggestion of one Session that the General Assembly should be approached with the view of preparing a manual of devotion for use at family worship.

*Hamilton* reports that "only in a few cases are answers given that reveal a satisfactory state of things, or any improvement;" and sums up the subject thus: "The discharge of parental duties, and the cultivation of religious life in the family call for our serious consideration. Parents woefully neglect their duty, and religion in the family is at a low ebb, if these reports are correct. Time occupied in dealing with this vital aspect of our work would be well spent."

*Huron* says, "The honest ring about the answers may be judged from their general sadness in tone," though even that Presbytery can make some very precious and cheering quotations.

*Maitland* reports a "deepening sense of parental responsibility, an increased desire for its faithful discharge, and hence a consequent growing observance of the divinely recognized means of grace."

*Regina* has a congregation reporting morning and evening worship as established in almost every family.

And so the reports run, with many a friendly sunbeam amid the general gloom, many a single rose upon a heath where thistles and thorns abound. And yet we are encouraged to believe from these reports as a whole that the gloom is being slowly dispersed, and that the light that beams from Zion Hill is more and more illumining our home life, carrying with it the promise of that time when God "instead of the fathers shall take the children and make them princes in all the earth."

It is evident from many of the replies, as *Kingston* remarks, "that, despite unfavorable circumstances, the pressure of business, or the claims of pleasure, it is perfectly possible to have the home manifestly the dwelling of the righteous, with every member of the family a willing worshipper at the altar; and what is possible should be striven for till it becomes actual."

*The helpfulness of Sabbath Schools and Young People's Societies.*

Here again we have much information of

a heart-gladdening kind. The wholesome and helpful influences of our Sabbath Schools, and Young People's Societies, are invariably spoken of in terms of highest commendation, and the value of their work gladly conceded. As other Committees will deal with these important elements of Church Life and Work, and present their conditions and doings to the Assembly, this Committee needs but to touch lightly on those points that are most vitally related to the spiritual life of our people.

The Sessions were asked in what ways the Sabbath Schools and Young People's Societies have been helpful during the past year in bringing the young to Christ, and in quickening the spiritual life of the congregation. Your Committee thought that by putting the question in this form, Sessions, in answering it, would be compelled to reflect carefully on Sunday School and Christian Endeavor work in all its bearings and influences. At all events it was not prepared for the charge of heresy implied in the *Kingston* report. After giving a long and precious list of good things accomplished by these agencies—a list of the very things we deem “helpful” both in bringing the young to Christ and in increasing their loyalty to Him—the report adds: “The end, however, of such institutions seems, according to the question, to be something different and higher, namely to bring to Christ, and in one reply we seem to have the exact answer desired—‘A few from the Sabbath School have become Christians and joined the Church.’”

Such questions and answers are greatly to be regretted, for they, perhaps unintentionally, but none the less really, establish a doctrine regarding the relation of our children to Christ which both the Scriptures and the Standards of our Church repudiate.” Your Committee finds in this passage “some things hard to be understood,” for surely it cannot mean that the glorious work of “bringing the young to Christ” is so alien to the scope and functions of our Sabbath school workers, that even to ask if they have been “helpful” in doing so, is to incur the charge of “establishing” a heresy. Except for the word “few” in the condemned answer above, we should regard it as worthy to be written in letters of gold. The goal before every true Sunday school teacher is Christ for all

his unconverted pupils, and greater likeness to Christ for all the rest. And as soon as they “become Christians” the duty of a public confession should be wisely and tenderly urged.

The noble work done by these agencies, and especially by the Sunday schools, is attested by a great cloud of witnesses.

*Truro* says: “The young in this way become better acquainted with the Word of God and the Plan of Salvation; most of those received into the full communion of the Church come from their ranks.”

The Presbytery of *Lanark and Renfrew*, in its summing up of those “helpful ways,” may be regarded as fittingly voicing the conclusions of not less than forty other Presbyteries: “The ways in which Sabbath schools and Young People's Societies have been most helpful may be summed up under the following heads—faithful and systematic study of God's Word; deepening sense of responsibility; personal dealing; exerting influence in inducing others to attend service; the cultivation of the missionary spirit; visiting the sick; friendliness to strangers; pastors have been greatly helped; the spiritual life of the congregation increased; while many through these agencies have been turned to a more serious view of things.”

*Guelph* Sessions speak warmly of “personal dealing” and unite in thanking God “for the interest the Sabbath school teachers, and members of our Young People's Societies have shown in such hand-to-hand work.”

There is practically a unanimity of sentiment in Presbyterian reports when speaking of Sabbath schools. With regard to the Christian Endeavor, the praise bestowed, though generally profuse and cordial, is not invariably so. A *Paris* Session says: “We have not found our Young People's Society so helpful during the past year as the Bible Classes we held, the system of Bible study in it is not edifying.” One or two others speak cautiously or doubtfully of the Christian Endeavor, but the vast majority represent its work as specially helpful and inspiring.”

The Spiritual life of the Church depends upon that of each congregation, and that again upon the condition of each individual, so that the practical question is a personal one.



## Church Notes and Notices.

Please send prompt notices of Calls, Inductions, etc.

### CALLS.

From Rosedale, Man., to Mr. Isaac N. Guthrie.

From Kildonan, to Mr. J. H. Cameron, of Russell, Man. Accepted.

From Hyde Park, Ont., to Mr. Wylie, of Waubauskene.

From Centre and North Dawn to Mr. Cowan.

From St. And. Carleton Pla., to Mr. G. A. Woodside, of Chalk River, accepted, induction, 5 August.

### INDUCTIONS.

Mr. E. C. Gallup, ordained and inducted at S. Edmonton, Alta., 29 June.

Mr. W. M. Reid, into Leaskdale and Zephyr, 13 July.

Mr. Archibald Williamson, into Clyde and Barrington, N.S., 24 June.

Mr. E. Mason, to be ordained and inducted at Douglas, Brandon Pres., 27 July.

Mr. J. W. McIntosh, to be ordained and inducted at Centreville, 26 August.

Mr. D. J. Graham, ordained and inducted at White Lake, Ont., 20 July.

### RESIGNATIONS.

Mr. J. J. Cochrane, of Sundridge, Ont.

Mr. Wylie, of Waubauskene, Ont.

### OBITUARIES.

Rev. John Burton was born in Hailsham, Sussex, England, 10 Nov., 1834, and came to Canada early in life. He took his degree in Arts in McGill University, and his Theological course at Knox College, Toronto. He was settled at Lynn, Prescott, and in Knox Church, Belleville. From 1879 to 1893 he was minister of the Northern Congregational Church, Toronto, and for the last three years was settled in the Presbyterian Congregation at Gravenhurst. He was taken down with typhoid fever, and after a very brief illness passed away on the 6th of July.

### STATED COLLECTIONS FOR THE SCHEMES.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. Aug.

Colleges, 3rd Sab. September.

Widows' and Orphans' Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. November.

Manitoba College, 3rd Sab. December.

Augmentation Fund, 3rd Sab. January.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

Directed also, that all congregations and mission stations to be enjoined to contribute to the Schemes of the Church.

### PRESBYTERY MEETINGS.

#### *Synod of the Maritime Provinces.*

1. Sydney.
2. Inverness.
3. P.E.I., Charlton, Zion, 3 August.
4. Pictou, N. Glasgow, Jas., 7 Sep., 9.30 p.m.
5. Wallace, Pugwash, 3 Aug., 11 a.m.
6. Truro, Milford, 21 Sep., 11 a.m., bi-mon.
7. Halifax, Hx., Chal. Hall, 3 Aug., 10 a.m.
8. Lun. and Shel.
9. St. John, St. John, St.A., 19 'Oct.
10. Miramichi, Chat., 28 Sept., 10 a.m., stand.

#### *Synod of Montreal and Ottawa.*

11. Quebec, Richmond, 14 Sep., 5 p.m.
13. Montreal, Mon., Knox, 21' Sep., 10 a.m.
13. Glengarry, Alexandria, 13 July, 11.30 a.m.
14. Ottawa, Otta., Bank St., 3 Aug., 10 a.m.
15. Lan. Ren., Carl. Pl., Zion, 15 Sep., 10.30 a.m.
16. Brockville.

#### *Synod of Toronto and Kingston.*

17. Kingston, Kingst., St. A., 21 'Sept., 2 p.m.
18. Peterboro, Pt. Hope, Mill St., 21 Sept.
19. Whitby, Bowmanville, St.P., 20 July, 10a.m.
20. Lindsay, Fen. Falls, 21 Sept., 11 a.m.
21. Toronto, Tor., Knox, 1 Tu ev. mo.
22. Orangeville, Orange, 13 July, 10.30 a.m.
23. Barrie, Elmvale, 28 Sep.
24. Algoma, Sault St. Marie, 22 Sep., 7.30 p.m.
25. Owen Sd., O. Sd., Knox., 27 July, 10 a.m.
26. Saugeen, Harrison, 13 July, 10 a.m.
27. Guelph, Guelph, St. And., 20 July, 10 a.m.

#### *Synod of Hamilton and London.*

28. Hamilton, Ham., Knox, 20 July.
29. Paris, Woodstk., Knox, 21 Sep., 11 a.m.
30. London, Lon., 1st 2nd Tu. Sep., 11 a.m.
31. Chatham, Chatm., 1st, 13 July, 10.30 a.m.
32. Stratford, Strat., Knox, 14 Sep., 10.30a.m.
33. Huron, Clinton, 14 Sep., 10.30 a.m.
34. Maitland, Wingham, 21 Sep., 10 a.m.
35. Bruce, Paisley, 13 July, 10 a.m.
36. Sarnia, Sarnia, St. And., 13 July, 11 a.m.

#### *Synod of Manitoba and the North West.*

37. Superior, Keewatin, 8 Sep., 2 p.m.
38. Win., Man. Coll., 2 Tu. Sep., bi-mon.
39. Rock Lake, Miami, 13 July, 8 p.m.
40. Glenboro, Treherne, 13 July, 3 p.m.
41. Portage la P., P. la P., 15 Sep., 7.30 p.m.
42. Brandon, Brandon, 13 July, 10 a.m.
43. Minnedosa, Birtle, 6 July, 8 p.m.
44. Melita, Carnduff, 6 July.
45. Regina, Indian Head, 14 July.

#### *Synod of British Columbia.*

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sep., 1030 a.m.
49. Westminster, Vanc., St. A., 2 p.m.
50. Victoria.

## Our Foreign Missions.

### SHALL WE RETREAT.

BY REV. NORMAN H. RUSSELL.

This is the real question that faces our Church in regard to her work in Central India. Or to forego metaphors: are we to shirk our responsibility, neglect divine commands, and break our contract to evangelise Central India?

When the Church entered on this work twenty years ago she did it deliberately, prayerfully, and, as we believe, under Divine guidance.

It was begun in the face of many difficulties—open opposition from native rulers, a freezing coldness from the British officials, and stolid indifference on the part of the people. These difficulties were as walls of brass, but they were met and overcome by the faith and prayers of the whole Church.

By these prayers also new stations were opened and men and women found to man them. Step by step has this advance been made, prayerfully and deliberately, till now we, as a Church, occupy a territory extending over the larger half of Central India and comprising a population roughly estimated at about six millions of souls.

This territory has been occupied by us in such a way that no other body has offered to enter in, nor could they, without infringing on those principles of comity which have become the unwritten law of mission work the world over. So that by the united Protestant churches of the world we are recognized as in possession of and responsible for the Evangelization of this territory.

But our responsibility is not measured by our occupation alone, it has ten times increased by our twenty years of labor. Central India is not what it was when we entered it, nor if we withdrew to-day could we leave it as we found it. We have for these twenty years been conducting a crusade against Hinduism which has resulted in the unsettling of the faith of many thousands in their religion. These thousands, including probably a large proportion of the educated classes, are in a state of unrest for which they blame—and can we say wrongly—our Church's missionaries. Again and again we are met with the rebuke, "you tell us enough to destroy our faith in Hinduism, but you do not tell us enough to enable us to understand Christianity."

Moreover, this very state of unrest is our opportunity. We have long been praying that indifference should be broken down. This is our answer. These many thousands are being prepared for something higher and better, the gospel of Christianity. Nor are evidences wanting that many of them feel the only hope of India to be Jesus Christ; again and again both in the native press and in public and private

speech is Christ being set forth as the great need of India.

### THE MANY OPEN DOORS.

Time was when we prayed for openings, while our missionaries struggled for a foothold. The long contest in Indore, Mr. Campbell living for months through the most inclement season, in a native house in the heart of a native city, that he might win a way for the Gospel. Dr. Buchanan's weary struggle for land in Ujjain.

Now all this is changed. Our prayers have been heard and more doors have been opened than even double our number could enter and occupy. Nor have these openings been made in any uncertain way. Native princes and native ministers have invited us to begin work in their States and Capitals.

Not only have we open doors, but open ears. Never perhaps in the history of our work in Central India have we had such a ready hearing as during the past year. One example will suffice.

The first time we went to Maheshwar, a large and important town on the Nerbudda, we were refused a hearing, insulted on the streets, and even our lives threatened, the police not only refusing help, but abetting our assailants. This year we gathered in the same town, on the market square, and in front of the police barracks, a crowd of one thousand people, who listened for over an hour to the preaching of the Gospel.

Nor should we forget another fact. While we neglect the opportunities offered in the condition of the people and the open doors, the forces opposing Christianity are not idle. Different movements for the renovation of Hinduism, all the more subtle because they appear in Christian dress, were never more active than they are to-day. Their preachers follow us into the bazaars and villages, and their tracts and books are scattered broadcast throughout the land.

God's voice, in this important crisis in our mission's history, has been most clearly given in the signal success which has marked our latest efforts at advance—the opening of Dhar and work among the Bheels. Concerning the former the testimony of an Indian paper was "The opening of Dhar was phenomenal. Few such records can be shown in the history of missions. Sites were granted, buildings started, and almost every branch of the work established, within six weeks of the first arrival of the missionary in the station." Concerning the latter it is the expectation of both missionaries and officials that it shall be the privilege of some future historian to chronicle an experience even more unparalleled in the history of missions in India.

Open doors, open ears, the condition of the people, the encouragement of God, all point forward. The command to advance is as plainly written on the circumstances of our Indian mission to-day as though it



were trumpeted by a voice from heaven.

What then has been the answer of the Church to this crisis? Last year when our hearts were full with the blessedness of answered prayer and hope for the future, word came to us to "retrench," that we must cut down expenses 25 per cent. This meant not only the frustration of our hopes for advancement, but the closing of some of the work already begun. The staff had to be reduced, schools crippled or closed, and some of the native preachers dismissed.

The missionaries and native Christians came to the rescue and saved all they could, the latter giving nobly, in spite of famine having doubled prices. We hoped that it would be only for a year, and that the Church would come to our aid and redeem the lost ground.

What, then, was our disappointment to receive word this year that there must be a further retreat, more schools closed, more preachers dismissed. Nothing could be more discouraging than the sad news received weekly from the field of the results of this renewed order to retrench.

Nor is this all, the Committee tell us that unless a vigorous effort is made the calamitous alternative will have to be presented to the Church of *recalling some of her missionaries.*

Can it be that the Church realizes the fatal step she is taking in thus retreating from her God-given duties, fatal not only to the work abroad but also to the Church's life at home.

*Can we afford to retreat?* Are the men and means that have been invested in Central India to be lost? Has the blood of those martyrs, Mr. and Mrs. Murray, Mr. Builder and Miss Harris been shed in vain? Have the health and strength of many others been given to India for naught? And are we, in the face of these open doors, these crowds of eager listeners, these many enquirers ripening to harvest, to lower the standard of Christ and sound a retreat?

*Dare we, as a Christian Church, retreat?* We have plied the axe for twenty years to the roots of Hinduism, the old tree is tottering to its fall. There is not a district in our field where Hinduism has not been shaken and where its ranks have not been broken. For that shaken faith, for those broken ranks, we are responsible. I say again, dare we retreat? "There is a tide in the affairs of men." The flood of India's tide is now. Never were the doors so open, never hearts so responsive, never opportunities so vast, so pregnant of possibility for the advancement of the Kingdom.

"Desaix never taught me a retreat," said the drummer boy to his commander, "but I can beat a charge that will make the dead fall into line." And over dead and wounded, over fallen guns and broken gun carriages, he led the way to victory. Let us unlearn that word retreat. Our Captain by a thousand signs sounds a charge. Let

the Church rally with her means, let the tottering standard be again firmly planted, let the already broken breastwork of the enemy be scaled, and by the grace of God and in His strength the victory is ours.

## GLIMPSES OF FAMINE IN INDIA.

A VIVID PICTURE BY REV. J. WILKIE.

Our missionary, Mr. Wilkie, writing about the first of June, of a trip through the famine district, some 200 miles north-east of our Central Indian mission, tells of sad scenes:—

The scenes were over again those described in my former trip. In going along the main road of the town a man was seen lying dead, and every morning 10 or 11 men were picked up dead. Not a hundred yards from the Rest House and in the heart of the town one of the Christians found a woman and child—the last of a family of six that about two weeks before had come there—apparently dying, who had not tasted food or water for three days. The mother we succeeded in bringing round, but the baby died the next day. In going through the town thousands were to be met with hunting in the dust heaps and garbage for any stray grain or refuse that could stave off the terrible craving for food.

About a year and a half ago the British officers there started a subscription and opened a Relief Camp, where about 500 were daily fed. All this time the native officials knew of no famine. When the number coming for relief became too great, Col. Masters brought the matter to the notice of Maharajah Scindia, who at once gave Rs.75,000 for this purpose, ordered Relief Camps to be opened and all arrangements to be made for the relief of the sufferers; but he had to depend on his native assistants, and so his good intentions were by no means properly carried out.

Those able to come, get help that will tend to prolong life; but those not able to come are dying by thousands all over that sad country. Col. Masters, of the C. I. Horse, has ordered his cavalymen to patrol the roads leading into Coona and to bring in all not able to go further, and so now the native police have been led to make a similar move on a small scale, but not at all on the scale needed to meet the difficulty.

The Relief Camp at Coona consists of an enclosure about 300 yards square, surrounded by a rough hedge of dried thorns. On one side are a number of huts made of grass, open at both ends and in shape like a triangle. Their condition must be a very trying one in the rains, and there is sure to be a heavy mortality. Each is supposed to get twice a day enough to keep life in; but in many cases it is just prolonged misery till death does its work.

In the Relief Camps several things strike one:—

1st. What a large proportion are of the professional begging class and how few of

the poor villagers. It is not hard to distinguish between the impudent, brazen-face and long drawn-out whine of the professional, and the hopeless, silent, sad look of the poor villager.

2nd. How few of the boys and girls of from 16 to 18 are to be seen there. I did not see one single girl between these ages. When you know that girls are constantly being shipped from there by the Hindu and Mohammedan residents of Agra and Delhi it is easily understood.

3rd. How much more wasted are the women than the men and the children than either. The weakest go to the wall first, and one of the sad features of the famine is the way it destroys in so many all human feelings and relations.

The Maharajah had forbidden the removal of any children from the Relief Camps and his officials tried to hinder us from taking them even when found outside; but to this we paid no attention and gathered together in a few days 32.

One blind boy came to us one day, and after his first good meal begged to be allowed to go to hunt for his sister. About noon the next day he came back in triumph leading the wee tot of about three. Their history was the history of many others. Father and mother with their two children left their home for Coona, when all at home was eaten. The parents both died and left these two to battle a little longer. They had become separated, and so for a whole day the wee girlie of about three had managed for herself. Had we not found them in all probability in a few days more they would have afforded a meal for the jackal's that to-day are enjoying a rich harvest. Two of our Christians have gone back again and will, I hope, bring back a larger number.

We were forced to leave sooner than we intended on account of the interference of the vile characters that watched for a chance to get hold of our girls—some of whom were over ten years old. Women would complain to the officials that we had carried away their children, and only when there was no doubt of it would they give up their howling and lying. The so-called Holy men tried to frighten the children by saying we were appointed by the Government to gather these children that they might be made a sacrifice to the Queen this year; or that a number of children were needed to put under a new railway bridge; and when we stopped on a railway bridge on our journey here the children began crying out with fear as they supposed we had stopped to throw them over.

It was so hot that I could not do much except in the morning and evening, but I had with me two of our new Christians, who agreeably surprised me by their faithful, patient, kind care of these poor children—a marked contrast to the inhuman conduct of the Hindus and Mohammedans about them.

It is said that the Government of the Central Provinces is about to close their orphanages. The Hindus and Mohammedans will be given the first choice; but the missionaries do not expect them to do much, and so it is probable that all the missionaries will have large numbers of children offered to them. I am glad the friends at home have subscribed so liberally that we shall be able to bear our share when opportunity presents itself. What grand possibilities are involved in it?

The famine is going to be a very powerful agent to overthrow Hinduism. Children in thousands are being taken out of that fold; the love and sympathy of Christians is strikingly made manifest and contrasted with the inhuman conduct of so many of the old religions; caste distinctions are being in many cases destroyed—for though some will rather die than eat what to them is unclean, in a far greater number the craving for food overcomes all prejudices and considerations; and in not a few cases they are led to think about God and eternity with an earnestness not before seen. May Christians be worthy of the opportunity.

## NATIVE PREACHERS IN HONAN.

LETTER FROM REV. J. GOFORTH.

Chang Te Fu, Honan, May, 1897.

Dear Mr. Scott.

I enclose you the translation of a letter written by Mr. Wang. It gives an account of several days' preaching by Mr. Wang and Ho I. The letter runs as follows:

To the South-East of this city, about twenty-five li (8 miles, Ed.), there is a village of three hundred families, called Kuan Chuang. Nearly two-thirds of the people belong to the Sheng-ti sect, a holy sect among the Buddhists.

In the village there is a man named Wang I, who owns three hundred acres of land. He has for some time believed in the Lord and rejoices greatly. He said that God has heard his prayers and granted him many favors.

He has also persuaded the leader of the sect, a man named Wang Yung, as well as another man named Chou Kun, to believe in the Lord. Chou Kun is the owner of over one hundred acres of land.

While we were there the annual theatrical was held in the village. Ho I and I preached the gospel right in front of the theatre platform. A great number of men heard and seemed unwilling to go away. They nodded assent, saying, "This doctrine is true." Besides, there were four women who listened for a long time, not even once turning their faces in the direction of the play. This surprised me greatly.

In the evening some came to us saying, "We believe this doctrine you have preach-



ed. Please tell us more." Then Ho I began at the 13th verse of the 15th chapter of Matt.: "Every plant, etc," and talked for about two hours. I also exhorted them to forsake the false and embrace the true and they would certainly be saved.

Our hearers, who kept on increasing, heard the Word with great gladness, but when it grew late Wang I requested all to separate to their homes that we might rest.

After all were gone, I closed the door and went to bed and was just asleep when Wang I knocked at the door, saying, "I want to come back and have prayer with you." A little later Wang Yung also returned and said that he too wanted to have prayer with us. We were pleased beyond measure and with our whole hearts thanked God.

On the afternoon of Wednesday a woman named Sung came and invited us to go to her home and preach the gospel. Ho I went and preached twice and was invited to have supper with the family.

There are three named Sung who are interested. They are sisters, and in the Buddhist sect were regarded as the most zealous devotees. They are vegetarians and for the last fifty years have kept a lamp ever burning before the household gods as well as offering up the usual offering. In vain have they spent much money.

As they listened to the gospel they became convinced that the idols were false and suddenly getting up they blew out the lamp that had not been out for fifty years, at the same time saying, "We now know that this is false and will no longer burn incense and be a vegetarian. They believed in God and learned to pray.

There was also another one, a poor man named I Pang-Tzu. His mother, who is over sixty, invited us twice to go to her home to preach, and in the evening prepared supper for us. These interested ones had all been in the Sheng-Te sect.

It has been the custom in the village, after the annual theatrical, for all to meet and appoint some one to manage it for the following year. This year they met for three days but came to no agreement. Wang I said "I won't manage it. Let the god of war, if he has the power, destroy me and our family of twenty persons, but we won't help to give him another theatrical." The others said, "Well, if Wang I won't manage the theatrical, much less will we." This indeed is the grace of God.

Wang I says he hopes to persuade many families during this year to embrace Christianity. Wang Yung, the leader of the sect, said that he had four hundred disciples and hoped to lead many of them to trust in the Lord. I Pang-Tzu and Liang Chuen Yu said "We fear not reproach and will certainly testify for the Lord." There are many in the village who imitate Nichodemus; nevertheless, there is great hope of the church in that place. For their sakes let us remember Phil 1: 3, 4.

This letter is for the leaders of the church in Canada, that they may pray for the people of Kuan Chuang, besides the thousands of others who in Chang Te Fu and neighbouring villages, belong to the same sect.

A Brother,  
Wang Feng Ho.

Mr. Goforth continues:—

The work in Kuan Chuang was started by the Christians in some of the neighboring villages.

One of these Christians pitied Liang Chian Yu, whose name is mentioned above, Liang was then an opium sot and gambler, but this Christian brought him here and kept him here at his own expense while he broke off opium.

We all admired the Christ-like spirit shown by Mr. Hsiao in eating with and sleeping with him while he kept Liang from opium, but we did not think that he had any result for his pains. He didn't seem to have learned much nor did it seem certain that he had left off opium. He seemed such an unpromising case that we advised him to go home.

But it seems that we were mistaken. He went home a changed man. We could not notice the change but his own family and neighbours could. He scarcely opened his mouth while here, but he went back and testified in his native village. He had the reputation of being the worst man in the neighborhood, but now the transformation was so striking that many were convinced that the evil stories circulated about us could not be true.

When Mr. Wang and Mr. Ho went there to preach, Liang Chian Yu's people received them in a most friendly fashion and all vied with each other in waiting on them.

His father, an old man of about eighty, said, "I know that your God is true because he has saved my boy. He has squandered more than one hundred acres of land, but I don't think of that now when I see him so changed."

Liang's son, when asked if he believed in the gospel, replied, "How can I help believing when I see the change wrought in my father?"

One family in the village that was much opposed to Christianity sent one of its members here to the city to see and hear for himself, so that all might be convinced whether the doctrine was true or false.

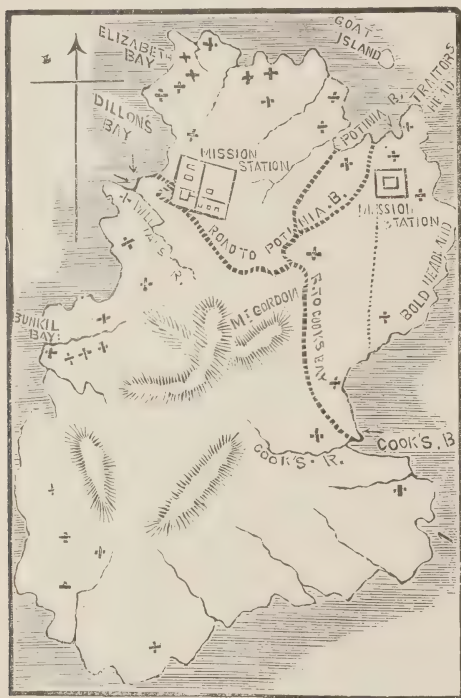
He stayed here for a couple of days with Wang Mei, his brother-in-law, one of our most hopeful Christians. We have heard that since going home he has openly declared to the villagers that all that we say and do is right.

Since commencing to write this letter, Wang Yung, the leader of the sect, and another enquirer have come to see me. They seem enthusiastic over what God is going to do for the people of their district.

## TWENTY-FOUR YEARS ON ERROMANGA.

BY REV. H. A. ROBERTSON.

Twenty-four years! How easily spoken! How short seems the time since that last winter which our three New Hebrides missionaries, Mackenzie, Annand and Robertson, spent in the Presbyterian College, Halifax! How short since the following spring when they went away! But how long if we measure all that it means to live and labor among the heathen!



Island of Erromanga.

Mr. Robertson reports to the New Hebrides Mission Synod of the past year on Erromanga as follows:—

This report of our work, etc., on this island makes the twenty-fourth since our settlement, June 27th, 1872—a day which Mr. and Mrs. Milne, Mr. Watt and Mr. and Mrs. Macdonald remember well, and which we ourselves will never forget.

I need not point out to the older members of the Synod the great and blessed change that has taken place on this island since that, to us, memorable day; and from mission books, addresses, as well as from their own knowledge of the various foreign mission fields, the younger members of Synod must have a good idea of the dark state of Erromanga at the time of our settlement and for years afterwards.

But although a great and happy change has taken place since the seventies here, O how often we have had too abundant proof of the truthfulness of one of Mr. Copeland's terse sayings in writing to us soon after our settlement:—"Heathenism is bred in the bone and hard to extract." And yet we do not observe amongst the generation born in the midst of Christian surroundings that quiet, child-like Christian trust and beautiful simplicity of Christian character that appeared always so strong in many of the old converts direct from their long night of heathen cruelty and darkness. Such were some of those brought in under the devoted labors of the sainted Gordons, McNair and others, some who came in during our first ten years' toil here—men like the line of chiefs—all brothers—in Cook's Bay; all long since gone to their Saviour, whom they so fondly loved and served.

### VISITATION.

In July we visited some of the Northern districts and in September and October I visited (altogether on foot) all the South and S.E. parts of the island. In December, January and February, I visited frequently all the districts, and held services in all the school houses in and around Cook's Bay and Portinia Bay, and in August of this year I hope to overtake the Northern districts, which we had arranged to visit in the month of January, but the heavy rains prevented us. On the 23rd November last we went to Port Narevin, our East Central station, and I remained there until the 11th March, when we returned to Dillon's Bay. Later, I crossed over the mountains to Port Narevin to complete some repairs. I remained three weeks and as the weather was exceedingly wet and I worked very hard in order to get home and to my work at Dillon's Bay, I brought on a slight attack of fever, the first for five years.

### CLASSES.

I have taught a Bible Class every Sunday afternoon when at home, while Mrs. Robertson and Nellie taught in the general Sunday-school.

Our daughter Nellie assisted the teacher and his wife at Dillon's Bay up to the time we went round to Port Narevin, in the class:—divided for children. This was held in the forenoons, four days in the week. As soon as we got settled at Port Narevin, Nellie began a class for boys and girls gathered in from the surrounding districts and a few even from the south end of the island. There were 35 children. Both girls and boys attended very regularly. Very few of them could read and several did not even know the letters except by rote.

This class was continued until within a week of our leaving, except one full week of holiday at Christmas, and as it was:



taught with regularity and during five forenoons each week and the children were beginning to like it and to improve, we were all sorry when we had to break it up in order to return home.

#### XMAS GATHERING, ETC.

On Xmas day we had a large gathering of people from nearly all parts of the island. The Port Narevin people and the villagers near gave the native food, and we supplied the European food. We had some games in the afternoon and fireworks at night, and closed with three cheers for the Queen and indeed for almost everybody else. It was

Supper was dispensed, for the first time, at South River, Unepang; for long, as most of the brethren know, the most savage and determined stronghold of heathenism on the entire island. The very name, "Unepang," struck terror into the hearts of the people in and around Dillons' Bay.

It was not till November, 1889, I dare visit that district, and ever after I had a longing to see the day when I might be privileged of God to dispense the Supper of their Saviour and mine to that people in their own district and to join with them and their once deadly foes, in remembering Christ's death for us all.



Rev. H. A. Robertson and a party of Natives.

a most enjoyable day and seemed to cheer the whole gathering of people and to do good.

I took advantage of this gathering to have several meetings with the teachers and leading old men and to submit and talk over my plans for 1897, and to arrange about visitation and holding the Sacrament at Elizabeth Bay in July. We also gave a little feast and a few garments to the children at breaking up their class both at Dillon's Bay and Port Narevin.

#### THE FIRST COMMUNION IN A HEATHEN DISTRICT.

On the 25th September, 1896, the Lord's

Well, that longing and prayer has now been gratified. A large number of infants and little children and a few adults were baptised on that Communion morning.

#### THE QUEENSLAND LABOR TRAFFIC.

We suffered from the labor traffic very much last year, especially by the action of those in two vessels in September and October, which carried away from Cook's Bay and Portinia Bay alone 31 people, including three women; leaving Port Narevin with just three young men, and clearing out altogether the scholars of one small school

where the teacher has only been two years settled.

Not one of those taken from me was a heathen and fully one-half were church members, and among the latter there went away the young chief of Port Narevin, leaving his wife and child.

In 1895 we spent some time at that station and had gathered in a good number of young people to school, and we were encouraged by their interest in gaining more knowledge and we had also left the station and everything tidy and the church in good repair and looked forward to teaching a large class of those same young men again when we should go there (as we did) in the end of 1896.

But fancy my sorrow when I arrived there, as I was returning home to Dillon's Bay by the way of East from the Sacramento in October, to find nearly all the young men taken away by those two vessels; one school closed and everything almost as discouraging and dreary as it was possible to be.

Immediately on arriving there again with my family in the end of November last, I visited, by arrangement, the districts within Cook's Bay, from one of which schools all the young men were taken, and managed to get the people of the three districts to plant their school houses in such a way that two teachers might do all the work the three were formerly doing.

Many of the captains and Queensland government agents have been most kind and obliging to us personally, and we have always shews all the kindness in our power to them; but the traffic itself has been a great injury to Erromanga, in that it has, year after year, taken away nearly every young lad just when he is beginning to show some advance in his education, or becoming helpful to his parents, or, as in many cases, able to return a little of the great care of his poor, old, widowed mother, who for years carried him on her side as she dug and planted that he might eat and live.

This traffic, too, has all along been the most powerful factor in the decreasing of the population of this island; a more potent cause of that decrease than all other causes put together, however much some or all of these lesser causes may have hastened the decay of the race.

I sometimes feel that much of my time is wasted in trying to do anything for the youth of Erromanga, so long as this Queensland traffic, which is by far the very best of all the labor traffics in these seas, is allowed to continue.

Any young man guilty of some grave offence and whom the chiefs desire to reprove or punish, is soon found out by some labor vessel, or he goes to the boat and the chiefs must not interfere if the young man wishes to go himself. Can anything be more unjust and oppressive to any race of people, civilized or uncivilized, than this?

It is equally degrading to the injured people and to the entire colony of Queensland.

#### A MURDERER AND HIS FATE.

On the night of Sabbath, September 25th, while the teachers and people were nearly all at the Sacramento, a man, after travelling some miles, went to the door of his brother's hut and shot him dead.

He then entered another hut belonging to his brother, stole his gun and some powder and tobacco and took to the bush. The murderer was a heathen, but frequently attended church and lived with Lifu Ukina, who is a teacher, and with whom he came to Dillon's Bay about two months previous to the murder.

As this outlaw was at large the people were not a little anxious least he should shoot some of themselves, as he had tried after the murder to steal a young girl at midnight and had only fled when she began to scream, and had been tracked to plantations from which he carried off food at night.

The murderer, who had a wife of his own, next threatened the life of his own chief and of two elders unless he got this girl whom he tried to steal, and he had actually followed Ukina for a whole day. He next entered his chief's premises, fired upon but failed to shoot him. He then rushed upon him with his battle axe and struck him in the side. The chief, in returning the blow, while he cut his enemy in the shoulder blade, broke his axe handle over his shoulder. The murderer now had the chief, as he said, in his power, for again rushing forward he said, "Now I've got you, your axe handle is broken," but in the struggle the chief took the axe from him and was about to strike, then said, "No, I won't kill you. You have wounded me and I have in turn wounded you, go to your home."

He did so, and while his wound was being washed by a friend, two of the chief's young men, finding their chief bleeding and thinking him mortally wounded, rushed on to the other man's premises, ordered the man who was washing his wounds, to stand to one side, and immediately shot him dead.

This murderer had a few years ago tomahawked his own sister. She was not a good woman, but there are hundreds now in the New Hebrides, guilty as she was, but have not been punished so dreadfully as she.

#### MANUAL LABOR.

All New Hebridean missionaries have far too much of it to do to require any one man to tell them how incessant and wearing this form of enforced labor is in this rough mission field where there is no division of labor and where the moisture is so great that gates, thatching and all outside work stand only for a very brief period.



We repaired much, thatched a good many buildings, and besides all the necessary roadmaking and clearing, we prepared and shipped to Glasgow 3,000 lbs of arrow-root.

My old boat, given me by my church and the Pictou Kirk in 1878 at a cost of £50, was much damaged by M. and the natives in boating copra and oranges while we were absent in Sydney, and would not float when I tried to go off to the steamer to bring the missionaries on shore, as they were on the way to Synod last year.

With the help of Awang I spent a fortnight repairing her and put four new planks and a number of timbers in her, and so well did we succeed in these extensive repairs, that it now takes three of the crew

teachers. Some even said they would go back to heathenism and others threatened to leave in labor vessels and so on, and as my special plan was a Sunday collection in the afternoon many stayed away from that service.

But Yomot, Usuo, and some other good men stood by me, and we began at Port Narevin and Dillon's Bay in May and June to take up a collection at the Sunday afternoon service, and I sent to Dr. Cosh in Australia for £5 in pennies and threepenny pieces that the people might get small change. Since then we have got £30 in cash altogether from those two leading stations and from other district schools that have been taking up this Sunday collection towards the support of teachers. Of this



Christians of Dillon's Bay, Erromanga, and two Native Helpers.

constantly bailing her out, to keep the other three from drowning.

#### CONTRIBUTIONS.

In May last and again in September, I urged the leading people of the island in their duty to help at least to support some of the teachers and relieve to that extent the Canadian Church. From Yomot and Usui I received much help and sympathy, but not a few, including teachers and church members, regarded it and spoke of my scheme as an unjust tax and as paying to go to church! and there was much talk and murmuring, and many said they would leave the church and schools to myself and the

amount Port Narevin gave £12 10s 0d., and Dillon's Bay £11 4s 0d.

Anxious to come to the help of my church and knowing my people, outside the teachers, have almost no money except what they get from us for work, or food or curiosities, I in the beginning of this year began to charge a marriage fee of 10s, wherever the happy groom had, or could easily earn that amount. I do not press for the fee, but stated that I would be glad to get it from all who were able and willing to give it in helping on mission work among themselves. Putting it in that mild and easy way, only the willing ones have responded; those who are able, but of small, mean

mind, give nothing. So far, or in four months, I have received £4 for marriage fees, which I paid over to teachers who got little or nothing in 1896.

Since May last, therefore, up to the present time, I have received, in all from Sunday collection, £30, towards the support of teachers, and £4 marriage fees, towards the same object.

Then personal friends in Toronto, whose little son, now deceased, became deeply interested in Foreign Missions while I was with them and whose parents afterwards, with his own earnest wish, had devoted him to that work, sent me, through Dr. Cosh last year £12 for the support of one of my teachers for 1896 and 1897. Besides these sums I receive annually from £5 to £5 10s 0d interest on the Talbot Fund, for the support of one teacher. So that from Erromanga and from other outside sources I received £51, which enabled me to pay the 10 teachers unprovided for by my church and thus tided over 1896, but it is impossible to forecast how far I shall succeed for the present year for any number of teachers I may have beyond the 30 for whom the Canadian Church provides.

If I except the large numbers of men and youths taken away by labor vessels, and the high death rate on the island during 1896-97, I do think the year, covered by my report, may be regarded as highly encouraging.

In February of this year, the chief and people of Sufu (only two miles north of Dillon's Bay), gave up heathenism formally, and have come to live at Dillon's Bay. Sufu, as a village, though many of the young people joined the Christian party, stubbornly held out since the days of the Gordons. At last, however, they have come in of their own accord.

Then last year the Christian people prepared the largest quantity of arrow-root ever prepared by them in any one year.

#### Statistics.

Missionaries.. . . .	1
Elders.. . . .	14
Teachers.. . . .	40
Principal Stations.. . . .	2
Out stations or district schools	38
Church members, about.. . . .	300
Marriages.. . . .	25
Contributions, in cash, Teachers' Fund .. . . .	£34
Contributions in arrow-root	3,000 lbs.

Manual labor, cleaning of mountain road, cutting 4 miles of new bridle track, thatching and repairing thatching, keeping the Martyr's graves clear and the roads in Dillon's Bay; putting on and removing storm-rigging of mission building, etc.

H. A. ROBERTSON,  
Missionary.

#### LOCUSTS IN FORMOSA.

Of a remarkable illustration of some of the Bible pictures, which he saw recently in Formosa, Dr. Mackay writes as follows:

"On the 27th ult., when travelling inland, indistinct sounds were heard far ahead. These grew louder as we approached. Looking towards the east was seen in appearance a perfect snowstorm advancing rapidly westward. We halted on the path-way, and with a rushing noise swarms of locusts on the wing flew ten feet over our heads. On and on with the wind the insect army pressed forward, until the air was thickened and the sun darkened. In a moment they settled on the waving rice fields of green, and with great rapidity that color gave way to a brownish hue.

Crowds of farmers, their wives and children, were wild with excitement, and were jumping, running, yelling, and cursing the destroyers. What accurate observers the inspired naturalists were! Bamboo groves have been stripped of their leaves and left standing like saplings after a rapid bush fire. Rice crops have been made to resemble oat fields in Canada after the army worm has marched through. And grass has been devoured, so that the bare ground appeared as if burned. Hence the name locust."

What accurate descriptions are the following: "And when it was morning the east winds brought the locust." "All thy trees shall the locusts consume." "The locusts have no king, yet they go forth all of them by bands." "The land is as the Garden of Eden before them, and behind them a desolate wilderness."

As there are countless numbers in the larval condition, and as eggs are being deposited in the ground, it is to be feared these dreadful armies may next year invade and devastate vast regions in North Formosa. As this is their first appearance here the natives are amazed and alarmed. Many declare there are letters on their wings and are a scourge somehow connected with the coming of the Japanese, and many have burned incense sticks and invited the locusts to leave Formosa and go elsewhere. Christians declare they understand better than ever one of the plagues of Egypt.

In a crowded schoolroom one very warm afternoon a visitor was talking to the children. "Can you tell me what peace children do?" he asked.

One said, "Love your enemies"; another, "When others strike one cheek, turn the other"; a third, "Overcome evil with good."

At length a little girl in the middle of a seat, looking very uncomfortable—she was so crowded that she could not move her elbows—said in a plaintive tone: "Peace children don't hunch when others crowd."—*E.x.*



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a general survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

**Topic for week beginning September 12th.**

### MANY STREAMS, ONE RIVER; THE STORY OF THE UNIONS AND THE PRESENT STRENGTH OF THE CHURCH.

Eph. 4: 1-16.

#### LITERATURE.

The article by Principal Grant and Professor Gregg's "Short History of the Presbyterian Church in Canada," gives in brief form all the information necessary for the clear tracing of the various streams which go to make up the great river. Those who have a turn for figures may refer also to Dr. R. Torrance's voluminous statistical reports presented year by year to the General Assembly and to be found in the Minutes of Assembly.

Much information of an interesting sort may be found in the Life of Rev. Dr. James McGregor, By Rev. George Patterson, D.D.; Life of Rev. Dr. Geddie, by same author; Rev. Dr. R. F. Burns' life of his father, Robert Burns, D.D.; Mr. James Croll's Life of Rev. Dr. Matheson; Miss Marchar's life of her father, Rev. Dr. Machar, of Kingston; Rev. Dr. Smellie's Life of Rev. Dr. Hague; Rev. D. J. Macdonnell's Life, just published, and The Man and the Book, being Life of Rev. John Ross, of Brucefield, just published.

#### POINTS FOR THE PROGRAMME.

The teaching of Scripture as to Unity.

A descriptive paper on each of the seven Unions.

The gains of Union as shown in the deepening and development of the spiritual life.

In wider brotherliness;

In economy of forces;

In the extension of the Church in the Home and Foreign fields;

In the standing of our Church among the other Canadian Churches;

Descriptions and reminiscences by ministers or elders who have had part in the Unions.

#### PARAGRAPHS.

#### Some Missionary Dates.

The following figures from Prof. Gregg's "Short History," show the beginnings of several departments of our church work.

1841. French Mission, by Church of Scotland Synod.

1846. Mission to New Hebrides, by the Synod of Nova Scotia.

1848. Buxton Mission in Western Peninsula, among negro slaves escaped from the United States, by Free Church of Canada.

1851. Mission to Red River, by Free Church.

1856. Mission to India, by the Free Church of Canada.

1856. Indian Orphanage Mission, by the Church of Scotland Synod in Canada.

1859. Mission to Jews, by Church of Scotland Synod.

1861. Mission to British Columbia.

1863. Kankakee College, adopted by Canada Presbyterian Church.

1866. Mission to Cree Indians.

1868. Mission to Lumbermen, by Church of Scotland Synod in Canada.

1868. Mission to Trinidad.

1871. Mission to Formosa.

1873. Lady Missionaries sent to India.

1875. Beginning of General French Evangelization Scheme.

1876. Mission to Central India.

1876. Woman's Foreign Missionary Society organized.

1884. Mission to Demarara.

1887. Mission to Honan, China.

1891. Missionary to Chinese in British Columbia appointed.

1891. Missionary to Jews in Palestine appointed.

1894. Missionary appointed to Chinese in Montreal and Eastern Canada.

#### THE UNION OF 1875.

This final Union was consummated on the 15th June, 1875, in Victoria Hall, in the city of Montreal, in the presence of an immense concourse of people. The four negotiating churches met separately early in the day, and concluded their business. They then repaired to the appointed meeting place to consummate the Union. "The proceedings," says Prof. Gregg, in his Short History, "were commenced by the singing of part of the Hundredth Psalm, given out by Rev. Geo. M. Grant, now Principal Grant, moderator of the Synod of the Maritime Provinces, and the reading of portions of Scripture by Rev. Principal Snodgrass, moderator of the Synod of the Presbyterian Church in Can-

ada, in connection with the Church of Scotland; and the offering of prayer by Rev. Principal Caven, moderator of the Assembly of the Canada Presbyterian Church.

The minutes adopted by the Supreme Courts, agreeing to consummate the Union, were then read by Rev. William Fraser, now Dr. Fraser, one of the clerks of the Canada Presbyterian Church; Rev. Professor MacKerras, clerk of the Presbyterian Church of Canada in connection with the Church of Scotland; Rev. Alexander Falconer, clerk of the Synod of the Lower Provinces; and Rev. William McMillan, clerk of the Synod of the Maritime Provinces.

Rev. William Reid, now Dr. Reid, one of the clerks of the Canada Presbyterian Church, then read the Articles of Union, consisting of Preamble, Basis, and accompanying resolution. These were subscribed by the four Moderators, who gave to each other the right hand of fellowship. The Moderator of the Synod of the Lower Provinces then solemnly declared that the four churches were now united and formed one Church, to be designated and known as the Presbyterian Church in Canada."

Dr. Gregg wrote in 1892, and since that time some of the honored fathers mentioned have ended their labors and entered into rest.

#### AFTER 20 YEARS.

The following extract from Dr. Torrance's statistical report will show the progress of the church under the last union.

At that time there were 33 Presbyteries, but from 3 of these no returns had been received, and the same must be said of Congregations or Mission Stations in each of the others. Altogether 745 Congregations had reported. In these Presbyteries there were 706 Congregations, with 120 vacancies, with 1,135 Stations supplied in regular charge, and 130 not in regular charge. The number of Ministers was 579, of Families 54,132, and of Communicants 88,222, of Elders 3,412, which gave an average of about 16 Families and 26 Members in full Communion to each, and 4, 970 other office-bearers. At week-day meetings the attendance was 1,056, with 30 reported as held occasionally, the attendance not given. In Sabbath Schools there were 62,105, and in Bible Classes 17,099, making together 79,204, under 7,139 Teachers, an average of 11 scholars to each. The number of sittings in the places of worship occupied was 249,953, with 313 Manses and 35 Rented Houses. The Sacrament of Baptism was administered to 8,989 children and 561 adults.

According to the returns for 1896, twenty years after the one referred to, there are 50 Presbyteries in the 6 Synods embraced in the Church in the Dominion, extending as it does from the Island of Newfoundland in the Atlantic to the shores of the Pacific, not to speak of those lying outside of Can-

ada. In these Presbyteries or Synods there are, including Mission Stations, 2,738 Churches or Stations supplied, of which 2,432 are in connection with stated pastoral charges, with 56,829 sittings, an increase of 318,338; with 106,604 families, an increase of 52,472; communicants, 202,247, an increase of 114,019. In the Eldership there were 7, 138, and increase of 3, 726, allowing an average of 15 families and 28 Communicants to each, while the other office-bearers numbered 11,305, an increase of 6,335. The attendance at week-day prayer meetings was 67,006, and in Sabbath Schools and Bible Classes 160,460, under 18,707 Teachers and others engaged in Sabbath School work, giving to each about 8 scholars. The increase in the attendance has been 81,256, and in Teachers, 11,568. The number of Manses was 682, increase 369; and of Rented Houses 60, increase 25. Baptism was administered to 10,806 infants and 1,359 adults, an aggregate of 12,165, giving an increase in the former of 1,817, in the latter of 798; in both of 2,615.

Taking next the Financial Statements the following results present themselves in 1875-76 and 1896: The stipend promised from all sources in the former year was \$442,894.21, while in 1896 it was \$986,028, an increase of \$543,133.79; and the same paid by Congregations alone was \$405,192.25 and \$893,033, an increase of \$487,840.75. Payments for all Congregational purposes amounted at the former date to \$835,668.09, and at the latter to \$1,781,560, increase \$945,891.90. It might be interesting to run our comparison through the different Schemes of the Church, but it must be confined to the total payments, which were: in 1875-6, \$93,610.62, and in 1896, \$292,513, increase \$198,902.38. The total contributions for all purposes according to the earlier report were \$982,671.81; according to the later, \$2,180,390, increase \$1,187,718.18.

These form a new element, so far at least as oversight by the Assembly is concerned. In the second report of the Standing Committee on Young People's societies presented to the Assembly at Winnipeg, statistics of 919 such societies are given, 818 of which are C. E. societies. The total membership is 31,615, an average of 42 for each society. The total sum raised by these societies was \$34,181, an average of \$38.

The young people seem to recognize, as the Presbytery of Brockville's report puts it, "that a society, like an individual, cannot thrive on a selfish policy." As last year, their moneys have been mostly expended outside themselves. In a total of \$34,181 for all purposes, only \$6,510, or 19 per cent., went for running expenses. Congregational objects received \$8,158, or 23 per cent., the Schemes of the Church, \$13,487, or 40 per cent., and other objects, \$6,225, or 18 per cent. The "other objects" include the large amounts given for the Armenian Relief and the India Famine Funds.



Every scheme received something, Home Missions leading with \$5,911, followed by \$5,463 for the foreign work. A knowledge of all the schemes of the Church, on the part of the young people, sympathy with them all, and contributions, however small, towards them all—no blanks—is the Committee's ideal. To follow this persistently for ten years, by which time the present generation of "young people" will have matured and have become largely responsible for the working of the congregations, will be to solve the difficult problems of the less popular schemes.

### **MANY STREAMS, ONE RIVER. OR THE STORY OF THE UNIONS AND THE PRESENT STRENGTH OF THE CHURCH.**

BY REV. PRINCIPAL GRANT, D.D.

The Church, from the days of Abram, has been, and it always must be, a society. Its simplest definition is the promise of Jesus, "Where two or three are gathered together in my name, there am I in the midst of them." The Living God manifests Himself to the living soul, but only as the individual communes with others does his religious life become clear, strong, and fruitful. "It is certain," says Carlyle, "that my belief gains quite infinitely the moment I can convince another mind thereof." Not till then can we rightly claim and realize the promise of the Master.

Every society of believers, if based on Jesus Christ and governed in accordance with His Word, is entitled to the name of Church, irrespective of the simplicity or elaborateness, the antiquity or the recent origin of the organization. Unity is also presented in Scripture as the ideal to which the Church must seek to attain, a unity like unto that existing between the Father and the Son. Schism is a sin, whereas to pray and labor for unity is a privilege and duty. As it is only in society that the individual is understood, we shall not see the noblest men until the highest form of society is reached. So, we shall not see the noblest Christians until the Church comprehends, in a sublime unity, the whole family of humanity.

It is the glory of our Church that it is emphatically a union Church. Canada has already attained a measure of unity greater than is to be found either in Britain or in the United States; and this success should stimulate us to further efforts in the same direction. We should lay to heart the language of Calvin, that he "would not think it lawful to decline any labors or trouble to accomplish a union on Scriptural principles of churches widely different."

We should lay to heart the spirit and acts of our British forefathers, who drew up our subordinate Standards. In order to attain to unity, Scottish churchmen set

aside former Confessions and agreed with the leaders of English religious thought upon a basis expressing the highest views of truth which it was possible to attain unto in the 17th century. The history of the Church in Canada, the necessities of our country and of our time, and the blessings that have already come to us through union, should inspire to greater efforts along the same line.

I have at present before me a "Short History of the Presbyterian Church in the Dominion of Canada," by Professor Gregg, which I cordially recommend to every one who desires to have a detailed, accurate and sympathetic account of our unions, from the first of them in 1817 to the great one in 1875. This short history extends over two or three hundred pages. I am asked to tell the story in this article.

Fifty years ago the Presbyterians of the Maritime Provinces existed as five distinct bodies. Besides these, there were some adherents of the Reformed Presbyterian Church, who were commonly called Covenanters, as they held themselves to a certain extent bound by the old National Covenant of Scotland and the subsequent Solemn League and Covenant of the United Kingdom. There are still Covenanters in the Maritime Provinces, but the five larger bodies now constitute a Synod of the Presbyterian Church in Canada.

The largest of the five, known as the Presbyterian Church of Nova Scotia, had been formed by a union in 1817 of the "Burgher Presbytery" and the "Anti-Burgher Presbytery." For an explanation of these terms and for an interesting story of the conditions of those early days in the Maritime Provinces, I refer my readers to the life of the late Rev. Dr. McGregor, by the Rev. Dr. George Patterson, of New Glasgow, N.S.

Though sympathizing, as the names of its component Presbyteries show, with Scottish Dissenting Churches, this body based itself, by its official title, on natural soil; and it became a strong political, educational, missionary, social, and spiritual force in the Province. It sent out, in the person of John Geddie, the first foreign missionary commissioned by any Canadian Church to any part of the heathen world.

The wise and heroic labors of Geddie and of his devoted wife, especially on the Island of Aneityum, of the New Hebrides group, in the South Seas, gave a new inspiration, not only to the body to which he belonged, but to sister churches also. He aroused respect and affection for his church in circles where previously, on account of sharp contentions and divisions, very different feelings had prevailed; and he thus contributed, indirectly but powerfully, to the unions which subsequently took place.

We may be sure that all true unions are to be brought about in the future only in the same way; that is, by the Spirit of

God so blessing the churches that their differences shall appear in their true insignificance in the light of the glorious work committed by Christ to His people and the fundamental oneness of all who believe His Gospel. That Church shall be the greatest instrument of union, which manifests so much of His Spirit and such holy, loving zeal in observing His commands, that its sisters shall be constrained to love it for His sake.

The second of the five bodies, in point of numbers, was the one formed in 1844, on the disruption of a Synod which had been organized in Nova Scotia in 1833, "in connection with the Church of Scotland." This body, though having close relations with the Scottish Free Church, from its beginning, and by the name which it adopted in 1848, soon rivalled the old Presbyterian Church of Nova Scotia in home and foreign mission activity and in the sacrifices it made to train a native ministry. It resembled the Free Church of Scotland in that spirit of Christian zeal which counted nothing impossible that it deemed right.

Such a body could not possibly keep separate from the old Presbyterian Church of Nova Scotia, though at first the differences between the two were vehemently declared to involve momentous principles and therefore to be insurmountable. The two Synods accordingly agreed, after a not unreasonable delay, to unite and form a "Synod of the Lower Provinces." On the 4th of October, 1860, the union was consummated in the town of Pictou, in the presence of upwards of two thousand deeply interested persons, the largest assembly that, up to that time, had ever been gathered under cover in Nova Scotia.

This union soon led to the absorption of another of the five bodies. In 1845, three ministers in New Brunswick, sympathizing with the Free Church of Scotland, had formed themselves into "the Synod of New Brunswick," adhering to the Westminster Standards." The three gradually increased to eighteen, and as about a third of these came from the Free Church of Scotland, and another third from the Presbyterian Church of Ireland, the little Synod was accustomed to make collections in aid of the Jewish and Foreign Missions of those churches, instead of establishing independent external missions. After full consultation, it agreed to unite with the larger body, whose field lay chiefly in Nova Scotia and Prince Edward Island. The union was consummated in St. John, N.B., on the 2nd of July, 1866.

This, like the previous union, was immediately signalized by increased activity at home and abroad. In 1867, it was determined to establish a mission among the coolies or Asiatic laborers—chiefly Hindoos—who work on the large estates of Trinidad and Demerara, under indentures for five years, and many of whom remain thereafter

as landholders and permanent settlers. None of our foreign missions has a better record for wise and successful educational and evangelistic labor than this one.

Reference has already been made to the fact that in 1833, a "Synod in connection with the Church of Scotland" had been formed in Nova Scotia. When the movement in sympathy with the Free Church took place in 1844, it carried with it so many of the members that only four ministers resolved to adhere to the old name. These, however, would not give up the ship, and after some years the Synod was reorganized and liberally aided by the parent Church.

In 1833, a "Synod in connection with the Church of Scotland" had been formed in New Brunswick, but its progress was retarded by the split which took place in 1845 and by the difficulties of the field. Its continuity, however, remained unbroken, and on the second Dominion Day, 1st July, 1868, another union took place in the town of Pictou, this time between the two Synods that claimed connection with the same old mother. The united church took the name of "The Synod of the Presbyterian Church of the Maritime Provinces of British North America, in connection with the Church of Scotland." And thus, in consequence of the unions of 1860, 1866, and 1868, the five bodies became two.

From this review it is manifest that our divisions in the Maritime Provinces were largely of Scottish origin and simply reflected Scottish divisions. It may seem strange to us that able and good men, who saw clearly the spiritual needs of the new land to which they had come, should have divided and thus largely paralyzed their strength, because of mere academic differences; but it must be remembered that the great majority of the people, as well as of the ministers, had emigrated from Scotland, and to them the questions at issue stirred sacred memories and affected their deepest feelings and convictions. They believed that they would have been untrue to themselves and to the Head of the Church had they not given practical testimony at every cost in favor of the cause they espoused. Whatever we may think of the wisdom of their course, we must admire and always seek to be inspired with their high spirit.

In Old Canada, or the Provinces now known as Quebec and Ontario, ecclesiastical divisions took place very much along the same lines as those indicated above. In 1840, the "United Synod of Upper Canada" joined the "Synod of the Presbyterian Church of Canada in Connection with the Church of Scotland." In 1844, this united Synod, at its meeting in Kingston, broke into two bodies. The smaller of the two, which sympathized with the Free Church, soon became the larger; and in 1861, it formed a union in the city of Montreal with a "Missionary Synod" which, in 1847, had



taken the name of "The Synod of the United Presbyterian Church of Canada." Thereafter, there were only two Synods in the Upper Provinces, as there were only two in the Maritime Provinces after 1868.

Negotiations for union between the four Synods soon followed. These extended over five years, and then the four churches came together, by their Supreme Courts, in the city of Montreal, on the 15th of June, 1875, to form "The Presbyterian Church in Canada."

No one who was present on that occasion will ever forget the impressive scene. More than one of those who took part pledged himself privately to God, to labor in the cause of union as long as he lived in order to obtain for Canada the unspeakable blessing of a united Christian and Apostolic Church.

The first work undertaken by the General Assembly of the new body was the appointment of a committee to raise the money required to erect a building for Manitoba College in the city of Winnipeg. There has never been any Presbyterian disunion in the North-West. The Canada Presbyterian Church organized the Presbytery of Manitoba in 1870, and in 1872 the Church of Scotland in Canada sent a missionary to take part in the work of the College which had been established in 1871. Co-operation thus preceded union, but the union of 1875 has been productive of signal benefit on a large scale to Manitoba, the North-West Territories and British Columbia.

Over that vast region, which Canada is developing in spite of formidable difficulties at an enormous expenditure, in faith that the future greatness of the country will repay her, the Church has been able to keep pace with the increase of population. We are establishing hundreds of mission stations among settlers scattered over almost half a continent, and at the same time working energetically to evangelize the old sons of the soil and the new immigrants from China.

Our Church is the result of at least seven unions. It represents not only British and Irish Presbyterianism, but American, German, French, and other elements as well, while it is distinctly and resolutely Canadian. Every section of which it is composed has added something to its religious strength and the richness and fullness of its life. This should indicate to us what would be the necessary result of future unions of all who love the Lord Jesus Christ. Only through union with them can we understand and appropriate their peculiar excellencies. As long as we stand aloof we misjudge them and impoverish ourselves. As the country has united, the Church of Christ should unite, or both country and Church must suffer. Why should not Canada set an example to the world in this matter of high and common concern.

As to the present strength of our Church,

is not that set forth in every statistical report made to the General Assembly, as well as in the decennial census of the Dominion? There are now 800,000 Presbyterians in Canada; more than 106,000 families, more than 160,000 Sunday school scholars, and more than 202,000 communicants reported as being in connection with the Church.

The families have doubled and the communicants more than doubled since 1875. The rolls of the Presbyteries which united in 1875 contained the names of 623 ministers, of whom 21 did not enter the union. The 602 have increased to more than a thousand, while the 21 have decreased to less than half the number. Our organized congregations are 2,432, officered by 7,000 ordained elders and nearly 19,000 Sunday School teachers.

The Church raised last year for all purposes \$2,180,390, of which \$292,513 were for its schemes or missions. In 1875-6, our total revenue was less than one million, of which the sum given for missions was a very much smaller proportion than now. Our University and our Colleges have steadily grown in efficiency, as regards staff, students, endowments, buildings, libraries, and other equipment. To those who remember the day of small things, all this is gratifying.

But the strength of a Church can no more be estimated by statistics than the strength of a nation by the number of its people. A church, like an individual, is known by its fruit, but who shall estimate aright spiritual fruit? None but the Unerring Judge can do that. It is ours to humbly ask forgiveness for duties undone, opportunities neglected, trusts betrayed, sins committed; and from these confessions to rise to higher things. At the same time, we must neither deny nor forget what God hath wrought. Give to Him hearty thanks for our progress, prosperity, and peace. Give thanks that we belong to a Church built on the foundation of the Apostles and Prophets, Jesus Christ, the chief corner stone; a church which has proved its fitness to be national, but which claims to be, not merely Scottish, but accumenical in faith and polity; blessed with a long roll of martyrs, prophets and statesmen; with rich memories of the far distant past and possessing in the dew of its youth the promise of a more glorious future. We are the inheritors of its traditions and its achievements. Great things have been done for us, and from those to whom much is given, much is required.

Other men have labored and we have entered into their labors. Stimulated by their example, let us be faithful to the trust committed to us. Profiting by their mistakes let us seek with our larger opportunity, to do even better work in winning our country and the world for truth and right.

## The World Field.

Glasgow has 275 Presbyterian churches.

In Great Britain there are 2924 Baptist churches.

The number of Indian Church members in the United States is 28,663.

The French have been seeking to subdue the natives of Raiatea, South Pacific.

Mr. Gladstone says that Continental Protestantism is very broad, very cold, and inactive.

An exchange says that there are more than 17,000 prisons in the United States and nearly as many lunatic asylums.

The latest returns give the number of communicants in the Episcopal Church in England at 1,840,351.

The extraordinary popularity of Mr. Spurgeon's sermons continues, though 41 years have passed since the same began.

Anglican Roman Catholics are said to have had much to do with the rejection of Anglican orders by the Pope.

On the Loyalty Islands there are 10,000 Protestants and 13,000 Roman Catholics, and French officials are more favorable now to Protestantism.

Roman Catholics teach that, in case of necessity, when there is danger of an infant dying, any man or woman, even an infidel or heretic, may administer baptism.

Deaths by suicide last year in the U. S. A., 6,520; murders, 10,652! Something left, surely, for the twentieth century to do.—*Golden Rule.*

Belgium's revenue from the drink habit has grown in forty years from 4,000,000 dollars to 33,000,000 francs, crime increasing 200 per cent.

The Spanish Government expends \$8,000,000 a year for the church, and only \$200,000 for education in public schools, the communities being expected to do the rest.

Ballington Booth makes the announcement that he shall ordain all his officers, and that in the future, the Lord's Supper will be celebrated at the first monthly meeting of the "Volunteers."

In the North of Ireland, where popery has not blighted the intellect and blasted the energies of the people, you can discover the true worth of an Irishman.—*Primitive Catholic.*

The Congregational Union statistics show 4,607 churches and mission stations in England and Wales, 187 churches in Scotland, and 27 in Ireland, with 96 evangelistic stations.

At the beginning of this century the Bible could be studied by only one-fifth of the earth's population. Now it is translated into languages that make it accessible to nine-tenths of the world's inhabitants.

The largest church in great Britain is the Metropolitan Tabernacle, (Spurgeon's), which has a membership of 4,708. There are 28 Sunday schools connected with it, which have 718 teachers and 8,800 scholars.

The Christian Endeavor, of San Francisco, states that three millions of people in the United States labor every Sabbath, as on other days, and that the "majority of church-members are either indifferent to this fact, and to the interests of Sunday reform, or are, as is too often the case, themselves Sabbath desecrators."

A missionary of Tung-Cho thinks that thousands of the Chinese will be brought to Christ because they have no clocks! They come to the hospital to be treated in great numbers, and, not knowing the time, come often an hour or more before the hospital is open, and while they are waiting, the Bible-women talk with them.—*Golden Rule.*

According to a statement from Teheran, the fortune left by the late Shah, Nasr-ed-Din, amounts to a milliard of francs, or £40,000,000 sterling. The gold and silver treasures alone valued at 40,000,000 francs (£16,000,000). It is said that the new Shah intends to devote £4,000,000 of his inherited wealth to public and civilizing purposes.

The Wesleysans have forty-two missionaries in the foreign field who are ladies, the London Missionary Society sixty-five, the Baptists thirty-five, the Presbyterians twenty-one, and the Moravians twelve. The Church Missionary Society has 192 lady missionaries, and the Church of England Zenana Society 180. The Zenana Bible and Medical Society employs seventy-eight ladies."

No missionary work in India is more imperative than work among the educated classes. There are in India no fewer than 30,000 college students, besides at least 70,000 students in the two highest classes of the high schools, as well as tens of thousands of young men who have spent some time in college. Moreover, this large proportion of students is a proportion that is constantly increasing.—*Ex.*



## HOW BODIES INFLUENCE SOULS.

The time has gone by when anyone can scoff at muscular Christianity, because the world is learning that to obtain the best spiritual results the body must be brought to the highest point of physical perfection.

The body carries within it the elements of destruction, and such is its power over the soul that it can destroy it. This lesson shows that Daniel and his friends were kept in a better state of physical health by abstaining from wine and luxuries than those who were fed upon dainties from the king's table. Daniel did not refuse the wine, because of what we would call temperance principles, but rather on religious grounds, because the wine and the meat had been offered to idols, therefore he would have none of it, but that did not alter the effect of his abstinence.

The law of abstinence is one which it is well for all to obey, because it is only by the most rigid watchfulness that the life can be kept clean and pure. When one begins to yield to the temptations which are continually arising, and when one begins to take pleasure in the wine cup, it is well to call a halt and look the danger in the face. The strength of evil habits is immense and they bind with chains of steel.

The one who drinks not only injures himself but he also injures others by his influence. One of the solemn thoughts of life is that no man liveth to himself, but the influence, even of the most unimportant one, is continually reaching out and touching others.

Paul's advice to Timothy, "Take heed to thyself," is the same that might be applied to many a young man who is starting out in life with bright prospects before him, which he is already beginning to dim by his want of self-control, for nothing of worth either in life or character can stand before this fatal habit of intemperance.

The one who would keep his soul pure must have a pure body. He must withstand all temptations and keep himself as rigorously in the way of right as though he were in training for one of those races which required that every faculty and every muscle be in perfect condition that the contestant might run well. In this constant struggle between the high and the lower nature, the flesh will come off conqueror unless the appetite is controlled and the body is kept clean—a fitting habitation in which the soul may dwell.

Bible References:—Matt. 13:19, 24, 25; 16:1; Luke 4:13; John 16:33; 2 Cor. 11:3; 12: 7; 1 Thess. 3: 4, 5; 1 Tim. 6: 9; Heb. 5:1, 2; Jas. 1:12; 1 Peter 1:6, 7; 5:8, 9; Matt. 12:1820; 13:36-43; 22:44; John 12:30, 31; 14:30; 16:33; 1 Cor. 15:25, 26; 2 Cor. 2: 14; Eph. 1:19-23; Phil. 2:9-11; 2 Tim. 1:10; 2:1; Heb 12:1, 2; 1 John 4:4; Rev. 6:2; 12:10, 11; 13:17; 17:14; 19: 11-16; 21:7.

## BAZAARS; A TALK BY PANSY.

Dear! dear! I have said so much in the past about "fairs, festivals, fancy bazaars," and the like, as a means of raising money for the church or for missions, that it hardly seems as if there was anything left for me to say. Yet I am entreated by a dozen different people to give my opinion.

Well, here it is, I do not like those ways. I believe there is a better way. What more can be said?

Why don't I like them? O, the answers to that would take at least an hour. Let me think what I can say in brief.

1. Experience, that expensive teacher, has taught me that all these devices are consumers of valuable time; that, as a rule, not only lessons, but prayer meetings and home duties, suffer because of them.

2. They are expensive. From the "fancy sale" of manufactured trifles down to the "fancy dress parade" for the benefit of the church, (!), they often consume, in actual money, to say nothing of time, more than the net results. I know this sounds improbable; but, dear friends, consider how much is spent for cakes and candies and creams that, because they are "donated," are never counted in the expenses; yet did they not cost money? I know all about that fallacious argument that people are induced to give in this way who would never give outright for the church; but, besides believing that in nine cases out of ten those very persons would give something if intelligently approached and courteously and *at stated periods* asked, experience again has taught me that the largest givers are those who do the most of the work, and the larger share of the buying afterwards at fancy prices.

3. Did you ever know of any of these devices for money-raising that did not have connected with them at least one heart-burning period; some sister whose feelings were "hurt," if not hopelessly torn to shreds? So continual has been this experience that I think many earnest workers have come to realize that Satan finds a very fruitful field for labor among the overwrought nerves and overtaxed bodies that preparation for even the mildest church festival entails.

4. But this is not considering the question "in brief." Will you not study it, dear friends, in the light of your own and others' experience, and decide whether these spasmodic efforts and haphazard results are really, in this dawn of the twentieth century, the best ways yet known for furnishing money for the work of the Lord? If they are not, shall we not have the best?—*Golden Rule.*

Last year nearly seventeen thousand tons of freight were transferred over the railway between Jaffa and Jerusalem. Commercial travellers even now visit Jerusalem.

## SELF OR JESUS CHRIST.

BY REV. THEODORE L. CUYLER.

The continual conflict with every Christian is between self and Jesus Christ. Self is the old owner who does not like to be dislodged, and disputes the right of Jesus to be enthroned in the heart. Self sets up its own will and tries to have its own way. Self has abundant uses for the purse, and "cannot afford" to give money away that might buy a fine equipage and rare pictures, and other creature-comforts that make life agreeable. It keeps a sharp eye on the cheque-book, to see that too much is not bestowed on objects of charity, and it whispers artfully, "remember how our expenses are increasing and charity begins at home." Self watches the weather on Sunday morning—the one day in all the week when *health* is of paramount importance—and hesitates about the risk of wet feet or sitting in damp clothing. Self comes home late and mutters, "I am too tired for prayer-meeting to-night"; although it is never too tired for a party, a concert or the opera. And so smooth-tongued self has an oily plea always ready; and if Christ's sentinel, a living conscience, is not there to challenge and silence the cunning seducer, self carries the day.

But the slighted and defrauded Saviour seemeth to say—what meaneth all this? Did I not die to redeem thee? Did I not purchase thy salvation with My precious blood? "Thou art Mine." All thy possessions are but loans for which thou must give account. Thou art not thine own; *thou art Mine!* I will put thee where it seemeth best to Me, and where it is most for thy soul's good; it may be on a bed of sickness, or in straitened quarters, or under a cloud of disappointment, or in a house of mourning. Thou art My child and I appoint the lessons; thou art My vine, and I may use the pruning-knife if it will make the clusters more abundant. Be thou faithful unto death and I will give thee the crown of eternal life!

What a different idea of life this gives us! Nothing else will put down and keep down the accursed spirit of selfishness, but the constant sense of Christ's ownership of us. "Oh, honorable Jesus," exclaimed that king of Christians, John Bunyan, "Oh, thou loving Jesus! Thou hast wrested me from my old master the Devil. Thou deservest to have me, for Thou hast bought me with Thy blood; Thou deservest to have all of me. Thou hast paid for me ten thousand times more than I am worth; for Thou wast slain, and hast redeemed me with Thy blood; Thou hast saved me from death and hell."

When Jesus Christ says to you or me "thou art *mine*," that establishes a clear right to the whole of us. Our tongues must speak for Him, and our hands work for Him. If our brain forges a good thought, His image must be stamped on it. Our influence be-

longs to Jesus; how dare we surrender it to the demands of Fashion? Christ redeemed us to be a "peculiar people"—peculiar in hating sin, peculiar in standing for the right, peculiar in doing business squarely, peculiar in giving generously of our substance, peculiar in obeying only one Master, peculiar in seeking to save souls, and peculiar in having well-springs of joy that never run dry. The more that we live as if Jesus Christ owned us the more people we will draw to Christ. A half-way Christian never makes any converts. Consecration to Jesus is the first step to conversions to Jesus.

There is a very sweet and soul-cheering side to this truth of Christ's ownership of us. If we are Christ's, then He is pledged to take care of us. No one shall pluck us out of His hands. He will give us bread to eat that the world knoweth not of, and draughts from a well that never fails. If our income of money is small, then the incoming of our King into our souls makes us rich. A hard bed lies softer, when conscience smiles, and Jesus Christ makes His love to be our pillow. By-and-bye when death comes with spade and pall and the narrow house, then He who hath redeemed us will draw our deathless spirit closely to Himself and say—"Fear not! *Thou art mine!* Where I am, thou shalt be with me and for evermore!..."

## "ROUNDERS."

There are not a few in our day who flit from church to church; who go wherever they can hear the last new preacher or the last new soprano; who crowd the aisles of one church on one Sunday, of another church on the next Sunday, and are possibly on their bicycles or reading the last sensational Sunday newspaper at home on the third Sunday. If they are not given the best seats in the sanctuary they grumble at the inhospitality of the churches; if a contribution box is passed they drop a penny in, and wonder that the churches are always begging; and they go away from the church flattering themselves that they have rendered a distinguished service to the church and its preacher by honoring the one with their presence and the other with their attention. Such Christians grow as little as a plant that should transplanted into a new pot every week. The soul is not like the aerial moss which thrives on the moisture in the air, and grows as it travels on the wings of the wind. It must be rooted if it is to build up.—*Presbyterian Banner*.

Silence is sometimes more significant and sublime than the most noble and most expressive eloquence, and is on many occasions the indication of a great mind.—*Addison*.



### A PARTING WORD.

The late Dr. A. J. Gordon concluded his last pastoral letter to his church with these words :

" Forget not that your first and principal business as a disciple of Christ is to give the Gospel to those who have it not. He who is not a missionary Christian will be a missing Christian when the great day comes for bestowing the rewards of service. Therefore :

" Ask yourself daily what the Lord would have you do in connection with the work of carrying the news of salvation to the perishing millions. Search carefully whether he would have you go yourself to the heathen if you have the youth and fitness required for the work. Or, if you cannot go in person :

" Inquire diligently what blood mortgage there is upon your property in the interest of foreign missions—how much you owe to the heathen, because of what you owe to Christ for redeeming you with his precious blood. I warn you that it will go hard with you when your Lord comes to reckon with you if he finds your wealth invested in superfluous luxuries or hoarded up in needless accumulations instead of being sacrificially devoted to giving the Gospel to the lost.

" But remember that consecrated giving will be impossible unless there be first a consecrated giver. Therefore I counsel you to seek the special grace and anointing of the Holy Spirit, that he may work in you that consecration of heart and life on which so much depends. Yours in Christ."

### MANAGING CHURCH FINANCE.

A writer in the *Presbyterian* proposes what he calls the "Redstone" plan. For enabling those who manage the Finances of the Church to do so on business principles :—

On a given day two cards are placed in the hands of each member of the congregation, on which he is requested to write his subscription to each Church Scheme for the ensuing year and return one card in the envelope on the next Sabbath, keeping the other. The treasurer transmits these various sums to the session who in turn sends them to the Presbytery at its spring meeting. The Stated Clerk of the Presbytery takes the sum of the pledges made by the sessions and forwards them to the Assembly ; the Assembly in turn makes a report of the pledges of the Presbyteries to the Committees. Pledges from the various societies are sent up through the same channel.

Thus it will be seen that the members and societies stand pledged to the session, the session to the Presbytery, the Presbytery to the Assembly and the Assembly to the Boards.

Nothing could be more simple and easily operated when the system is adopted. One beauty of it is that it is a very quiet way of giving and as secret as possible.

The pastor preaches his sermon upon the subject of giving, distributes his documents to each family and sees that every one receives his card, and payment is made to the collector or treasurer or in any other manner deemed most efficient. The various Committees know how much they have to depend upon during the year and plan accordingly.

### MOODY'S REPLY TO A CHALLENGE

A few weeks ago, Mr. Moody, who has during the present winter been carrying on a great work in New York and Boston, was invited by the infidel club in New York, to debate the merits of Christianity with two leading secularists. His reply was as follows :—

" Your letter of December 5th reached me on Monday. I cannot accept your invitation to debate with leading secularists for many reasons, of which I shall only refer here to two. In the first place, my mind is made up on the question proposed—namely, the relative merits of Christianity and infidelity, under whatever other name it appears.

" Somebody once asked Charles Sumner to hear the other side of slavery. 'Hear the other side?' he replied ; 'there is no other side.'

" I would as soon discuss the relative merits of Christianity and infidelity. Nobody who studies history need hesitate in answering the question.

" And I know what Jesus Christ has done for me during the last forty years since I have trusted Him. Let the members of your club accept Christ as their personal Saviour, and they need not waste time discussing such a question. If I had a remedy that never failed to cure disease for forty years, I should not stop to compare its merits with another remedy.

" My other reason is that the times call for action, not for discussion. Hundreds and thousands of men and women are dropping into drunkards' and harlots' graves every year right here in New York. Now let us all join hands and try to save them. I will try to reach them with the Gospel. I will tell them of a Saviour who came to seek that which was lost, who died a cruel death on the Cross in order that their sins might be blotted out in His precious blood.

If there is any merit in infidelity, let your members likewise put it into practice. Let them reach out a helping hand to those unfortunates who are sunk in vice and misery. Then, when they are restored to purity of life, we shall have time to turn aside to discussion. Yours very truly, D. L. Moody."

## THE VALUE OF CHARACTER.

Goodness is greatness. The best people are the noblest people. God counts quality. We are not strong by what we do, but by what we are. The inner graces constitute the worth and beauty of the soul. They are to the man what harmony is to music—what form and color are to art. The individual who has conquered himself is more worthy of admiration than he who, by his armies, has placed nations under his feet. Even genius is nothing beside goodness.

True, this is not the world's estimate. The world regards men by their wealth, their social position, the number of their friends, and by their influence upon others. Those who live in palaces, dress in broad-cloth and satin, ride in luxurious equipages, have culture and refinement, are possessed of distinguished talent, attract by their wit, charm by their eloquence, astonish by their learning—these are the great of the earth before whom we bow down.

But the judgment of the world is by no means always the judgment of God. Only true manhood counts with him.

See here, young people! Not all can gain high position, or great wealth, or social influence, or wide reputation. But all may have that which is better than position, and wealth, and social influence, and reputation—all may possess a pure heart and a clean life. An upright, unselfish life spent amid poverty and obscurity is a larger life than that lived by a king or queen who knows not God and righteousness.—*Epworth*

## HOW I PREPARE MY SERMONS.

BY DAVID JAMES BURRELL, D.D.

I took with me from Union Seminary in 1870 the commonly accepted views of homiletics. For ten years my sermons were constructed along those lines. I preached the Gospel as well as I could, in the bondage of a manuscript. The sermons prepared at this time rest placidly in three drawers, which lie open at this moment before me.

But there came a Sunday when, as I stood before my congregation, I felt like an athlete, bound and hampered by my elaborate equipment, beating the air. That was the last.

I said, What is preaching? And wherein does the preacher differ from an advocate? Is it not jury-pleading in highest form? The Lord Christ is my client; the congregation (twelve or twelve hundred, it matters not) is my jury; my case is, "This Jesus is the Christ"; and the business in hand is persuasion.

So I put away those precious manuscripts, the work of ten earnest, prayerful years, and there, like the mummies of the Pharaohs, they "lie in glory, everyone in his own place."

A new method of sermon-preparation was

the result. Given: the Gospel, a commission, and a waiting congregation; the only question is, how to bring these people to Christ and into the closest relations with Him.

First: By way of premise, it means hard work. The man who preaches "extemporaneously" merely to save himself the trouble of writing will fail as certainly as other sluggards do. To preach successfully without "the non-conducting parchment" requires a very considerable addition to the usual work of preparation.

Second: There must be a clear outline. A written sermon may be constructed on the essay plan; but the man who expects to face his congregation, eye to eye, must know his proposition, his progressive steps of approach, his illustrations by the way, and his conclusion. He must know all these by heart. The first thing is to know where he is going, all the rest is to get there.

Third: There must be a perfect "line of discourse." Continuity is the straight path to conviction. No branching off into tangential or collateral lines of thought. Straight on to the Q. E. D.! Let everything be put under contribution to this end. No illustrations for any purpose but illustration. No anecdotes at all; the time-limit of the sermon is too brief. It may be that we shall never face this jury again; we have a case to make; our business to make it.

Fourth: It is wise to write. "Writing maketh an exact man." The great danger in face-to-face preaching is that one will be tempted from the straight path of his purpose. I have not preached two sermons in fifteen years without writing them out.

Fifth: It is unwise to commit to memory. The train of thought is the important matter; the consecution, the chain of argument, the progressive approach to the desired end. An attempt to memorize will certainly prevent a concentration of the speaker's mind on the matter in hand. To look into the air with absent eyes in the effort to re-call a written sentence is preaching from a manuscript as really as if the manuscript were before us. What is the advantage? Let memory busy itself with the path of reason. Let every faculty be free and eager. Room, freedom, abandon is what the preacher wants when he faces souls. Let him lay aside every weight and run the race set before him.

Sixth: "By My Spirit, saith the Lord." When a preacher has made his best preparation, prayerfully and laboriously, he is justified (and not otherwise) in leaving all props behind him, as he enters his pulpit, and throwing himself wholly, unreservedly, absolutely on the promised help of God. It is under such circumstances that the promise holds good: "Whatsoever shall be given you in that hour speak ye: for it is not ye that speak, but the Holy Ghost."—*Homiletic Review*.



## International S.S. Lessons,

### GENTILES GIVING FOR JEWISH CHRISTIANS,

5th September,

Les. 2 Cor. 9: 1-11. Gol. Text, 2 Cor. 8:9.  
Mem. vs. Catechism Q. 91.

*Time and Place.*—Written during Paul's journey through Macedonia (probably at Philippi) late in A.D. 57.

The Duty of Generous Giving. vs. 1-5.  
The Manner of Right Giving. vs. 6, 7.  
The Reward of Liberal Giving. vs. 8-11.

#### HOME READINGS.

*M.* 2 Cor. 8: 1-12. . . *Christ though rich became poor.*  
*T.* 2 Cor. 8: 13-14. . . *We should supply others' wants.*  
*W.* 2 Cor. 9: 1-15. . . *Gentiles giving for Jewish Christians*  
*Th.* 1 John 3: 1-24. . . *"Whoso . . . seeth his brother have need."*  
*F.* Psa. 112: 1-110. . . *"A good man sheweth favor."*  
*S.* Matt. 21: 25-46. . . *"Hungred and ye gave me meat."*  
*Phil.* 2: 1-16. . . *"Let this mind be in you."*

In his first letter to the Corinthians (Ch. 16: 1-4) Paul had given instructions as to a collection for the church at Jerusalem, then suffering from poverty. The collection, it seems, had been promptly undertaken. In the meantime Paul had mentioned to the Macedonian church the zeal which the Corinthians had shown in the matter. Apparently, the Corinthians had been slow in gathering the promised money, and Paul, now fearful lest after his boasting of their zeal, their performance should fall short of their promise, again urges the matter on their attention.

In our lesson he appeals to them not to put him and themselves to shame by falling behind the Macedonians in a matter in which the Macedonians were but following their lead. So anxious was he that their promise should bear full fruit in performance, he sent Titus and others to see that the money was ready when he should come for it. He appeals to them to exercise true liberality and describes its blessings.

1. Those who have plenty should give to those who lack.
2. Liberality in one influences others to be liberal.
3. We should give with love, cheerfully, thoughtfully.
4. God will give to those who are generous to others.
5. Spiritual blessing is given to minister to the wants of others.

#### CHRISTIAN LIVING.

12th September.

Les. Rom. 12: 9-21. Gol Text, Rom. 12: 21.  
Mem. vs. 16-18. Catechism Q. 92, 93.

*Time and Place.*—Written at Corinth, early in A.D. 58.

1. The Spirit of Love. vs. 9-12.
2. The Spirit of Sympathy. vs. 13-17.
3. The Spirit of Forgiveness. vs. 18-21.

*M.* Rom. 12: 1-21. . . *Christian Living.*  
*T.* Heb. 13: 1-25. . . *"Let Brotherly Love Continue."*  
*W.* Rom. 13: 1-14. . . *"Put ye on the Lord Jesus."*  
*Th.* 2 Pet. 1: 1-21. . . *Godliness, Brotherly Kindness, Charity.*  
*F.* Phil. 4: 1-13. . . *"Rejoice in the Lord Alway."*  
*S.* Luke 6: 27-45. . . *"Do good to them which hate you,"*  
*S.* John 17: 1-26. . . *In the world but not of it.*

In chapters 1-11 of his Epistle to the Romans, Paul clearly shows the sinfulness and consequent hopeless condition of man in his natural state, and God's grace and mercy in Christ by which the guilty are accepted, saved, and cleansed.

He then goes on in chapter 12 to make plain the duties of those who are thus saved. In verses 1-8 is set forth the Christian's duty of practical consecration to his Saviour.

Then follows our lesson, which is devoted to an exhortation to practically apply Christian principles in all life's relations. We are shown that Christians must exercise and cultivate sincere love; purity of life, hating the evil and seeking the good; kindly courtesy and consideration; joyful hope; patient endurance; real, persevering prayer; unselfishness and benevolence; meekness; sympathy with our fellows; humility, avoiding all pride and self-conceit; strict honesty in all dealings; peaceableness; and a loving and forgiving spirit toward enemies. Such is the Apostle's measure of Christian living.

1. Our love should be sincere, generous, full of kindness.
2. We should be diligent in all business, earnest, energetic, and reverent.
3. We should be always ready to minister to those in need.
4. We should be sympathetic, entering into others' joy or sorrow.
5. We should never be quarrelsome, but should return good for evil.

### PAUL'S ADDRESS TO THE EPHESIAN ELDERS.

19th September.

Les. Acts 20: 22-35. Gol Text, Acts 20: 35.  
Mem. vs. 22-24. Catechism Q. 94.

*Time.*—Spring, A.D. 58.

*Place.*—Miletus, a seaport 36 miles from Ephesus.

1. A Tender Farewell. vs. 22-27.
2. A Solemn Charge. vs. 28-30.
3. A Faithful Ministry. vs. 31-35.

*M.* Acts 20: 1-16. . . *Paul's Journey to Miletus.*  
*T.* Acts 20: 17-38. . . *Paul's Address to the Ephesian Elders.*  
*W.* Eph. 1: 1-23. . . *"To the Saints which are at Ephesus."*  
*Th.* Heb. 9: 1-28. . . *The Power of Christ's Blood.*  
*F.* Mark 13: 19-37. . . *Warning against false Prophets.*  
*S.* 1 Pet. 1: 1-25. . . *"An Inheritance Incorruptible and Undeiled."*  
*S.* Luke 6: 37-49. . . *"Give, and it shall be given unto you."*

At the end of his second visit to Corinth (see "Hints and Helps," Lesson IX), Paul planned to sail from Cenchrea for Jerusalem; but the discovery of a plot to kill him led him to go by land through Macedonia. Sailing from Philippi he came to Troas. Here he stayed seven days. On the first day of the week he celebrated the Lord's Supper with the disciples and preached to them. A boy in his audience was killed by falling from a window while asleep. Paul restored him to life. The next day Paul walked to Assos, whence he sailed. Passing by Ephesus for want of time, he came to Miletus. Here, in a day or two, the elders of the Ephesian church met him at his request, and he delivered an address to them, the concluding part of which we study to-day. The words of Christ quoted in verse 35 are not recorded in any of the gospels.

1. We should be ready for whatever lies before us.
2. We should have only one desire, to be faithful to Christ.
3. All about us are enemies, like wolves watching to destroy us.
4. We need first of all to take heed to ourselves.
5. The strong should help the weak.

### REVIEW IN ACTS AND EPISTLES.

26th September.

Les. Review in Acts      Gol. Text, Matt. 5: 16.  
and Epistles.              Catechism Review.

#### HOME READINGS.

<i>M.</i> Acts 15: 36-16: 40	Lessons I, II.
<i>T.</i> Acts 17: 1-34	Lessons III, IV.
<i>W.</i> Acts 18: 1-28	Lesson V.
<i>Th.</i> 1 Thess. 4: 1-18	Lesson VI.
<i>F.</i> 1 Cor. 8: 1-13; 13: 1-13	Lessons VII, VIII.
<i>S.</i> Acts 19: 1-20: 38	Lessons IX, XII.
<i>S.</i> 2 Cor. 9: 1-15; Rom. 12: 1-21	Lessons X, XI.

#### REVIEW EXAMINATION.

After the conference at Jerusalem, where did Paul and Barnabas go?  
What did Paul now propose to Barnabas?  
What dispute arose between them?  
Who accompanied Paul?  
What happened to Paul at Troas?  
Where was the gospel first proclaimed in Europe?  
Who was the first convert?  
What miracle did Paul perform at Philippi?  
What was done to Paul and Silas on account of it?  
How did they spend their time in prison?  
What happened at midnight?  
Who was converted at this time?

Where did Paul and Silas next go?  
How long were they there?  
What was the result of their labors?  
What did the Thessalonian Jews do?  
Where did the church send Paul and Silas?  
What is said of the Jews at Berea?  
Where did Paul go from Berea?  
What aroused his indignation at Athens?  
Before whom did he make an address?  
How were his words received?  
Where did he next go?  
With whom did he live there?  
How did he support himself?  
To whom did he first preach at Corinth?  
What did he do when they rejected his teachings?  
How did the Lord encourage Paul at Corinth?  
How long did he labor there?  
What was the result?  
What letters did Paul write from Corinth during this period?  
What are the teachings of our lesson this quarter from his first letter?  
Where did Paul go from Corinth?  
Who accompanied him?  
Where did he then go?  
Upon what did he start from Antioch?  
After visiting the churches of Galatia and Phrygia where did he go?  
How long did he labor there?  
With what result?  
Who stirred up the Ephesians against him?  
What letter did Paul write from Ephesus?  
What are we cautioned against in our lesson on I. Cor. 8?  
What are we exhorted to do for others' sake?  
What is the meaning of "charity" as used in I. Cor. 13?  
How is the necessity for such charity shown?  
What are some of its works?  
What are the three great virtues?  
Which is the chief?  
Why is it the chief?  
Among what churches did Paul next make a tour?  
What letter did he write while upon this tour?  
Lesson X.  
Why did he write it?  
Where did Paul go from Macedonia?  
How long did he stay?  
What letter did he write from Corinth?  
What was the subject of the portion of this letter which we studied this quarter?  
Mention some of the things he names as necessary to Christian living.  
Where did Paul go from Corinth?  
Describe his visit to Miletus.  
Whom did he call to meet him there?  
Where did he say he was going?  
What did he say awaited him there?  
What sad announcement did he make?  
Of what did he warn them?  
To what did he exhort them?  
What were his last words to them?  
What then happened?



**Receipts.**

**For the month of April, by Rev. Robt. H. Warden, D.D., Agent of the Church, Address Presbyterian Offices, Toronto.**

**KNOX COLLEGE FUND**

Reported .....\$174 72  
Rev J L Murray. 5 00  
" R M Hamilton 20 00  
" T Scouler ..... 5 00  
" J McNair ..... 5 00  
Dr McDonald and  
1st Ch Seaforth. 51 50  
Tottenham. .... 3 50  
Beeton ..... 4 50  
Rev Angus McKay 20 50  
" Dr Sutherland 32 50  
" R Fairbairn. 10 00  
" J M McLaren. 11 50  
" JS Henderson 10 00  
" W Amos ..... 5 01  
" W Mcintosh 5 00  
" J M P Scott 20 00  
Mono Mills ..... 2 00  
W A Campbell. 5 00  
W Williams ..... 5 00  
Belgrave ..... 3 00  
Friend Both ..... 1 00  
Waterloo ..... 0 60

\$399 82

**QUEEN'S COLLEGE FUND.**

Reported .....\$6 00  
W Williams ..... 5 00  
Elmvale ..... 5 00  
Waterloo ..... 0 60

\$16 60

**MONTREAL COLLEGE FUND.**

Reported .....\$17 00  
Waterloo ..... 0 60

\$17 60

**MANITOBA COLLEGE FUND.**

Reported .....\$259 69  
Mono Mills ..... 1 00  
Guelph St And. 20 00  
W Williams ..... 5 00  
Belgrave ..... 1 00  
Waterloo ..... 0 60

\$287 29

**HOME MISSION FUND.**

Reported .....\$3,804 11  
Greenock St Mich  
U P ..... 9 71  
Kelso Scotland 1st  
Paisley Knox ..... 3 64  
Lon Pres Refund. 0 95  
Streetsville ..... 4 25  
Friend Constance  
Battleford ..... 6 00  
Mono Mills ..... 13 00  
Est Mrs H Wilson  
Carluke Scot'd 170 41  
Nelson ss ..... 1 00  
Georgetown ce. 9 00  
Calgary ..... 17 60  
Mosa ..... 29 25  
W Williams ..... 29 84  
Brant ..... 3 10  
Belgrave ..... 10 00  
Swinton Park ce. 9 63  
Friend Keene ..... 10 01  
Keene ..... 10 00  
London King st. 13 50  
Elmvale ..... 10 00

Galt Knox ..... 50 00  
Lansdowne etc. 0 45  
Aylmer ..... 10 0  
Maxville ..... 60 00  
Annon ce. .... 7 50  
Innerekes ..... 13 50  
Maple Valley ..... 5 00  
Singhampton ..... 3 00  
Friend Maple Val 2 09  
Arthur ss ..... 5 93  
Cromarty ce ..... 12 00  
Nelson ..... 10 00  
Waterloo ..... 3 25  
Est John Storie  
Lochwinnoch ..... 50 00  
Lochwinnoch ..... 5 00  
\$4,398 22

**AUGMENTATION FUND.**

Reported .....\$335 2  
Pipestone ..... 3 75  
Bayfield Road ..... 4 60  
Mono Mills ..... 2 00  
Greenbank ..... 8 25  
Esquing Union. 4 00  
Norval ..... 7 25  
Guelph St And. 32 00  
Calgary ..... 5 00  
Belgrave ..... 3 00  
London King st. 13 50  
Elmvale ..... 3 75  
Maxville ..... 20 00  
Hepworth ..... 8 50  
Nelson ..... 5 00  
Waterloo ..... 2 00

\$487 82

**FOREIGN MISSION FUND.**

Reported .....\$18,206 49  
Paisley Knox ..... 136 10  
Streetsville ..... 2 50  
Chesterfield ..... 20 38  
Brussels Mel wfms 2 00  
Friend Constance 3 00  
Glengarry Pres. 150 00  
Crowland ..... 9 00  
W FMS Toronto 1000 00  
Mono Mills ..... 12 00  
Tor West ss ..... 4 34  
Eliza Hay Ingrsl. 50 00  
Rev J Bell ..... 2 00  
C D Toronto ..... 5 00  
Est Mrs H Wilson  
Carluke Scot'd 511 24  
Nelson ss ..... 3 78  
Georgetown ..... 9 00  
Jos Fraser SeLine 4 75  
Esquing Union. 25 75  
Norval ..... 8 45  
McBean ..... 5 00  
Guelph St And. 50 00  
Calgary ..... 7 00  
Turin ..... 7 42  
" ss ..... 0 72  
Stonewall ..... 8 25  
Mosa ..... 18 75  
W Williams ..... 29 83  
Blake ..... 13 00  
Belgrave ..... 20 00  
Swinton Park ce. 9 52  
Friend Keene ..... 5 00  
Keene ..... 5 00  
Elmvale ..... 10 00  
Maxville ..... 10 00  
Innerrick ..... 9 00  
ManCol Stu vol bd 2 50  
Brandon wfms ..... 2 15  
Petrola ss ..... 6 46  
Anon St Mary's. 5 00  
Cromarty ce ..... 5 00  
Nelson ..... 10 00  
Waterloo ..... 5 85  
Strathroy ce ..... 10 00  
Lun Pleas Val. 55 00  
Est J Storie Loch  
winnoch ..... 50 00  
Leamington ..... 5 00

\$20,781 74

**INDIAN FAMINE FUND.**

Reported .....\$1,065 10  
Paisley Knox adl. 1 00  
Anon ..... 10 00  
Mont Chal ..... 56 04  
Glenarm ng ss ..... 5 00  
Bayfield Road ce. 14 40  
Tor Chal ce ..... 1 50  
Crawford ..... 1 00  
Williamsford adl. 1 60  
Member—Elmsley 1 00  
Mont Taylor ce. 4 00  
Bernuda Ham Sta 17 30  
Rev J M Allan. 10 00  
Geo McGhee. .... 5 00  
Miss M McGhee. 1 00  
Miss H McGhee. 1 00  
Fred Allan ..... 0 50  
Eliza Hay Ingrsl. 10 00  
Camden un ss ..... 5 29  
Rocky Point ss. 1 50  
Friend Rocky Pt. 5 00  
Chatham Grn ville 11 00  
Mord McGregory. 1 00  
Ladies' Com New  
W'minster ..... 15 60  
Friend Belmont. 2 50  
Mrs J C Sharp. .... 5 00  
Elsinore ..... 6 28  
Skiness ..... 4 66  
Allenford ..... 12 25  
Plum Creek ..... 5 00  
A G Millar's Cor. 1 00  
N Pelham wfms. 20 00  
R Keith ..... 5 00  
Mrs Wm McVittie 2 00  
Walton ce ..... 3 15  
St Croix NS ..... 3 00  
Ham Central jee. 1 00  
Nelson ce ..... 4 18  
Mont Chal 2 mem 6 00  
Per John Young. 8 25  
Vernon B C ..... 11 50  
Harvey & Acton. 13 50  
Sydenham un ss 9 00  
Lun Pleas Val. 5 00  
Tithes ..... 4 00

\$1,377 10

**WIDOWS' AND ORPHANS' FUND.**

*Collections, etc.*  
Reported .....\$64 17  
Ottawa St Paul's. 10 00  
Mono Mills ..... 2 00  
Norval ..... 2 50  
Madoc St Peters. 20 00  
Belgrave ..... 2 00  
Keene ..... 10 00  
Innerrick ..... 2 10  
Carleton Pla Zion 25 00  
Nelson ..... 5 00

\$142 77

**Ministers' Rates.**

Reported .....\$34 00  
A. Henderson ..... 8 00  
M Turnbull ..... 12 00  
Wm Lohead ..... 17 00  
\$71 00

**AGED AND INFIRM MINISTERS' FUND.**

*Collections.*  
Reported .....\$179 58  
Friend Whitty. .... 5 00  
Bell's Corners ..... 2 75  
Otta St Paul's. 25 00  
Tor Central ..... 50 00  
Kirkfield ..... 2 40  
P Miller Tor. .... 10 00  
R Swan Tor. .... 10 00  
Dundas ..... 5 00  
Mono Mills ..... 2 00  
Dr G A Peters Tor 10 00  
Merriton ..... 2 00  
Rev J Baikie. .... 5 00

Tor West ss ..... 6 71  
Suthwyn ..... 4 50  
Springfield ..... 3 50  
Greenbank ..... 0 97  
Mosa ..... 3 75  
Grassmere ..... 5 00  
Belgrave ..... 3 00  
Friend Both ..... 1 25  
Keene ..... 7 00  
Maxville ..... 10 00  
Carleton Pla Zion 25 00  
Anon St Mary's PO 10 00  
Motherwell ..... 5 00  
Avonbank ..... 5 30  
Nelson ..... 1 25  
Waterloo ..... 1 25  
Summerstown ..... 2 29

\$408 25

**Ministers' Rates.**

Reported .....\$10 75  
John Gray ..... 11 75  
W M Roger ..... 0 10  
R Pettigrew ..... 4 20  
D P Oswald ..... 10 00  
McDonald ..... 4 00  
T H Boyd ..... 5 00  
Dr Hamilton. .... 4 70

\$50 50

**ASSEMBLY FUND.**

Reported .....\$102 02  
Whycocmagh ..... 8 00  
St Peter's Road. 3 00  
Windsor (N S) ..... 10 00  
Carman ..... 3 75  
Parry Sound. .... 5 00  
Mosa ..... 5 65  
Brant ..... 1 00  
Grassmere ..... 1 00  
Stonewall ..... 1 00  
Belgrave ..... 1 00  
Maxville ..... 5 00  
Nelson ..... 2 00

\$148 42

**FRENCH EVANGELIZATION.**

Reported .....\$368 37  
A J Ross, Nairn. 10 00  
Alfred Boosey ..... 10 00  
Friend, Constance 4 00  
Wallace, St Matt. 5 70  
St Peter's Road. 4 00  
Mono Mills ..... 5 00  
Eliza Hay, Ingrsl. 25 00  
Est Mrs Wilson  
Carluke, Scot'd 340 83  
Mrs M Mackie ..... 2 00  
Guelph, St And. 20 00  
Calgary ..... 5 00  
F S Thompson ..... 5 00  
Lower Windsor. 3 50  
Belgrave ..... 4 00  
Keene ..... 7 00  
Elmvale ..... 8 00  
Aylmer ..... 5 00  
Maxville ..... 20 00  
Innerrick ..... 11 25  
Almonte, St Johns 30 00  
Arthur ss ..... 5 02  
Carleton Pl, Zion. 50 00  
Anon, St Mary's PO 5 00  
Nelson ..... 5 00  
Waterloo ..... 1 25  
Leamington ..... 3 00

\$962 92

**PTE AUX TREMBLES**

Reported .....\$377 25  
Brockville, St J ss 25 00  
Shubenacadie ce. 30 00  
Windsor, NS ce. 25 00  
Avonbank ..... 16 00  
Mrs J C Daly. .... 4 00

\$477 25

**KNOX COLLEGE, Stud. Miss. Society.**

Paisley, Knox ss. 12 45

**BHEEL HOSPITAL AND ORPHANAGES.**

Hx F Massey bel \$10 00  
Mrs W P Yuile, Montreal ..... 100 00  
Mrs DY uile, Mon 503 00

**JEWISH MISSION.**

Eliza Hay, Ingr \$125 60

**UNAPPORTIONAL CONTRIBUTIONS.**

Apdin ..... \$5 60  
Tait's Corner ..... 3 35  
Tor. Bloor st ..... 400 00  
Egmondville ..... 26 00  
Orillia ..... 50 60

Total ..... \$484 95

**Receipts.**

**For the Month of April, by Rev. P. M. Morrison, D. D., Agent of the Church, Address 39 Duke street, Halifax.**

**FOREIGN MISSIONS.**

Reported .....\$261 87  
Hx, St John's ..... 30 00  
Dartmouth ypm. 22 54  
Kempt, Walton. 4 69  
Beg A McDonald. 5 00  
Wolville ce ..... 5 00  
Sydney S Matt ce. 30 00  
Tabusintac, etc. 13 80  
Geddie Mem Fd 90 00  
Campbellton, mem 20 00  
Castlereagh ce. 4 00  
Highland vil'ge ce 2 00  
Gairlock ..... 43 17  
Lower Selmah ce. 5 00  
Dartmouth, mem. 8 00  
Ix ..... 35 00  
Rev A P Logan. .... 5 00

Total ..... \$585 07

**HOME MISSIONS.**

Reported .....\$466 75  
Hx, St John's ..... 11 99  
Dartmouth, ypm. 25 00  
Kempt, Walton. 5 00  
Noel ..... 28 93  
Dartmouth, mem. 4 00  
Ix ..... 25 00  
" ..... 35 00

\$962 92

**NORTH WEST.**

" A & A C." ..... 20 00

Total ..... \$521 67

**AUGMENTATION FUND.**

Reported .....\$229 61  
W Gape, Camp & Co 60 00  
Kempt, Walton. 10 00  
Riv John, St Geo. 12 00  
Clyde, Barrington 20 00

Total ..... \$301 61

**COLLEGE FUND.**

Reported .....\$124 45  
Div Bk, Mont. 130 00  
" Can Bkof Com 164 50

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Int Mrs E Cameron 36 00	Int Mrs E Chipman 84 73	Grand Total...\$343 90	Total.....\$3 50	E, Lake Ainslie... 2 00
" W G King..... 36 00	Canard..... 6 00			Total.....\$17 00
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Coup Moncton Gas 15 00	Mabou..... 5 50		Ordinary Fund.	Reported.....\$13 00
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Total.....\$658 56	Total.....\$323 15	BURSARY FUND.		
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Int. and Collections.		Coup St John..... 29 75		
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A young man, the son of a Hindoo physician, who visited the World's Fair, has become converted to Christianity. "Don't make a fool of yourself," said his father. "Missionaries are the only people who profess to believe in Christianity, and they do so from self-interest. I have been in England and the United States, and there is not one in a thousand who believes in the Christian religion." When the father found his son was in earnest, he caused a letter to be sent to him, urging him to return home at once, for his father was very sick. His answer was, "After baptism." He returned home a baptized Christian, and his father's entreaties and threats were unable to move him, though he was entirely cut off from his inheritance and left without any support.

### SHEWING THE WAY.

A poor little boy stood some time ago at the corner of one of the busy streets in Glasgow, selling matches. As he stood there a gentleman approached him and asked him the way to a certain street. The way to that particular street was very tortuous, but the little fellow directed him very minutely.

When he had finished his directions, the gentleman said, "Now, if you will tell me the way to Heaven as correctly, I'll give you a sixpence." The boy considered for a moment, then suddenly remembering a text he had learned in Sunday-school, he replied, "Christ is the Way, the Truth, and the Life, sir."

The gentleman at once handed him the promised sixpence, and left him visibly affected. The child thought this an easy way to make money, and going along the street he met a companion of his father's, whom he stopped and to whom he said, "If you will give me a sixpence I'll tell you the way to heaven." The man was surprised, but from curiosity he handed the boy a sixpence and was told, "Christ is the Way, the Truth, and the Life." "Ah," said the man, "I have been looking for the Way in saloons these many years, but I believe you are right. It was my mother's wuv."

In after years it was his privilege to tell it to the heathen, for the little fellow saved

a child from being run over one day, and, from gratitude, he was educated by the child's father, and to-day he is a foreign missionary, showing to others the way to Heaven.—*Sel.*

### THE KING'S WORD.

It is related that when William, Prince of Orange, was invited to come to England to become its king, he gave pledges in writing to certain of his friends that he would appoint them to office.

When he was about to hand such a promise to one man, who was to hold one of the highest positions, the man declined it, saying, "Your majesty's word is sufficient. I would not serve a king if I could not trust his word."

The word of our King is worthy of our highest confidence. His word made the world's, and His promises are more enduring than the solid rock. We may rely upon Him for the fulfillment of every promise He has left us.

Spurgeon, though dead, is yet speaking. Very lately one of his sermons, translated into the Hindustani tongue, was sent forth to preach to the millions of India. Others are to follow.

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LITERARY NOTICES.

*Four Psalms*, by George A. Smith, is a luxurious little booklet of 130 pages, published by the Revell Co., Toronto. The Psalms are 23, 36, 52, 121. Price 50 cents.

*Cheer for Life's Pilgrimage*, by Rev. F. B. Meyer, of London, consists of ten chapters, e.g., "Statutes and Songs," "Scriptures and Power," "Stilled and Quieted," "Christ and Pain." Meyer's name is the best guarantee of the excellence of this little book of 160 pages, which Revell, Toronto, publishes at 50 cents.

*Heroes and Heroines of the Scottish Covenanters*, by Rev. J. M. Dryerre, F.R.G.S., 160 pages, illustrated, price 50 cents; just published by Revell & Co., Toronto. Here are true stories of good and brave men and women and children. Far better than fiction for S.S. libraries, and something that the young should know.

*The Lowly Nazarene*, by J. Leroy Dixon, and published by the J. S. Ogilvie Publishing Co., New York, is a story of the time of Christ; the style of Ben Hur and the Prince of the House of David. It helps to make Scripture scene and story more clear and real, and lends a fresh interest to the wonderful life around which the story centres. 300 pages, 75 cents.

*The Philosophy of Ancient India*, by Richard Garbe, published by the Open Court Pub. Co., is not the ponderous tome its name implies, but a pretty little book of 90 pages, containing three chapters, (1) Outline of a History of Indian Philosophy, (2) Connection between Greek and Indian Philosophy, (3) Hindu Monism. Paper, 25 cents, cloth 50 cents.

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*Covenanter, Cavalier, and Puritan*, by Oliver Perry Temple, for twelve years an Equity Judge of Tennessee, is a splendid tribute to the Covenanters and to Presbyterians, showing their influence upon the life of the British Empire, and of the world, and the scant justice, the unscently injustice, they have often received in history. The Robert Clarke Co., publishers, Cincinnati, pp. 260.

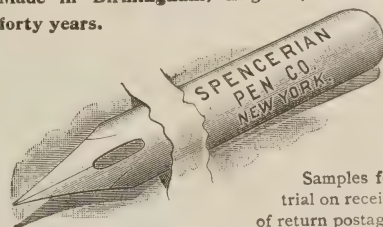
*How to obtain a Fulness of Power in Christian Life and Service*, by R. A. Torrey, superintendent of Moody Bible Institution, Chicago. In five chapters, "The Power of the Word of God," of the "Blood of Christ," of the "Holy Spirit," of "Prayer," and of a "Surrendered Life," the writer gives a very plain, practical, helpful book of over 100 pages. Fleming H. Revell Co., Toronto. Price 75 cents.

*The Presbyterian and Reformed Review* for July contains Albrecht Ritschl; Princeton College in the Eighteenth century; Liturgical Position of the Presbyterian Church; Some doctrinal features of Isaiah; Apostolic and Modern Missions; Imprecatory element in the Psalms; Harmony of Galatians and Acts. There are other minor articles and excellent criticisms of new books. MacCalla & Co., Philadelphia. Price \$3.00 a year. 80 cents a number.

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God never fills until he empties. Only those who are emptied of self and sin can be filled with the fullness of God.

The true test of civilization is not the census, not the size of the cities, not the crops, but the kind of men the country turns out.

A man without decision can never be said to belong to himself. He belongs to whatever can capture him, and passes like a slave from owner to owner.

A Parisian banker of immense wealth died of grief upon learning that he had lost all but 100,000 francs. A pauper relative, upon learning that he had inherited that sum of the banker, died of sheer joy.

It is better to endure wrong than to try to inflict injury upon others. It is not always brave to resent an injury done or an insult given. The best way is to patiently go on acting the part of a Christian gentleman.

Pride in the heart will control the whole life. It will not only make one selfish, but it will shut out good from the soul. A proud Christian is like the fig tree that bore nothing but leaves. Will such a one receive the same treatment?

God has made our thoughts like angel pinions, to bear us up above trouble and adversity to the heavenly heights. But there are also bad thoughts, like quicksands, to hold us down. Let us trust to the angel wings, and rise above earthly temptations.

Our tastes are largely a matter of cultivation. The lower our morals, as a rule, the coarser our likes and dislikes. The young woman who asked for John the Baptist's head in a charger, only exemplified her training and character. Keep the heart right, and the whole being will be the better.

Apologies have been called the cant of the platform. They all spring from pride. In plain English they mean but this: "Let me beg of you not to take my present address as any criterion of my abilities. I assure you I am a much wiser and much cleverer man than you would suspect me to be were you to judge of my talents by the speech I am about to deliver."

A mistake too often made by congregations is in judging a minister by one or two sermons, and accepting the brilliant preacher rather than the man of sustaining capacity. A minister's strength appears not in his special efforts but in his ability to interest and instruct Sabbath after Sabbath and year after year. This staying power is the severest test to which the occupant of the pulpit is subjected.

"I have taken much pains," says the learned Seldon, "to know every thing that was esteemed worth knowing among men; but, with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul: 'It is a faithful saying and worthy of all acceptance that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I find rest."

Infinite toil would not enable you to sweep away a mist, but by ascending a little you may look over it altogether. So it is with our moral improvements; we wrestle fiercely with a vicious habit which could have no hold upon us if we ascended into a higher moral atmosphere. And what is true of our sins is also true of our sorrows. Many of the cares and griefs that we allow to cloud our way might well be under our feet if we would but climb a little higher.

A magnet is sometimes seen in a chemist's laboratory, suspended against a wall, and loaded heavily with weights hung upon an armature. We ask the reason, and the scientific man replies, carelessly, as if it were quite a commonplace thing: "The magnet was losing its power by lying around here without using, and I am restoring its force by giving it something to do—more and more every day." Does not God sometimes do the same with souls that, through overmuch ease, are in danger of becoming useless?

There is a laziness of the mind as well as of the body. People loaf mentally as well as physically. One is to be despised quite as much as the other. The man or boy who sits about on street corners and in stores telling idle tales is no more a social nuisance than is he who dawdles over his studies, or dreams away the hours a-wool-gathering, which should be employed in planning and thinking about the serious problems of life. The mind should be held quite as rigidly to discipline as the body; for an aimless, wandering, unapplicable mind will destroy one's usefulness quite as much as a slothful, flabby, unskilled body.  
—Canadian Churchman.

The sweet-toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong cannot be so touched as not to respond with a jangle. There is the same difference in people. From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness or joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity and kindness and truth.

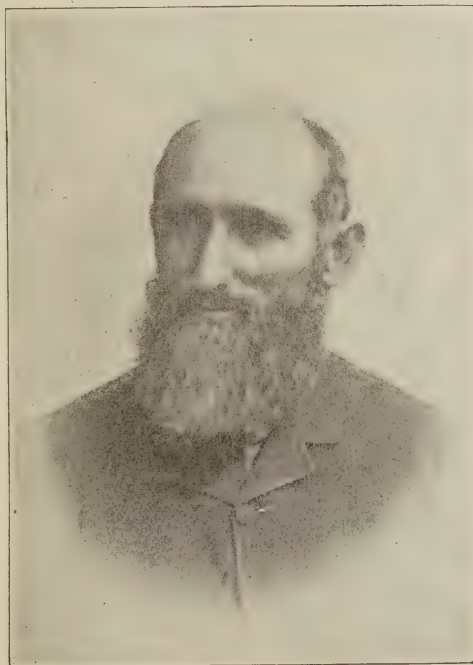


SEPTEMBER, 1897

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### CHURCH WORK THAT PAYS.

The Success of our Missionary Schemes depends upon the Interest taken in them. The Interest depends upon the Knowledge. The Knowledge depends upon the amount and kind of Missionary Intelligence that the people receive. More Missionary Intelligence can be had from the PRESBYTERIAN RECORD than in any other way for the same cost. The extent to which the Record is taken and read depends very largely upon Pastors and Sessions.

Some ministers speak of it each month as it comes out, calling attention to some of its missionary letters and the subjects mentioned in them. In such congregations the RECORD is usually largely taken, and by many carefully read.

Heartily thanks to the ministers and Sessions and many, many others, that are such cordial fellow helpers. The result is a deeper knowledge of Church Work and interest in it, the Schemes are more intelligently and heartily supported, while the people become better workers in their own congregations.

### TO S.S. OFFICERS AND TEACHERS.

In accordance with the resolution of General Assembly, the S.S. Lesson Helps, hitherto published in St. John, N.B., by Rev. T. F. Fotheringham, expressly for the S.S. teachers and scholars of our own Church, will in future, beginning with the lessons of Jan., 1898, be issued from the office of the PRESBYTERIAN RECORD.

To those who have used these Lesson Helps in the past, they need no recommendation. That the more closely they have been examined the more they have proved to be, in real merit, inferior to none and superior to many, is the testimony of almost all who have used them.

That they will not be inferior in the coming year may be accepted by the fact that both Mr. Fotheringham and Mr. Archibald, who have made them so good in the past, will be associated with them. That they will be superior is assured by both these gentlemen, as they are in a better position to make them so, and the manager will do what he can towards their improvement. Special arrangements are making for the perfection of the mechanical work as well as for the excellence of the contents.

Will those who have been accustomed to use them kindly continue their patronage for this year also; and will those who have not used them please give our own Church S.S. Lesson Helps a trial for 1898.

Loyalty to our Church, which has done so much for most of us, and through which we are trying to build up a better country, should lead us to help her work in this as in other departments. Loyalty to our country, with which our interests are so closely identified, should lead us to give preference to our Home Helps. Charity towards all. Loyalty to our own.

It is expected that the Lesson Helps for 1898 will be ready early in November. Please do not order elsewhere until you see our samples, and then please try them.

## THE GENERAL ASSEMBLIES OF SCOTLAND.

INTERESTING LETTER FROM A CANADIAN VISITOR.  
For the RECORD:—

The Assemblies of the two great Presbyterian bodies of Scotland meet on the same day of the year, and at the same hour of the day; the respective halls in which the venerable divines meet being separated only by a street. The opening day, which is generally the Thursday before the Queen's birthday, is observed as a general holiday all over the Scottish capital. Stores are closed, business is suspended, flags are flying and cannons are booming.

### THE "KIRK" ASSEMBLY.

Before the opening of the Established Church Assembly, the Queen's representative, the Lord High Commissioner, holds a levee in Holyrood Palace, when the clergymen of that denomination, and visitors, are presented to him.

Being somewhat curious to see the opening of the State Church, I made my way to the old Palace on the eventful morning. Judging from the great military array, the abundance of pipers and bands of various kinds, I would have thought it was the opening of some notable civic rather than ecclesiastical event. Ministers were pouring in by the score, and we were all ushered into the long picture gallery, where we presented our cards. The ministers of the Established Church of Scotland are about as fine a looking body of men as I have ever seen.

At eleven o'clock the door of the corridor leading from the picture gallery to the throne room was thrown open, and we were received by the Lord High Commissioner, the Marquis of Tweeddale. The halls were lined with soldiers and pages in powdered wigs, and the throne room was under the care of the constables of Holyrood.

At ten minutes to twelve a great flourish of trumpets announced the departure of the Commissioner for St. Giles' Church. The pipers commenced to blow, the bands began playing, the command "quick march" was given to the soldiers, and the immense crowd moved off, forming a long line of procession.

The whole proceeding struck me as being at least—novel. The blending of the sacred and the secular, the close proximity of the "sword of the spirit" and the ordinary steel sword, the mixture of red-coated soldiers of the crown, and the black-robed "soldiers of the Cross," produced an impression upon me not altogether favourable to State religion.

After a short walk up High Street, I found myself in St. Giles' Cathedral. The sermon was preached by the retiring moderator, the Rev. Dr. Scott. The text was, "Let us go on to perfection," Hebrews vi, 1. Like many other Synod and Assembly ser-

mons, it was slightly disappointing. At the close of the service, we adjourned to the Convocation Hall, where the Assembly was formally opened.

The arrangement of things there attracted my attention. Behind the Moderator and clerks, and raised about four feet above them, covered by a large arch, was the throne-gallery, where sat Her Majesty's representative in military uniform, with his sword by his side. The Assembly was constituted in due form, and Dr. William Mair, of Earlston, was elected Moderator.

A document from the Queen, couched in Latin, appointing the Marquis of Tweeddale Lord High Commissioner, was then read to the Assembly by the clerk, Dr. Storey.

The audience listened very attentively, as the Latin sentences rolled off, and appeared to approve of the sentiments contained therein, judging from the applause that went up as the letter closed with "*Anno regni nostri Sexagesimo.*"

Then he read Her Majesty's personal letter to the Assembly, in which she expressed her love for, and interest in, the Church, and her determination to uphold the Presbyterian form of worship in Scotland.

The Marquis of Tweeddale then delivered his address, informing the Assembly that the Queen had granted the sum of £2,000 for the carrying on of the work of the Gospel in the Highlands of Scotland. He closed by inviting them, in the name of the Queen, "to proceed with the business for which they had been convened." After some routine work, the first meeting of the Assembly adjourned.

As usual with the General Assembly meetings, the sederunts varied in edification and interest, some being dull and monotonous, others lively and interesting. At times the house went to sleep (metaphorically), again the debates were keen and warm.

The reports and statistics of the several committees were worthy of notice.

The Sunday-School Committee reported 2,181 schools, 227,987 scholars, 21,155 teachers, and £6,323 raised by collections. I was pleased to note strong recommendations for the adoption of regular children's services in the churches at stated periods.

The Home Mission Committee reported 80 mission churches, 212 missionaries employed, including ordained ministers, licentiates and students. Amount of money expended in that work during the past year, £12,082.

The report on church statistics was as follows: "Contributions, exclusive of seat rents, for the year 1896, £397,702. The number of communicants on the roll, 633,408. There are 9,707 elders in active service in the Church. There are 112 foreign missionaries in the field, and for this object £22,000 had been raised during the year.

The Temperance Committee submitted what they called a report, which began with the following sentence: "The problem



considered by us is not how to abolish drink, but how to minimize drunkenness" (loud and prolonged applause). Much was made of the phrase, "Biblical temperance." The report was so beautifully vague and persistently indefinite that nothing in particular could be gathered from it further than that the Church of Scotland is sadly in need of an awakening with regard to the drink traffic.

There were several cases relating to individuals that attracted considerable attention and called forth lively discussion.

There were three trials, which thoroughly aroused the Assembly. Two of them were for drunkenness and "scandalous conduct," the third for heresy. It was a very painful sight to see ministers of the Gospel brought before the Church court, charged with such sins, and sadder still to see quite a number of men condoning and excusing these misdemeanors, even although the charges were clearly proven. However, I was glad to see the tender yet firm way in which the Assembly dealt with the erring sons of the church. They were treated with all consideration and kindness, and great regret was shown at having to proceed to harsh measures, but they were solemnly deposed from the sacred office of the ministry.

Perhaps the heresy trial called forth the most heated discussion of the Assembly. Although as a general rule, I have very little sympathy with heresy-hunting, still undoubtedly there are times, and perhaps this was one of them, when the Church must vindicate and defend her doctrine.

The defendant was a Mr. Robinson, of Kilman, a young, mild, gentle-looking man, who did not look at all like a heretic. About eighteen months ago he published a book entitled, "The Saviour in the newer light." In this book he denied the authenticity and credibility of the Gospels, and with one stroke swept away the miracles, divinity, and resurrection of Jesus Christ as generally accepted by the Church.

So far as I could understand his position, his book was but a re-hash of German Theology as taught and upheld in Berlin by Pfleiderer. The peculiar part of his defence was that he tried to prove that his position was the legitimate and logical development of the "Confession of Faith."

He was defended principally by the young men of the Church, who showed much more zeal than ability in his defence. The principle pleas put forward in his behalf were "that he was a good man, and had given an organ to his church," that it was high time that heresy-hunting should be abolished, that the book was not worth noticing, and if one man were put out of the Church many others would have to follow. They did not even attempt to discuss the case upon its merits.

Drs. Storey, Scott, Laing and McLeod were the men who gave the principle speeches on the other side. The vote re-

sulted in the defendant's being condemned by 307 vs. 134. Nothing struck me more forcibly than the reluctance of the Established Church to lose her sons; at the same time a firm determination was shown that immorality or heresy would not be permitted within her precincts.

#### THE FREE CHURCH ASSEMBLY

With very little outward pomp or show the Free Church Assembly was opened. Principal Millar of Madras College, India, was the retiring Moderator, and owing to recent illness his discourse was read by his brother.

Dr. McMillan, of Greenock, was installed as Moderator, and delivered a very able and comprehensive retrospect of the Victorian era. He dealt with the development of the arts and sciences, and the inventions of the age. He noticed the principle attacks upon the Christian religion, and the discoveries that have been made corroborative of the Bible and Christianity. Dr. McMillan, as can readily be perceived from his published works, has a remarkable grasp of scientific truth, with a perfect genius for applying this knowledge to the elucidation of the Gospel.

One thing that impressed me very favorably in the Free Church Assembly was the highly spiritual tone that characterized all its proceedings. A prayer-meeting of half an hour, and sometimes an hour, was usually held before beginning the business of the day; the earnestness and fervent directness of the prayers being inspiring.

Everything was done decently and in order, Dr. McMillan making a model chairman. By his beautiful language, gentleness of manner, and charming, inimitable way of doing everything, the Moderator made the rough places smooth and the crooked places straight.

Principal Rainy was undoubtedly the great personage of the Assembly. He sat on the right hand of the Moderator, and whenever the business of the house became confused or mixed up, he came to the front, and with great coolness proceeded to unravel the tangle. He is the great church lawyer of Scotland, and is invaluable to the Free Church. It is said that Gladstone remarked long ago that, if Rainy had gone into politics instead of the Church, he would long before now have been prime minister of the United Kingdom. For polished oratory, Dr. Ross Taylor, Glasgow, was perhaps the most conspicuous man of the Assembly; in figures and statistics, Mr. Howie, of Govan, came to the front; as men of the strongly evangelical type, Mr. Ross, of Cowcaddens, Glasgow, and Dr. Wells, of Pollockshields, Glasgow, appeared to me to be the most noticeable; but as an ecclesiastic Principal Rainy stood head and shoulders over all others.

The church statistics contained the following figures: Members on roll, 287,689;

income of the Church, £673,883. At the present time there are 119 probationers on the roll. In the 3,481 Sabbath-schools there are 224,479 scholars, 18,889 teachers, and the sum of £7,178 has been raised from the collections of the past year.

The report of the Temperance Committee was clear and ringing. It denounced the drink traffic in unsparing terms, and called upon all ministers to preach at least one temperance sermon each year. It strongly counselled all Presbyterian bodies in Scotland to organize against this curse, and urged the passing of prohibitory laws. Nine hundred out of the eleven hundred ministers of the Free Church are pledged total abstinents, and ninety-six per cent. of the divinity students are the same. The strong, unmistakable tone of the Free Church on the drink question delighted me, and made me feel that there is yet hope for "Auld Scotland."

The report on "Colonial Missions" was of a very encouraging nature; our own church being ably represented by our noble, indefatigable Bishop of the North West, Dr. Robertson, who has done such valiant services for the Canadian Church during the past winter in the churches of Scotland.

His words which are never circumlocutory, were as usual, sharp, clear, and to the point, and were listened to throughout with the greatest attention. Since Dr. Robertson's coming to this country Scotsmen have as never before had their eyes opened to the magnitude and importance of the work in Canada.

One of the subjects that awakened universal interest was the proposal of union with the United Presbyterian Church. The discussion on the subject lasted from ten in the morning till five in the evening, without intermission. Many of the women in the galleries brought their lunch and knitting with them and sat right through the entire debate. Keen and able were many of the speeches. Dr. Rainy opened the question with a peculiarly comprehensive address. He showed the difficulties in the way, and the best way of overcoming them, the benefits that would accrue from the union, and altogether handled his subject and manipulated the Assembly with a master's hand.

The principal opposition came from what is called the "Constitutional" side of the house, which is principally composed of Highlanders. In the heat of debate, some strange speeches were made. One old Celt, famed more for his extraordinary speeches than for his piety, said, "he would have nothing whatever to do with unholy and immoral union, and if things went on as they had been doing in the past, ministers would soon be dancing the Highland Fling in the pulpit."

When the vote was taken, 338 were in favor of proceeding with negotiations in that direction, and 27 against it.

Another point that attracted attention was the appointment of Professors to fill the chair of Apologetics in Edinburgh, and of Systematic Theology in Glasgow. Mr. Martin, of Morningside, Edinburgh, was appointed to fill the former, while Dr. Denny although strenuously opposed by the Constitutionalists, on the ground of supposed heterodoxy, was elected to the latter by an overwhelming majority. Both are young men scarce yet turned forty, but, judging the one from his publications, and the other by his sermons, I would say the Church can have made no mistake.

The closing address of the Moderator was one of the most masterly deliverances to which I have ever listened. He dealt with the political, moral, and religious outlook of the world at the present time. His whole address was decidedly optimistic. He expects the day to dawn before long when the Unspeakable Turk shall fall, no more to rise, and hopes to see the day when Palestine will be under the protection of Britain and the Jew will be at liberty to return to his own land.

On the whole, the Assemblies of the Scottish churches were, to me, satisfactory. If they would abolish the two shillings per head entrance fee, and leave each man free to go and come as he likes, it would be an improvement. If the speaking and business were left to a larger number of members, and not monopolized by about a dozen of men, it seems to me it would be an improvement in both Assemblies. To a foreigner it seems rather strange to see two Assemblies composed of the same kind of men, upholding the same form of government, meeting on the same day, in the same city, and yet such a gap between them. The great difference in the tone of the two Assemblies is very apparent to an outsider. Ceremony and ecclesiasticism seem to be in the ascendant in the Established Church, but strong evangelical fervor and earnestness characterizes the Free. Both have undoubtedly their work to do in saving Scotland and building up the Kingdom of Christ in this land.

W. D. REID.

GLASGOW, July 21st, 1897.

## MARRIAGE OR OBITUARY, WHICH?

The *Canada Presbyterian* is no more. And yet it lives. The *Canada Presbyterian* (weekly) and the *Westminster* (monthly) have been united, or rather, married, for while one, bearing one name, and under one management, they retain their personality. The weekly newspaper will issue as usual, except once monthly, when the magazine will take its place. The facile quill of the present *Westminster* will point and adorn the new. Upon the nuptials, *Benediction*.



## Our Home Work.

Slow but sure has been the growth of Presbyterianism in the historic town of Digby, N.S. A new church is to be opened there some time this month.

A Presbyterial Young People's Society was organized by the Presbytery of Saugeen at its last meeting. Every Presbytery should have one. The Presbytery is a Church family, a congregation on a larger scale, and every family should have a place and work for its young.

Rev. Prof. Gordon has been "recruiting" in Cape Breton and P. E. Island; not—primarily—himself, but for the Presbyterian College, Halifax; day after day speaking and preaching, winning hosts of friends among these loyal Presbyterians for our oldest school of the prophets; and realizing, we trust, that the work of "recruiting" is "twice blest," yea, thrice, the Islands, the College, and his worthy self.

A sample of the union that should pervade the Church is the notice that the annual meeting of the Presbyterian C. E. Societies of Whitby Presbytery will meet at Brooklyn, 19th Oct., the same day and place as the meeting of the Presbytery. Our young people should be in closest touch and sympathy with our Church. Then a few years hence they will take their fathers and mothers' places in the Church with hearty love and loyalty.

The Synod of the Maritime Provinces will meet at Moncton, N.B., and within St. John's Church there, on Tuesday, the fifth day of October next, and will be opened with divine service, conducted by the retiring Moderator, the Rev. A. Falconer, beginning at half-past seven o'clock in the evening.

All papers relating to the business of Synod should be sent to the Rev. T. Stewart, Dartmouth, N.S., Convener of the Committee on Bills and Overtures, at least eight days before the date of meeting.

THOS. SEDGWICK, D.D., Clerk.

Last RECORD had the Story of the Unions, the many greater "Streams." It is interesting to note the smaller side-streams which

still swell the volume of the "river." In a picturesque valley, Barney's River, N.S., widely known in connection with that warm-hearted Gael, scholar, and friend, the late Rev. D. B. Blair, a scene of historic interest was witnessed on the 18th of July, when the Auld Kirk and the Free, divided for half a century in the same glen, and recently happily united, gathered in glad communion. It is not hard to fancy the ministers and people who have passed beyond, and see no more through a glass darkly, present in spirit at such a scene and time, "ministering angels," sharing and increasing the joy, thankful that earth is leaving its division and disunion behind and reaching to the things before; to Heaven—upon earth.

## AUGMENTATION—WEST.

For the RECORD,

It is very desirable that at the earliest possible moment our people should be seized of some facts as to this year's Augmentation work.

On all hands it is admitted that, if we would maintain our ground, more must be done in the Great West. There are movements going on there which lay heavy responsibility upon us. Our friends are pressing in and we must meet them.

The Synods of Ontario and Quebec and the General Assembly have declared that we must aim at raising at least \$5,000 more than formerly to meet the requirements of this Western work, and each Synod has pledged united effort to that end.

What more can be done towards securing the \$30,000 needed? Specially at the present time, Presbyteries, who are our most efficient agents, must be up and doing. The Kingston Presbytery have grasped the situation.

They have appointed delegates to visit aid-receiving congregations with a view to reducing grants. They have determined as a Presbytery to aim at increasing their contributions to the fund by 50 per cent. One does not wonder that a Presbytery with so great and scattered a mission field on its hands, should thus take the initiative. *They know* that augmentation work is abundantly helpful.

Let all our Presbyteries get to work in the same ways, and the first great step will have been taken toward a successful year of augmentation effort. Our people are sure to follow when our Presbyteries lead.

R. CAMPBELL, Convener.

RENFREW, 10th Aug., 1897.

## A FRENCH COLPORTEUR'S EXPERIENCES DURING JUNE, 1897.

FOR THE RECORD.

I visited all the above mentioned districts and also several outlying places belonging to other municipalities. Everywhere I have met souls ready to receive the Word of God with joy, and others who cast it from them, looking upon it as something new and not to be received.

I went into a house at St. ———, and was very cordially received, although the cure was present. I politely asked the woman of the house if she wished to purchase the Word of God, the Bible. "And by whom has your Bible been approved?" she replied. I showed her the approbation of the Bishop of the Roman Catholic Church and requested her to be good enough to ask the opinion of the cure.

The latter, a man of about thirty years of age, did not move; but took the book and then returned it to the woman, saying to her that it was a very good book, but that she had not the right to read it.

A lively discussion ensued, during which he was frank enough to say that everybody had the right to read the Testament of our Heavenly Father. This led us on to speak of other dogmas of the Church of Rome, and the discussion lasted upwards of two hours.

After he had gone, the woman kindly invited me to take a meal with her, after which I had the privilege of praying with them and of leaving with her a copy of God's Word.

It was soon noised abroad in the village that a Swiss was passing through and selling bad books, so that I was rather roughly received in the rest of the village. Nevertheless, I continued my way with joyful heart, stimulated more and more to do the Master's work.

I visited St. ——— last week, and sold a couple of New Testaments. The people are very obstinate and kicked me out a few times. Some say they have no money and that the priest forbids the reading of such books.

At S——— I experienced much difficulty upon entering into the first house. The father of the family, a little old man, dry and wrinkled, took the book which I

offered, opened it and read a few lines and then, abruptly closing it, threw it on the table, and began to abuse vigorously these Swiss who run about the country selling bad books.

I took up the book and tried to say some kind words to the old gentleman, and went on my way saddened at heart to think that the people are kept in such a state of ignorance.

In the next houses I was received very politely and had the pleasure of reading some portions of Scripture with the people.

It is plain that some of the people are getting very weary of the degradation in which they are held. There is a thirst for instruction, and their thoughts tend towards a higher state of things, but the hand which holds them is of iron. In such conditions progress must be very slow.

I have been greatly surprised, too, at meeting many who call themselves Roman Catholic and declare that they do not believe in such and such a doctrine of the Church. When I have said to them, "How can you practice these doctrines if you do not believe them?" "Ah, very well, you see we must do as others do, and with that they sink into silence and wish to speak no further. They are afraid of the opinion of their friends and neighbors and perhaps of losing their worldly goods.

I went into a poor-looking house at St. ———, and asked the father if he wished to procure a copy of the Word of God. He could not read, but the mother took the book and examined it. "Ah," said she, "it's the Bible that you are selling. The cure forbids us to read it, and ordered us to put you out if you came, saying that you are bad people."

"Then," said I, "the cure does not know that the good Lord teaches us to do good to our enemies and bless those that curse us."

That appeared to surprise her and the husband exclaimed, "That's the truth." Little by little I gained their attention, and after a good half-hour I asked again if they did not wish to buy this Bible so much despised by the cure. The husband and wife looked at each other for a moment and said, "it will be when you pass again."

I left them, but was scarcely two acres from the house when he ran after me to buy the book—my heart rejoiced that the Lord had put the desire into the hearts of these people to read the Book.

I passed the night in the home of another Roman Catholic, who is very much opposed to Protestantism. There I read a few chapters, which they found so beautiful that they bought the book at once. "We cannot read," said the mother to me, "but we have a niece who can, and she comes here often, and we will have her read."

I am joyfully pursuing my work in the hope that God will bless it."



## HOME MISSIONS—WESTERN SECTION.

By REV. A. HENDERSON, OF APPIN, ONT.

The following is the deliverance of the General Assembly at Winnipeg on the Home Mission Report for 1896-97:— \* \* \*

"That the General Assembly expresses its gratification at the satisfactory state of the Home Mission Fund, and its grateful sense of the liberality of the Congregations, Sabbath Schools and C. E. Societies of the Church in its support; cordially thanks the congregations in the Maritime Provinces for their continued liberality, and the Colonial Committees, Congregations and friends in Great Britain and Ireland for their generous grants; records its satisfaction with the extension and consolidation of the work; especially in the North-West and British Columbia, and its pleasure that the Committee has found it less difficult than ever before to secure suitable men for the fields under its care; that the General Assembly expresses its thankfulness for the success that has attended the labors of Dr. Robertson, Superintendent of Missions, in Britain, and its pleasure in welcoming him back to his work in our own Church. Above all, the General Assembly expresses its devout gratitude to God for a large measure of success vouchsafed during the year, and resolves anew to prosecute with vigour and earnestness the Home Mission work committed to it by the Great Head of the Church."

Every note in this resolution is of a cheerful and hopeful tone, and the Report itself fully bears it out in every detail. The field has been extending; the obligations of the Committee, undertaken last March, have been met; the fields have been fairly well manned; and the British Churches have continued generously to help us.

But we must guard against one or two errors into which we are liable to fall, and from which a study of the Report may save us.

### APPEALS UNANSWERED.

The first is the possible impression that during the past year we have overtaken all the work that "the Great Head of the Church committed to us." It was enough to make one's heart sore to sit in the committee last March and listen on the one hand to the earnest appeals from the men of the North-West, and of Algoma and Muskoka, for larger grants to meet the needs; and on the other hand to the strong protests from the older members of Committee that at the rate the contributions were coming in it was morally certain there would not be funds to warrant the Committee in making the desired grants, and to be compelled to refuse them. The consequence was that fields were left unoccupied, and grants were reduced when there was moral certainty that the missionary would have to suffer the loss. Here is what the report from Algoma says:—

"In this widely extended Missionary Presbytery it is found very difficult, indeed impossible, to overtake fully all the mission work which needs to be done, not because of want of men to do the work, but because of want of sufficient means to support them. The general depression and scarcity of money, which affected our work severely a year ago, have continued throughout another year, and the result has been that many fields have been unable to raise the amounts expected of them towards the salaries of their missionaries. This fact, together with the straitened condition of the Home Mission Fund, has led to some retrenchment in the work, which, however, it is hoped, may be only temporary.

For example, the fishermen on the Duck Islands earnestly desired to have a missionary sent to them for the present summer, but for lack of funds their request had to be declined. They have therefore no supply of religious service from any denomination. Two fields also which had been wrought formerly by the Students' Missionary Society had to be left this year without supply for the same reason. These fields are Mills, on the Manitoulin Island, and Whitefish, on the "Soo" branch of the C. P. R. There are connected with these two fields eight preaching stations."

Is this state of things according to the mind of the Church? We think not. In some quarters the Committee is blamed for practising economy after this sort; in other quarters it is blamed if its expenditure much exceeds its income, and it has thereby to report a deficit. If it is the mind of the Church that the Committee overtake the work that the Head of the Church is laying to their hands, then the membership of the Church must express its mind, not in words but in still more liberal gifts. Surely it would be a great blot upon our name if we were to abandon a people because they happen to be few in number or poor in circumstances. Study, for instance, this condition of things reported by Rev. Mr. Findlay, and say if these people are to be refused gospel ordinances until they can "guarantee" a certain proportion of the salary of the missionary;—

"The season just closed has been the most discouraging through which our work has passed since the organization of the Presbytery. The chief cause of this has been the almost utter failure of the lumber business during the winter, as well as the uncertainty connected with the pulp-wood trade. The larger portion of this product, like the saw-logs, finds its market on the American side of the lines. The practical result is that those engaged in it have no certainty as to when or whether they shall be paid for their labour."

### INCOME LESS THAN THE OUTLAY.

Another mistake into which we are apt to fall at first sight of the Report is that of

supposing that the income last year was fully equal to the expenditure. As a matter of fact the Committee expended, with all the economy above referred to, \$70,846, whereas the income from all sources was \$69,735, so that the balance with which last year began was reduced by the 30th of April last by \$1,111. These are details that could not well be worked into a minute of Assembly, but they are facts, and they have their lesson for us.

It is to be feared that it is the dream of many that our church by her own congregational contributions is from year to year carrying on this great Home Mission work. It is to be hoped they will soon be aroused from this delusion. Hear the Report:—

"The Committee are glad to state that they have been able to pay the Missionaries in full. For this gratifying state of affairs the Church is under obligation to the British Churches. But for the timely aid rendered they would have been unable to meet their obligations."

So that a deficit has been avoided (1) by leaving part of the work undone, (2) by making a special appeal to the British Churches for aid additional to the grants which their Synods and Assemblies have been in the habit of giving for years.

Last year we expended over \$70,000; the congregations of the whole western section contributed \$40,671,—a little more than one-half,—and of this the congregations west of Winnipeg gave \$3,540. Sabbath Schools gave \$3,332, and Young People's Societies \$2,366. But the British Churches gave nearly \$3,000 in grants, while the special contributions from congregations and friends in Britain amount to nearly \$10,000; and the Maritime Provinces with a Home Mission field of their own, generously contributed over \$2,000 to aid us.

#### AVERAGE PER MEMBER FOR HOME MISSIONS.

For many years the General Assembly has been asking from our congregations an average rate of 50 cents per member for Home Missions, which would enable the Committee to overtake the work with comfort. Instead of that, the average giving per member over the whole Western Section is only 26 cents. Taking the Presbyterians from Quebec to Brandon, the rate of giving by congregations in each Presbytery is as follows, in order of amount per member:—

Paris .. . . .	\$2,222 or 38c	per member.
Portage la Prairie. 563 "	37c	" "
Winnipeg .. . . .	1,336 "	34c " "
Lanark & Renfrew. 2,253 "	32c	" "
London .. . . .	2,384 "	31c " "
Toronto .. . . .	5,379 "	31c " "
Rock Lake .. . . .	388 "	29c " "
Montreal .. . . .	2,898 "	28c " "
Glenboro .. . . .	1,063 "	28c " "
Hamilton .. . . .	2,703 "	27c " "

Peterboro .. . . .	1,334 or 27c	per member.
Ottawa .. . . .	1,815 "	27c " "
Quebec .. . . .	741 "	26c " "
Huron .. . . .	1,052 "	24c " "
Whitby .. . . .	527 "	24c " "
Lindsay .. . . .	639 "	23c " "
Superior .. . . .	147 "	23c " "
Stratford .. . . .	1,127 "	22c " "
Bruce .. . . .	731 "	21c " "
Algoma .. . . .	479 "	21c " "
Kingston .. . . .	1,119 "	21c " "
Guelph .. . . .	1,528 "	19c " "
Brockville .. . . .	614 "	19c " "
Brandon .. . . .	336 "	19c " "
Maitland .. . . .	808 "	18c " "
Barrie .. . . .	1,307 "	18c " "
Glenboro .. . . .	125 "	17c " "
Sarnia .. . . .	715 "	17c " "
Saugeen .. . . .	585 "	15c " "
Chatham .. . . .	591 "	13c " "
Orangeville .. . . .	510 "	13c " "
Owen Sound .. . . .	510 "	12c " "

These Presbyteries average 23 cents per member. Surely this is mere trifling with so great a work. Here are some of the concluding words of the report:—

"Unless the congregations throughout the Church give more liberally to the fund, the Committee instead of making grants to the many new fields that are seeking help in the vast mining regions of British Columbia (towards which thousands are now looking), must not only decline but reduce what amounts have been promised. The entire amount received from the British Churches during the year could profitably have been spent in the mining regions alone. Such places also as the Mormon Territory, in the North-West, need very large grants, if the Church is to hold them at all. In some cases the entire salary has to be guaranteed the missionary for a time. The brethren in British Columbia and the North-West, and in the larger Mission fields, such as Algoma, in view of the lack of means at the disposal of the Committee, have found it necessary not only to decline applications made to them but to reduce the amounts asked from the Committee. But such a state of matters effectually bars all progress and jeopardises the very existence of many of our Mission Stations in promising fields."

\* \* \* \* \*

Some of the largest and wealthiest congregations are giving considerably less to Home Missions than in former years; and others give small amounts in proportion to what they give to other objects that really require less assistance. Many congregations give nothing whatever, and, strange to say, Mission Stations that have been aided for many years give nothing or the merest pittance, while contributing generously to other Schemes of the Church."

Too much dependence must not be placed upon the result of



### DR. ROBERTSON'S MISSION TO THE BRITISH CHURCHES.

He has been eminently successful, as he always has been in whatever he has undertaken, and we received \$10,000 in donations from congregations and friends in Britain and Ireland. But this is a result that in its very nature cannot be permanent. A very few years will exhaust this source of supply. Dr. Robertson may, more likely he may not, give the Church his experiences of this canvas he has made. But we know enough to impress us strongly that a mission of this kind is not likely to be repeated often, if at all. Those who attend our own Church courts know the kind of reception a stranger receives who comes asking leave to solicit money from our congregations. We must not dream that it is different in Great Britain. How would some of us feel to be limited to 15 minutes to address a Presbytery on the claims of Canadian Home Missions, and that at the close of the business, when fully half the members had left?

"Dr. Robertson's letters to the Convener show how indefatigably he has persevered in his advocacy of North-West Mission, often in the face of obstacles that would have discouraged a less courageous and zealous deputy. That he received a cordial welcome from the officials, the leading clergymen and brethren in the several Churches, need hardly be said, although in many cases, where he expected large and continuous contributions for a period of years, his expectations were not realized.

There are still to be found among the Churches in Britain not a few who do not realize the vastness of our Home Mission Territory, nor the claims which the Canadian Church has upon the Presbyterians in the mother-land. There are others, who, in view of our progress as a Church during the past 25 years, and our liberality in other directions, cannot understand why we should heed help at all. And there are large and wealthy congregations, who, because of pressing obligations connected with Church building or schemes towards the support of which their Missionary contributions are pledged for years, are unable to assist us."

We raise no false alarm when we say that in a few years our own Church must be prepared to face this work for the most part herself. These gifts have been obtained—not to relieve us of our own responsibility, but to aid us in extending the work. But the opportunity for extending is greater yet than our available resources.

### THE CRY FOR HELP.

This cry comes from the rapid influx of population, especially of the mining class, into districts that have never before been settled. It comes from those dens of iniquity—synagogues of Satan—that invariably infest such districts to the eternal ruin-

ation of thousands of innocent and well-promising young men who emigrate thither. And it comes from the untold possibilities of this great country God has given us, and from its claims upon the earnestness, zeal, and self-sacrifice of the Church at the present hour.

"The developments in British Columbia are of the most striking character; whole valleys that a few months ago were the home of the wild goat and the grizzly bear are dotted with prospectors' camps that rise rapidly into villages and towns. Where two years ago stood a lonely shack now stands the town of Rossland, with a population of 5,000, which is expected to become in fifteen months 25,000. The same rapid development is true of the Lake of the Woods district. It is confidently expected that next spring settlers will pour in thousands in these districts. Can we meet them with the Gospel or must we see them drift past us? Now is the time—not a few years hence."

\* \* \* "All this development of resources and extension of settlement calls for the earnest attention of the Church, for the development of resources means the increase of population. Those entering the Dauphin country are the respectable, steady-going, religiously-trained farmers of Eastern Canada, who bring with them all their traditions, moral and religious, and may be expected to become a power for good in the new country. The mining districts, on the other hand, draw to them men from all countries, and of all sorts; the young Englishman, with capital to invest and experience to gain; the American miner with no capital, but abundant experience; the lad from the Ontario Christian home, fresh from the influences of Church and Sabbath School and Christian training; and the hardened ruffian, fleeing from justice across the line.

All nationalities are represented, every European country has its children here. With these mingle men from China, from Japan, men from Australia and New Zealand, and every other English-speaking country in the world. All these kinds and classes meet in the mining camp in the mountains. They are possessed with the fever for gold, with the determination to get it at all hazards and at all costs.

Standing open to welcome them are the doors of low opera houses, saloons, gambling dens, houses of prostitution. The excitements of the camp are all tinged with vice. There is an absence of everything regenerating, preservative and elevating. Is it any wonder that the young men from the bright, clean, English home, or from the quiet, Christian Ontario family, should soon forget his faith, abandon his principles, and sink into a mire of vice? This is what is happening every day in the mining camps of the West.

In one town, for instance, where a missionary of our Church is carrying on his work, with heroic endeavor and with partial success, there are reported a theatre comique (a base play-house), 20 to 25 saloons, 22 houses of ill-fame, besides gambling dens and every low place of resort—this in a town with a population of about 1,000. Another missionary reports the Sabbath given up to horse-racing and to traffic in liquor. In another camp \$1,000 were taken over the bar of a single saloon in one week. What this means only the initiated can realize.

Public opinion has nothing to say against the desecration of the Sabbath either by work or by sports; supports gambling as a legitimate amusement, and winks at the enormous evil of prostitution. The sins of Sabbath-breaking, gambling, drunkenness and prostitution are everywhere prevalent throughout British Columbia, and constitute a most serious menace, not only to the spirituality but even to the morality and decency of the people, and consequently to the permanence of the institutions of civilization.

At the same time, it is fair to say, and it is cheering to note that in every mining camp there are to be found those who, in spite of their depressing surroundings, are maintaining, with heroic faith and courage, their Christian principles and Christian life. In every mining town there is a nucleus to be found ready to gather about and to uphold and strengthen the hands of any man who has the courage to represent among them the principles of our holy religion."

—From Mr. C. W. Gordon's Report.

"The response to Missionary work in western communities, and especially in British Columbia fields, has been in many cases marvellous. It is grateful to think of the work being done by our missionaries in their various spheres of labor. One missionary reports that he has been able to put down Sabbath horse-racing. Another was instrumental in breaking up a gambling organization in a little town in southern Manitoba, and to effectually stop gambling operations in the town. At another point a saloon-keeper was prevented from obtaining a liquor license at a village on the Canadian Pacific Railway, where over 200 car-loads of wheat were shipped. The advantage to the young farmer lads, in removing this temptation, can be easily understood."

All praise and encouragement be given to these noble, self-denying missionaries who toil in such fields as these. They are worthy of the Church's generous support. What ever we may think, the Good Master is not ignoring them.

"I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith \* \* \* where Satan dwelleth," etc.—*Epistle to the Church in Pergamos*.

#### WHAT ARE WE GOING TO DO ABOUT IT?

1. Fellow-communicants and hearers of the Word, in every congregation and mission station throughout the Church, resolve to do something—much or little—this year in response to this cry for help, the half of which has not been told. Let every hearer aim at 50 cents a year at least as a minimum. A cent a week! A self-imposed tax of a cent a week for Christ and for country and for the souls of our fellow men! But do not stop at 50 cents. Some give nothing. Many must give far more. Let dollars by tens and hundreds flow into the Home Mission Treasury, and help in winning our land for Christ.

2. Brethren in the ministry, let your people know what's wanted. We must give them the opportunity and with it the necessary information before we shoulder all the responsibility on them. Let us make sure that the blood of souls left to perish for lack of Bread does not cry out against the neglect or unfaithfulness of the pulpit in this matter.

3. Sabbath School teachers, you can do much to instruct the youth under your care regarding this work, and influence them to give to its support. We humbly submit that \$3,330 for this great Home work is a very unworthy fraction of all the Sabbath school contributions made from Metis to New Westminster. Just think of it.

4. Young People's Societies of every name and nature, what endeavour are you making to save your country and build up the Church that under God has made you what you are and given you all you have? Can you not do better? Ought you not in this claimant need to do better than \$2,366? Cannot you for the most part consecrate a penny a week for missions,—at least a cent a week for Home Missions? Try it. Move, organize, and you can do it.

5. Conveners of Presbyterian Home Mission Committees. We commend to your consideration the following recommendations of the H. M. Committee of the Synod of British Columbia:—

"1. That each Presbytery be instructed to arrange, at as early a date as possible, for a conference with representatives of the Young People's Societies within its bounds, and to urge very strongly that each Society pledge itself to contribute annually a definite sum towards the Home Mission fund.

"2. That wherever practicable, ministers of congregations in which no Young People's Societies have yet been formed be instructed to organize Young People's Home Missionary Societies."

You can do much to move your respective Presbyteries to action similar to the above, and also to see that the claims of the Home Mission Fund are duly brought before the several congregations within the bounds.



## Our Foreign Missions.

God is offering us this year, opportunity, honor, privilege, more and greater than ever before, of sharing in the world's redemption. Shall His confidence in us be justified? From every field come urgent calls for more help and helpers to rescue the perishing. What shall be the response? Let the working and giving and praying for missions, during the coming winter, be our answer.

Our Indian missionaries have fellowship in sore trial. Not long since a little one was taken from Dr. Smith's family, and later, from the Jamieson's. Dr. Thompson, who but two years since went out with high hopes, had hemorrhage, was ordered home, and lies ill; and Mrs. Buchanan, D.D., has been ill in Toronto Hospital since early summer, and health is far from established. Pray for the homes made lonely and for the suffering workers laid aside.

### DEMON POSSESSION IN HONAN.

To many it will be a surprise to learn that some missionaries who have lived long in China believe that demon possession, such as was common in Christ's time, still exists, and that many instances are given seemingly authentic, where, after prayer and the mention of the name of Jesus, such possession has disappeared. Others, missionaries of wide experience, hesitate to commit themselves to an opinion on the matter, but simply state facts for which it seems difficult to account. The people, as a rule, fully believe in demon possession, and the New Testament seems to them in this respect a familiar book.

Dr. Menzies, our missionary in Honan, says: "I only give the facts as they were brought before us this week."

"A man living about 25 li (8 miles) from here, and who is himself an inquirer, came a few days ago for some one to go to cast out a devil from a friend of his. The one possessed is over twenty years of age, and for over two weeks has been quite dumb. He is not violent, but lies like one in a trance.

The friend was quite sure that it was no sickness, but an affliction by an evil spirit. Following the example of the Apostles he read and prayed with the man, but the demon refused to depart. Mr. Hsiao went back with him from here, but the friends had called in a witch doctor and he could not be seen."

Another note of sorrow comes from Ujjain. The baby daughter, that for nearly a year had made bright the home of the Jamiesons, was taken away, 14 July, after a few days' illness, of dysentery. Here died Robert Murray and his wife after a few months in the mission field. Here the Buchanans mourned their dead. A "sacred" city to our Mission Band.

### HOSPITAL OPENING AT DHAR.

A bright spot in the history of our mission in India has been the royal welcome and generous sympathy from the Maharajah in our newly opened station at Dhar. He gave land for the Hospital and Orphanage and for other mission buildings, and on Jubilee day the Hospital was opened and the corner stone of the Orphanage was laid.

His Highness the Marharajah, who was unable to be present, was worthily represented by his son, Prince Udaji Rao Powar, how worthily, the following address will show:

Ladies and Gentlemen,—The occasion for these universal rejoicings is so singularly delightful that the old must never have known anything like it, nor is there any possibility for the young to witness in their lifetime such a thing again.

This day Her Most Gracious Majesty, Queen Victoria, Empress of India, begins the sixty-first year of her ever memorable and glorious reign, a reign which has given peace to India, a thing perfectly unknown in the known history of this country. I need not say that that very peace again has brought in its train innumerable other blessings, and I am sure you will all heartily join me in praying God to spare us those blessings for a long time to come, and to grant to Her Most Gracious Majesty Queen Victoria, Empress of India, and her children and grand-children, a very long and prosperous reign and life.

This most delightful epoch has naturally stirred up the most loyal feelings of Her Majesty's subjects, who, as they should, are vying with each other to demonstrate their loyalty in some tangible shape to the best of their abilities. In accord with this general outbreak of loyalty, our missionary friends here are going to commemorate the Diamond Jubilee of the Empress of India by the establishment of a hospital of their own for the benefit of the female sufferers, and an orphanage at Dhar. These will supply the greatest want hitherto left unprovided for.

This is the cause of our assembling here to-day, and I am asked to preside at these opening and foundation ceremonies. I feel very sorry that my dear father, His Highness, could not personally grace this occa-

sign. In my opinion, no charity can compete with efficient medical help, and I feel certain the worthy attempts of our friends will always realize the good wishes of their originators.

The hospital is most appropriately to be called Queen's Jubilee Hospital, and at the desire of Madame O'Hara, I, with the kind permission of His Highness, declare it open, with a prayer to the Almighty to grant permanency and prosperity to the establishment and its founders.

In conclusion, I express my hearty thanks to Madam O'Hara and the staff for the honour they have so kindly done me personally by asking me to preside on this occasion.

## THE NEW HEBRIDES "DAYSPRING"

LETTER FROM REV. H. A. ROBERTSON.

Martyr Church, Dillon's Bay,  
Erromanga, 15th May, 1897.

Dear Mr. Scott,—

What madness to go to the great expense of keeping up a small steamer entirely and expressly for the maritime work of this small mission when we have now running regularly between Australia and these Islands a splendid line of steamers, owned and managed by an honorable British company, many of the shareholders of which, if not all of them, are among the best of the leading men in Melbourne and Sydney, grand men.

Besides the larger question of the danger to British interests in the group, and, it may be, the very existence of the mission, by thus preventing, in some measure, the establishment upon a sure footing of British commerce; we shall, by maintaining a mission steamer, owned and managed by the churches, have a much inferior service, less frequent, and far more expensive than if we had continued our connection with the company which has served us so well for several years.

I think I never knew greater madness than this steamer craze of some of the Melbourne people (not all of the Victorian Assembly by any means) and Dr. Paton, and some people in Europe and America who know nothing about our wants nor the peculiar circumstances of our Mission and group, and the information they did get was wild and confused, and all one-sided at that.

Only one who refuses to see would think of affirming that one little steamer of our own can do our work as well as two large steamers, the inter-island one about five or six hundred tons, and the ocean one two thousand tons. Well might Mr. Watt characterize the procuring of a missionary steamer expressly for the mission, as "a sinful waste of the Lord's money." And so it is.

However, my conscience is clear. I have

opposed the idea of a mission steamer since 1886, or ever since I learned what it would cost to maintain one large enough to do our work well; and I have been more decided in my opposition since a regular line of commercial steamers began to run between Sydney and these islands, doing away with even a ghost of a reason for having one specially for the mission.

As there is to be a large muster of the missionaries who are in favor of a mission steamer present at this Synod, including Dr. Paton's two sons, and so few present of those who do not approve, or decidedly disapprove, of a mission steamer, the former will easily carry a resolution to build and maintain such a craft. Messrs. McDonald, Lamb, Mackenzie and Robertson are absent from Synod this year, all against a steamer of our own, and Mr. Watt is Moderator, so that he and Dr. Annand and Mr. Landells will be outnumbered. Ah, well, the Lord reigns, and that is everything.

Mrs. Robertson's health has much improved during the past two years, or she could not remain on these depressing and unhealthy islands. But she is not strong, though always at work.

My own health is excellent, but I do not feel quite so young as I did when we took charge of the mission (forlorn hope) on Erromanga, twenty-five years ago. What hath God wrought since that memorable June day when we landed here in 1872. Best of all, 1896-97 has been perhaps among the most encouraging years in our work on Erromanga we ever have had.

As anticipated in the above letter, and already widely published, the Mission Synod at its meeting in May voted in favor of a mission steamer to replace the new vessel which was wrecked last autumn.

To read of a vote of a Synod "almost unanimous" sounds large, but when we remember that the whole number of missionaries is a dozen and a half, that so far as can be learned there was scarce a baker's dozen present, that among them was Dr. Paton and his two sons, that three of the small number present recorded their dissent, and that most of those not present were opposed to the scheme, that our three missionaries, who have served longer than almost all the others in the group, are among its opponents, the "resolution of Synod," as representing any wide extended opinion, shrinks small.—Ed.

## TWO GOOD LETTERS FROM INDIA.

Or rather, one from India and one about India, for Dr. Buchanan is in Canada, preparing for work among the Bheels.

Jairam's letter shows an advanced stage in mission work, when the fruits of that work become themselves workers, and such excellent ones.



## DR. BUCHANAN'S LETTER.

Dear Mr. Scott,—

I enclose a translation of a letter from one of our native Christians, Jairam Makasari, a very trustworthy man. He has been most of the time under Fraser Campbell's care and training, and though not acquainted with English, he has a grasp of the Calvinistic system that would do credit to any Scotch elder. He has been of great service to the mission in many ways.

Some years ago, far away from the central station, on tour with Mr. Campbell, the latter was taken sick with cholera. Jairam with great care waited upon him in the lonely tent, and Mr. Campbell's life was under God saved by Jairam's faithfulness. His staunch Christian character has been an encouragement to the missionaries a help to the native Christians and a testimony to the heathen around.

He refers to his own sickness in the letter, which was nigh unto death. It is one of the great joys in connection with the medical work in India that God should use us to save a life so valuable. When it was decided that we should go down into the jungle to begin work among the Bheels, he volunteered to go, and we rejoiced to have him with us during the few months we had there before coming home.

Yours very truly,

J. BUCHANAN.

RUTLAM, 4th June, 1897.

Translation of letter from Jairam.

From your Jairam Makasari, heartiest salutations. By the grace of God I have good health. This year also I have been two or three months sick from that same old trouble, at which time the remembrance of you came very much into my mind. But in your place the honored Mr. Campbell did much, and I am now well. My wife is here sick. Please pray for her.

Having heard from Mr. Campbell of the sickness of Mrs. Buchanan, we had great sorrow, and on her behalf offered many prayers. Then again we heard that she is some better. For this cause we are thankful to God, and in the congregation, day before yesterday, we prayed this prayer, "O God, give Rev. Mrs. Buchanan strength and good health that they may come again to this country, and cause the Bheel people to hear the happy news of the New Testament, and that through their ministry the lives of thousands of the Bheel people may be saved and find eternal salvation, may it be so, Amen."

Beloved Sir, perhaps the thought has come to you, "Jairam has forgotten me and never writes a single letter." No, no, sir, I shall never forget you. What trouble, what care, what labour, you took on my behalf, and what help you gave me! All this I remember and will remember as long

as I live. God in his grace through you saved my life. In this, to God be glory and and praise, and worship, and to Dr. Buchanan happiness.

The chief reason why I have not written till now is that I waited till some work should be done among the Bheels, for it is concerning that work I would give you news. I and Brother Bapu have been nearly four months out among the Bheels. About two months in Sailana, a little while in Jhabua State, and nearly two months in Ali Rajpur State. There is this sad news: at Thandla, in Jhabua State, the Roman Catholics have begun work, and we hear that they have got land. Perhaps we shall also get land there.

But there is this happy word: In Ali Rajpur State, there is a splendid situation given to us. Both the Mr. Russells and the Sirdarpur British agent were pleased with it. The plans were drawn and given Mr. Campbell, who may have sent them to you with all information.

I and Brother Bapu went there in the beginning of April and returned in the end of May. Mr. Campbell sent us down that we might inquire into the condition of the people and take possession of the land there offered to us. By the grace of God that has been accomplished, and therefore with great joy we praise God. And this good news I send you that your soul may rejoice. Yes, greatly, greatly.

From Rutlam we went by train to Dohad, and then by ox-cart we travelled two days to Ali Rajpur, which is 48 miles from Dohad; from there we went to that place that has been chosen, it being 14 miles from Ali Rajpur, rather in the direction of Dohad. The name is Amkhut.

Amkhut lies in a valley between two mountains through which runs a stream a little smaller than the Anas river. And upon the banks of the river, 30 or 40 feet above the bed, is the village, and beside the village is 7 or 8 bigahs ( $2\frac{1}{2}$  or 3 acres) of level land. There will be built your house and that of the catechists. Beneath the village there is splendid water, which flows out of the ground and never goes dry, and is also sweet. If a cistern were built there six or nine feet deep that would be very good.

On the opposite bank is the place where British officers, out for inspection or for hunting, pitch their tents, and within one mile of there are fifty or sixty huts. There are many fields, trees, and also small hills, and round about there are other fourteen small villages in none of which is a shop. All of those villages are Bheels. To buy or sell anything, they must go 8, 12, or 14 miles.

When are you coming? My heart longs to see you. \* \* \* \* \*

Your loving and faithful,

JAIRAM MAKASARI.

## ITEMS FROM HONAN.

Being extracts from *Hsin Pao* and *The Exchange*, the Ms. weeklies of the mission.

From the *Hsin Pao*, some weeks old, but good.

The trees are rapidly putting on their spring clothes and the people are just as rapidly putting their's off. The first unadorned "hai tsi" of the season made his appearance in our yard yesterday.

The 18th of the 3rd moon was the day for worshipping the monkey god, who controls diseases of the throat, especially diphtheria. A large number of women who had been at his temple burning incense visited us that day.

The number of patients one day this week was 178.

Yesterday the ladies, Mrs. Goforth, Miss Pyke and Miss Robb visited Moa Liang Tien. They enjoyed their visit very much, for though some of the people on the street were rather dour, they met with a hearty welcome from quite a large company of Christians and others who assembled to hear the doctrine. This week four men were examined and recorded as catechumens. Two of them were from Moa Liang Tien. The same day quite a number of their fellow-villages made a pilgrimage into the city and burnt incense at one of the temples, praying for the destruction of the "foreign devils' religion." At home they made dough effigies of the foreigners, and after steaming them, fed them to the crows.

"Bearing the cross is not always easy in China. Confessing Christ openly often means the loss of everything." A young man in the city named Ma, after being beaten by his uncle, lost his situation because he would not worship idols longer. His father can earn but little, while his mother, crippled and deformed by rheumatism, winds silk, earning per day about 30 cash, or 1½ cents. All are hopeful enquirers.

EXTRACTS FROM THE "EXCHANGE," HSIN CHEN.

In honor of our good Queen's birthday, we had four "Union Jacks" flying in our compound on the the twenty-fourth of May.

J. & P. Coate's best six-cord cotton thread can be bought on the street here for less than one pays in Canada.

The Governor of Honan is evidently of the progressive party; he has already adopted the new silver coinage system, lately approved of by the Emperor.

At Liang Ch'eng, the capital of our province, there is in course of erection, an immense "Yang Lou" (go down) which presumably is to be used for storing railroad material.

The building itself, its dimensions, its supposed use, the methods of building and

rapidity with which it is being constructed, are all objects of wonder and speculation among the natives. It is being built on time and by contract, it being stipulated that the more time there is in building the less will be the money paid.

Mr. Slimmon reports that on his last tour, while staying at Yang Wu Hsien, about sixty miles to the south-west, a band of robbers attacked and robbed the Yamen treasury.

The banditti, numbered about thirty, arrived in the city early in the day, and representing themselves as Yamen runners from a neighboring county, were entertained at the expense of the Yamen. The Mandarin himself being absent, they proceeded as follows:—

Most of the robbers stood on guard outside the Yamen gates, firing off guns, and warning the people to keep back, because their pistols "had no eyes" (p'ao mei yu yen), while four men entered the Yamen, taking possession of the treasures, and relieving the Mandarin's wife and daughters-in-law of all their jewellery; on leaving they captured the Mandarin's eldest son to hold as hostage in case any of their band should be apprehended. Only one man was injured in the fray.

An anti-foreign placard has been discovered, one at our very door, and another at the east gate of the town. Their purport is not yet known, as the placards were partly torn off when discovered.

The number of patients has greatly decreased at the hospital since harvest commenced. In the month of May the highest number of treatments given in one day was one hundred and thirty-three.

Several young girls have lately been treated; one will very likely lose the use of her foot, while another had her great toe amputated, which was sorely injured in foot-binding.

When about to operate on a lad for the purpose of removing a large tumor of the foot, the father was asked what he would do should the lad die under the anaesthetic, he replied, quite coolly, "That is of little importance. I have another at home."

It is rather singular how often it is the case that those patients who require operations, or could be cured, or greatly helped by other treatment, cannot be prevailed on to stay; while on the other hand many incurables cannot be driven away. A man suffering great pain from gangrene of the foot, requiring immediate amputation, consented to be operated on, but just when all preparations were made, it was found he had "eloped."

Many who come to the hospital are much disappointed that we have not the Saviour's power just to speak a word and cause them to be made whole.



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY REV. R. D. FRASER, CONVENER.

The Monthly Topics for 1897 consist of a general survey, and are adapted to all the various sorts of young people's societies. The second weekly meeting of the month is to be devoted to them; and attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'s is for sale by the *Endeavor Herald Co.*, Toronto, at 60c. per hundred. It is issued by arrangement with the Assembly's Committee, and embraces the Monthly Topics of the Plan of Study.

Topic for week beginning October 10th.

**HOW THE MINISTRY IS TRAINED, OUR COLLEGES AND THEIR WORK.** 2 Tim., 1:3, 3, 14-17: 6, 1-8.

#### LITERATURE.

On the general question of the ministry, its scriptural authority, etc., Prof. Withrow's little book on "The Apostolic Church" may be consulted; also Stewart's "Scriptural Form of Church Government," and Rev. John McPherson's "Presbyterianism." Rev. Dr. Gregg's "Short History of the Presbyterian Church in Canada" gives ample details concerning each of the colleges. The Reports of the colleges in the Assembly's Minutes and the Calendars, which will be sent by the several principals on application, will bring the information up to date.

#### POINTS FOR THE PROGRAMME.

What the Scriptures say as to

- (a) The need of a stated ministry.
- (b) The divine authority of the ministry.
- (c) The call to the ministry.
- (d) The qualifications for the ministry.
- (e) The training of the ministry.

The separate parts of the college course, literary and theological, and what part they play in fitting the minister for his work. This would be a suitable contribution of the minister to the meeting.

Life at college; also a topic for the minister or any available student.

The history of the college, *e. g.*, of the college in which the congregation is most interested would be a capital subject for a paper; or

A brief sketch of each of the six colleges.

### HOW THE MINISTRY IS TRAINED: OUR COLLEGES AND THEIR WORK.

BY REV. J. McD. DUNCAN, B.A., WOODVILLE, ONT.

The Christian ministry is a divine institution. It rests on the authority of the Lord Jesus Christ. Before His Ascension, He commissioned the Apostles to "go and make disciples of all nations." It is His will that all who become disciples shall be admitted by the rite of baptism into the great family of God as children, and that His commands shall be published to all nations so as to secure their willing obedience.

Nor was the work of preaching the gospel and organizing the Church entrusted to the Apostles only to cease when they had finished their earthly course. It was intended that the ministry should be a permanent institution, that it should continue until the body of Christ should be perfected. "He gave some Apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Until the end here spoken of has been reached, the ministry must continue its work. When the world has been evangelized and the Church has been made ready for the coming of her Lord, the purpose of the ministry will have been accomplished, but not till then. Until that time, the ministry must remain; and it is certain that, meanwhile, the Lord will not fail to provide men for the work of the ministry. Never in the past, even when fierce persecution has assailed the Church from without, and when error and worldliness have sapped her strength from within, has there been an entire lack of faithful pastors and teachers. He who has given the ministers to His Church in the past, will continue this gift till her work is done. His promise will not be broken, His faithfulness will not fail.

The ministry is a gift of Christ to the Church, and this gift will never be withdrawn. At the same time, it is the duty of the Church to seek out those who have the necessary qualifications for the work of the ministry, and to provide for the development of these qualifications. When the seven deacons of the sixth chapter of the Acts were appointed, the Apostles said to the brethren: "Look ye out among ye seven men of honest report, full of the Holy Ghost and wisdom, whom ye may appoint over this business." These men were set apart to their special work by divine authority, but they were also chosen by the voice of the "brethren" as persons qualified for office in the Church.

In the Apostle's description of a bishop or presbyter, he says that he must be "apt to teach" and "able by sound doctrines both to exhort and to convince the gainsayers"; and he instructs Timothy to appoint to the ministry "faithful men, who shall be able to teach others also." (1 Tim. 2: 3; 1: 9; 2 Tim., 2: 2). It is clearly the business of the Church to take care that those who enter the ministry are qualified for the duties of the sacred office.

The Church has a twofold duty in regard to the appointment of pastors. In the first place she must look out men who are believed to be mentally and morally qualified for the work of the ministry. Moral and spiritual qualifications are, of course, first in importance. The ministry is not a mere profession to be entered by any one who has the required education. Only converted men and men whose character is beyond reproach should be admitted to this office. The Church should do more than merely reject or accept such men when they present themselves.

A second duty of the Church is to take care that those who are to be her ministers shall be properly trained for their work. The doctors and the lawyers require to pursue a special course of study to fit them for the practice of medicine and law, so the man who is to be a preacher and a theologian must receive instruction in the departments of knowledge which are most closely connected with his profession.

The various branches of Presbyterianism which found a home in Canada, began very early to make provision for the training of their ministry. This was at first a task of great difficulty. Instruction in Arts, as well as in Theology, had to be provided for, and, in some instances, the entire course of study, literary and theological, was under the charge of one minister, who, at the same time, was pastor of a congregation. In spite of these difficulties, good work was done, and the foundations were laid of the better-equipped institutions of sacred learning, possessed by the Church of to-day.

In the year 1875, when the union was formed which brought all the Presbyterianism of the Dominion under one organization, the United Church found itself in possession of six colleges, viz., the Presbyterian College, Halifax; Morrin College, Quebec; The Presbyterian College, Montreal; Queen's University and College, Kingston; Knox College, Toronto; and Manitoba College, Winnipeg. In Morrin College, and in Queen's College, teaching in Arts as well as in Theology has always been carried on, while in Manitoba College, until 1883, there was no regular theological department. In that year, Dr. King was appointed Principal and Professor of Theology. This position he still holds. The colleges at Halifax, Montreal, and Toronto are simply theological schools. The limits of this paper will allow only a few words about each of these six colleges.

#### *Presbyterian College Halifax.*

Over a span of four-score years our oldest college looks back to its beginning, at the founding of Pictou Academy, in 1817, by the Synod of Nova Scotia, for the teaching of Arts and Theology. In 1848, this seat of learning was transferred to the "Seminary" at West River, Pictou, and later to Truro; and at the union of 1860, between the Synod of Nova Scotia and the Free Church of Nova Scotia, the Seminary at Truro was removed to Halifax, and united with the Free Church College, which had been opened there in 1848.

Since 1860 the teaching of Arts and Sciences has been left to Dalhousie University, and the Presbyterian College has carried on its special work of training for the ministry.

The number of students completing their course in this institution from 1875 to 1897 is 141. The staff consists of 4 professors. The income of the college is derived from a Professorial Endowment Fund of \$136,630, and a Bursary Endowment Fund of \$10,550, and from the congregations of the Church.

The early efforts of the Presbyterian Churches of the Maritime Provinces to promote education and to provide training for students for the ministry form a chapter of deepest interest, in which the name of Rev. Dr. Thomas McCulloch, President, first of the Pictou Academy, and afterwards of Dalhousie College, Halifax, stands out prominently.

#### *Morrin College, Quebec.*

Takes its name from Dr. Joseph Morrin, a native of Scotland, one of the leading medical practitioners in Quebec, and an elder of the Presbyterian Church, who, in 1860, made over to trustees, in money and real estate, \$50,000 "for the establishment of a university or college, within the city of Quebec, for the instruction of youth in the higher branches of learning, and especially for young men for the ministry for the Church of Scotland in the Province of Canada."

In the year 1861 Dr. Morrin died, and in the same year the college was incorporated by Act of Parliament. Next year the institution, which was named Morrin College, was opened for the reception of students, with Dr. Cook as Principal and Professor of Theology. As the Protestant population of Quebec and neighborhood is small and the revenues of the college, will not remunerate a large staff of professors, it cannot be expected that it will be attended by a large number of students. Last year, however, the number of students was more than 100, of whom eight are said to be looking forward to the work of the ministry. The Governors of Morrin College ask the sympathy and assistance of the Church on the grounds that they are placing at her service "a valuable property, free from all incumbrances of debt, and a fund already



adequate to the providing of a staff of several devoted and competent professors," and that they occupy a position in the midst of a population whom the Church is striving to win to purer views of the gospel."

*The Presbyterian College, Montreal.*

Held its first session in the winter of 1867 in the basement of Erskine Church. The classes were conducted by the Rev. Dr. Gregg, of Toronto, and the Rev. Wm. Aitken, then minister of Smith's Falls.

In the following year Dr. MacVicar was appointed the first Professor of Theology. He was the only professor for four years. The number of students in attendance during the second session was 23. The income was \$3,516, and the expenditure \$550 less.

Principal MacVicar has watched the growth of this institution until the staff now includes five professors, besides lecturers.

In 1873 College buildings, erected on a most desirable site, were formally opened, and in 1882 the "David Morrice Hall and Library" were completed and handed over to the college. Notable features of the Montreal College are the French department under the direction of Professor Cousinrat, and the lectureship in Gaelic by Rev. Dr. McNish. The number of graduates in theology since 1875 is about 202.

*Queen's University and College, Kingston.*

Was opened for the reception of students on 7th March, 1842. The movement for the establishment of this institution began in 1832, and originated in the difficulty which the Church of Scotland Synod experienced in obtaining a supply of laborers from Scotland to occupy its Home Mission fields. The need was felt of a college where a Canadian ministry might be trained. Aid from the Government was sought without success. An appeal was made to the congregations. This appeal was so successful that in 1841 the promoters of the enterprise were in a position to obtain a royal charter for the new institution, giving it the standing of a university, with power to confer degrees.

Since the union of the churches in 1875, Queen's College has graduated about 160 students in theology. During recent years, great improvements have been made in the buildings and equipment of the college, and a comparatively large endowment has been secured.

*Knox College, Toronto.*

The history of this institution dates back to 1844, the year of the Disruption of the Church in Canada. In that year it became necessary to make provision for the training of the students for the ministry who had cast in their lot with the Free Church.

The first session was opened with 14 students, in a room in the residence of one of the professors. In 1846 the college received the name of "Knox's College," which was changed in 1858 to "Knox College."

The history of the college may be divided into three periods. The first extends from 1844 to the union of 1861, the second from 1861 to the union of 1875, and the third from 1875.

During the first period 86 students completed their theological course, and the building known as Emsley Villa was procured and adapted to college purposes at a cost of \$28,000.

At the union of 1861 between the Free Church and the United Presbyterian Church, the Divinity Hall of the latter body was amalgamated with Knox College. It had been opened in London, Canada West, in 1844, under the charge of Rev. Wm. Proudfoot, father of the present Rev. Dr. Proudfoot. The Hall was transferred to Toronto in 1850, and on the death of Professor Proudfoot, Rev. John Taylor, M.D., father of Sir Thomas Wardlaw Taylor, the present Chief Justice of Manitoba, was called from Scotland as his successor. He resigned in 1861.

From 1861 to 1875 the number of graduates from Knox College was 136. In 1874 the foundation-stone of the present building was laid, and it was completed in 1875 at a cost of \$120,000. The number of graduates from 1875 to 1897 is 370. The total number of graduates of Knox College is little short of 500.

*Manitoba College, Winnipeg.*

As stated above, the theological department was added to this college in 1883, when Dr. King was appointed to the position which he now holds. In 1891 a second professor was appointed—the Rev. Andrew B. Baird.

The theological classes of this college have since 1893 met in the summer instead of in the winter as in other colleges. The students are thus set free to supply the mission fields of the North-West during the winter months.

In carrying on the work of the summer session assistance has been given by professors from other colleges of the church, and, in some instances, from other countries. From 1884 to 1896 the number who have completed their theological course in Manitoba College is 74.

There are many reasons why Presbyterian young people should be interested in the colleges of the Church.

1st. The colleges are training men for the service of the Church. These men are to be your ministers. It ought to be a matter of deep concern to you that they shall be as efficient as possible.

2nd. The colleges are providing men for our mission fields at home and abroad. Their graduates are in the Maritime Provinces, in Muskoka and Algoma, in the North-West and British Columbia. They are in every foreign mission field of the Church.

## Church Notes and Notices.

### CALLS.

From Mt. Forrest, Ont., to Mr. A. Graham, of Glencoe.

From Dawn, Centre and North, Chatham Pres., to Mr. Cowan, of Knox College.

From Meaford, to Mr. S. H. Eastman, of Oshawa.

From Kempt and Walton, N. Scotia, to Mr. W. A. Mason.

From Douglas, Ont., to Mr. A. W. McKenzie, of Tichborne.

From Mosa, London Pres., to Mr. Alex. Fraser, licentiate. Accepted. Induction 27 August.

From Hyde Park and Komoka, London Pres., to Mr. W. A. Wyllie, B.A. Accepted. Induction 12 August.

From St. John's Church, Brockville, to Mr. Daniel Strahan, of Hespeler. Accepted.

From Cote des Neiges, Montreal, to Mr. Thomas Mitchell, of Avonmore.

### INDUCTIONS.

Mr. A. A. Graham, of Presbyterian College, Montreal, into Petrolia, Ont.

Mr. E. H. Brandt, ordained and inducted into the charge of St. Henri French Mission, Montreal.

Mr. Woodside, into St. Andrew's Church, Carleton Place, 5 August.

Mr. Alex. Fraser, ordained and inducted into Burn's Church, Mosa.

Mr. P. D. McLeod, into Atwood and Monkton, Stratford Presbytery, 19 August.

Mr. E. Mason, into Douglas, Brandon Presbytery, 27 July.

Mr. Gilmour, ordained 13 July, at Indian Head, Regina Presbytery, 'as missionary to Crowstand, Indian Reserve.

Mr. J. H. Cameron, called from Russell, Man., into Kildonan, Man., 6 August.

Mr. P.C. Byers, ordained as missionary at Avoca, 3 July.

### RESIGNATIONS.

Mr. Tolmie, of Southampton, Bruce Presbytery, after a pastorate of 34 years.

Mr. J. R. Gilchrist, of Baltimore and Coldsprings, Ont.

Mr. Geo. McKay, of Kincardine and Bervie; Mr. J. L. Murray is interim Moderator of Session.

Mr. Falconer, of Bedford and Waverly, owing to ill health.

Mr. McCurdy, of Tryon and Bonshaw, P.E.I.

Mr. D. Strahan, of Rockwood, Ont., after a pastorate of 21 years.

Mr. J. A. F. Sutherland, of Minnedosa, Mr. Ewan McKenzie, of Shaubs and Oak River, Minnedosa Presbytery.

### PRESBYTERY MEETINGS.

#### *Synod of Maritime Provinces.*

1. Sydney, Englishtown, 30 Aug., 6.30 p.m.
2. Inverness, Black River, 21 Sep., 11 a.m.
3. P.E.I., Charlton, Zion, 2 Nov., qtrly.
4. Pictou, N. Glasgow, Jas., 7 Sep., 9.30 a.m.
5. Wallace, Parrsboro, 9 Nov., 4 a.m.
6. Truro, Milford, 21 Sep., 11 a.m., bi-mon.
7. Halifax, Canard, 6 Sep., 2 p.m.
- “ Kempt, 7 Sept.
8. Lun., Yarmouth, Rose Bay, 6 Sep., 10.30 a.m.
9. St. John, St. John., St. A., 19 Oct.
10. Miramichi, Chat., 28 Sept., 10 a.m., stand.

#### *Synod of Montreal and Ottawa.*

11. Quebec, Richmond, 14 Sep., 5 p.m.
12. Montreal, Mon., Knox, 21 Sep., 10 a.m.
13. Glengarry, Lancaster, 14 Sep., 11.30 a.m.
14. Ottawa, Otta., Bank, St., 21 Sep., 2 p.m.
15. Lanark, Carl. Pl., Zion, 15 Sep., 10.30 a.m.
16. Brockville, Brockvl., St.J., 8 Sep., 2 p.m.

#### *Synod of Toronto and Kingston.*

17. Kingston, Kingst., St. A., 21 Sep., 2 p.m.
18. Peterboro, Pt. Hope, Mill St., 21 Sep., 2 p.m.
19. Whitby, Brooklin, 19 Oct.
20. Lindsay, Fen. Falls, 21 Sep., 11 a.m.
21. Toronto, Tor., St. And., 1 Tu. ev. mo.
22. Orangeville, Orangevl., 14 Sep.
23. Barrie, Elmval, 28 Sep., afternoon.
24. Algoma, Sault St. Marie, 22 Sep., 7.20 p.m.
25. Owen Sd., O. Sd., Knox, 21 Sep., 10 a.m.
26. Saugeen, Harriston, Knox, 14 Sep., 10 a.m.
27. Guelph, Guelph, Chal., 21 Sep., 10.30 a.m.

#### *Synod of Hamilton and London.*

28. Hamilton, St. Cath., 21 Sep.
29. Paris, Woodstk., Knox, 21 Sep., 11 a.m.
30. London, Lon., 1st Ch., 14 Sep., 11 a.m.
31. Chatham, Chatm., St. A., 14 Sep., 10 a.m.
32. Stratford, Strat., Knox, 14 Sep., 10.30 a.m.
33. Huron, Clinton, 14 Sep., 10.30 a.m.
34. Maitland, Wingham, 21 Sep., 10 a.m.
35. Bruce, Chesley, 14 Sep., 1.30 p.m.
36. Sarnia,

#### *Synod of Manitoba and the North West.*

37. Superior, Keewatin, 8 Sep., 2 p.m.
38. Win., Man. Col., 2 Tu. Sep., bi-mon.
39. Rock Lake, Manitou, St. And., 14 Sep.
40. Glenboro, Wawanesa, 20 Sep., 7 p.m.
41. Portage la P., P. la P., 15 Sep., 7.30 p.m.
42. Brandon, Brandon, 21 Sep., 10 a.m.
43. Minnedosa, Shoal Lake, 1 Sep.
44. Melita, Deloraine, 7 Sep.
45. Regina, Wolseley, 22 Sep.

#### *Synod of British Columbia.*

46. Calgary, Lethbridge, Alberta, 8 Sep.
47. Edmonton, S. Edmonton, 7 Sep., 10 a.m.
48. Kamloops, Enderby, 7 Sep., 10.30 a.m.
49. Westminster, Wstr., 7 Sep., 2 p.m.
50. Victoria, Nanaimo, Et. A., 1 Sep., 2 p.m.



## OBITUARIES.

Rev. Samuel Boyd was born in County Down, Ireland, 24 July, 1824. After the county schools he attended Banbridge Private Academy. In 1845 he entered the Royal College, Belfast, graduating in 1849. He studied theology in Philadelphia in connection with the Reformed Church of North America, graduating in 1857, when he was ordained as pastor of the Reformed Presbyterian Church, Somonauk, Ill., where he remained four years. He then removed to Shemogue, N.B., where he labored eleven years. On his reception into the Presbyterian Church in Canada he was called to Knox Church, Wallace, N.S., in July, 1878, where he labored for nineteen years until his death, 21 July. His wife died two years ago.

Rev. H. A. E. Reid was born in Toronto in 1863. He was a son of the late Rev. Dr. Reid, agent of the Church. He graduated at Toronto University in 1887, and then taught for a year in Manitoba College, Winnipeg. Entering Knox College, Toronto, in 1888, he graduated in 1891, and was not long afterwards settled as pastor at Stouffville and Markham, near Toronto. He took ill last October. About Christmas he removed to Toronto. It was found that he was suffering from an internal tumor, and at his mother's residence, 31 July, he passed away at the age of 34 years, leaving a widow and two young children.

Rev. David Waters, D.D., was born in Caithness, Scotland, in 1827. He came to Canada when young, and deciding to enter the ministry, took his Arts course in Toronto University and Theology in Knox College. He was ordained and inducted at Southampton and Dunblane, Ont., 16 July, 1861. In 1863 he accepted a call to Port Hope, and thence, in 1868, to Mary's, Ont. In 1873 he was called to St. David's Church, St. John, N.B., where he labored for 8 years, until called, in 1881, to the North Reformed (Dutch) Church, Newark, New Jersey. In 1891, owing to ill health, he retired from the active work of the ministry. He has for some time lived in Halifax, where, on the 4th of August, he passed to his rest in the 70th year of his age. His widow survives him.

## STATED COLLECTIONS FOR THE SCHEMES.

French Evangelization, 4th Sab. July.  
Home Missions, 4th Sab. Aug.  
Colleges, 3rd Sab. September.  
Widows' and Orphans' Fund, 3rd Sab. Oct.  
Assembly Fund, 3rd Sab. November.  
Manitoba College, 3rd Sab. December.  
Augmentation Fund, 3rd Sab. January.  
Aged and Infirm Min. Fund, 3rd Sab. Feb.  
Foreign Missions, 3rd Sab. March.

## THE HABIT OF COURAGE.

By MARGARET E. SANGSTER.

There are many occasions in life when the habit of courage stands one in stead—not the habit of physical courage merely, but that other and higher kind which faces a moral crisis, or enables one to meet sorrow and calamity bravely and cheerfully.

Not long ago, I was often with a friend who was passing through a great trial. One whom she dearly loved was dying of an incurable disease, and the physicians had frankly admitted that no remedy had ever been discovered for it, and that all they or any one could do was to soothe the pain as much as possible, and make the days as bright and pleasant as might be until the end should come.

Day by day, with a face unaltered in its cheer, with a smile for every friend, and a blithe word of greeting, this woman, whose heart was almost broken with grief, kept up the spirits of all about her.

"What is her secret?" I asked, in wondering admiration. "She has cultivated through all her life the habit of being brave and cheery in little trials and vexations. Now, when there is need for a great effort, she is able to rise to the need."

"There is something more," I urged.

"Yes," said the wise woman to whom I spoke, "there is something more. Our friend has faith in the love and watchful providence of God. She has exercised this faith in the small affairs of every day, always going to Him for help in every little puzzle and problem, and referring her cares to Him, just as a child does to her tender father. Now, in this great and overwhelming trouble her faith still takes hold of the strength of her unseen Friend. The habit of faith is hers, and she is serene and tranquil."

"When He giveth quietness, who then can make trouble?" I thought. The trustfulness of a child! What more can we want?

There are dear young people away from home. They are busy all day in shops and offices, and they go to a boarding-house at night, and there is no mother at hand to ask what kind of a time they have had, and whether they have been thorough in their work, and successful, or to cheer them, if they perhaps have some cause to feel anxious or discouraged.

They are homesick now and then, and sometimes they are ready to seek diversion and amusement in places of which father and mother would not approve. To such I would say, cultivate the habit of faith and the habit of courage. Believe in the heaven above you, and in the loving Friend whose eye is always on you, wherever you may go. Measuring yards of ribbon, showing goods to customers, copying papers in an office, adding figures in a ledger, wherever you are, whatever you are doing, believe in God, and be brave and cheery.—Sel

## Around the World.

### PRESBYTERIANS

The Cumberland Presbyterian Church, U.S.A., has 2,915 churches, 1,571 ordained ministers, and 175,642 communicants.

Rev. Dr. Matheson, of St. Bernardo, Edinburgh, formerly of Inellan, the eloquent blind preacher, has asked the congregation for a colleague and successor.

At its recent meeting the Synod of the Reformed Presbyterian Church passed a resolution denying any aid from the benevolent fund to students who use tobacco or indulge in any other extravagant habit.

In numbers and in giving for missions, the Presbyterian Church of the United States South is a little, and but little, in excess of our own. It has 2,816 churches, 1,393 ministers and 211,964 communicants, and gave last year \$122,000 for Foreign Missions.

A separate colored Presbyterian Church is likely to become a reality in the South. The Southern General Assembly recently gave permission to that effect to its four colored Presbyteries, and three of the four have issued a call for a convention to meet in Nashville, Tenn.

The Church of Scotland has 84 Presbyteries, 16 provincial Synods, and 633,408 communicants. The increase of communicants during the last twenty years has been 7,600 per annum. The Home and Foreign Mission schemes incomes have fully doubled during the last twenty-two years. The contributions during the past year were £466,138, an increase over the previous year of £45,215.

The Presbyterian Church of South Africa has now its General Assembly, in which are represented the Free Church, with three Presbyteries; the United Presbyterian Church, with two Presbyteries; the separate Presbyteries of Natal, Cape Town, and the Transvaal, and the Congregation of Port Elizabeth. The united body claims to have 13,000 communicants, of whom three-fourths are natives.—*Eng. Pres.*

The Presbyterian Church, U. S. A. North, has 32 Synods, 229 Presbyteries, 7,631 churches, 7,129 ministers and nearly a million members. The total contributions for the year ending 1st April were \$13,298,067, about \$800,000 less than the previous year. Foreign Mission receipts were last year \$681,459 lower than for many years, while for Home Missions the receipts were \$1,042,768, higher than any year since 1892.

### OTHER CHURCHES AND PEOPLE.

There are now 4,482 Christian Endeavor Societies in Great Britain.

The Methodist Episcopal Church, U. S. South, has just entered Korea.

The British settlement at Tientsin has been extended from sixty-five to three hundred acres.

The Society of Friends has a total membership of 110,299, and an American membership of 90,436.

The Pilgrim's Progress has been published in 85 different languages and dialects. The latest is for Uganda.

The receipts for 1896 of the Woman's Auxiliary of the Wesleyan Missionary Society, Great Britain, was about £60,000, \$300,000.

In 1842 the Bishop of Calcutta on scriptural grounds declined to give work to any lady missionary who was single. What a change to-day.

One result of famine in India is inevitably a loosening of fearful bonds with which caste enthalls her oppressed millions.—*Indian Witness.*

The number of Jews in the world, estimated by the Geographical Society of France, is 6,377,602. Of these, about five and a half millions are in Europe.

There is not one resident Protestant missionary allowed in Russia, but the British and Foreign Bible Society distributed 60,000 copies of the Bible there last year.

No more birds in Massachusetts women's hats, nor sold in their shops. So says the law. Step by step upward. First the slave, now the bird. Signs of millennial dawn.

According to Dr. R. N. Cust, there are 438 African languages, with 153 dialects, making a total of nearly 600. The Hausa is the most generally spoken, and is used by 15,000,000.

A new law has been passed in Korea by which Korean widows, formerly permitted to re-marry only into an inferior rank, may now make new connections without regard to caste.

It is stated on good authority that many of the cabmen of Paris are ex-priests, men who had given up faith in Rome, and could no longer remain in the priesthood, and who had no other way of making a living.



When the Queen was crowned, the Fijians were savage cannibals. Last year the Christians of Fiji sent \$4,000 to help India's famine. Part of a world's regeneration, the incoming of a new heaven and a new earth.

Mexico now contains one hundred Christian Endeavor Societies, with 2,047 members. Twenty-eight of these are Junior Societies, with 469 members. Last year there were only seven Junior Societies in the country.

In the Philippine Islands the position of the priest is not disturbed if he lives a life of open immorality, but he would be put out of his office summarily should he venture to marry the mother of his children.—*Indian Witness*.

In Italy, the land of the Pope—whose alleged religion has impoverished the inhabitants mentally, morally and materially—the tax gatherer takes 31 per cent. of what the people make. Romanism is always a blight.—*Primitive Catholic*.

Temperance women of Normandy asked the public authorities a short time ago to make it unlawful for women or girls to serve in public-houses. The request has been granted, and now a drinkseller cannot employ any other woman than his own wife.

All that the promoters of the Protestant religion in Madagascar predicted with the passing of the island into the hands of the French is coming to pass. The London Missionary Society appeals to the world as it sees its long and faithful work destroyed by the Jesuits.

In spite of all the persecution in Russia, religious dissenters from the orthodox Church are increasing, and now number ten millions. It is said that the Czar is disposed to grant increased religious liberty. The day of liberty is surely coming, even in Russia.

The largest heathen nation in the world, China, is represented at Washington by a Christian. He is a native of Hong Kong. His ability was noticed by Li Hung Chang, who chose him as legal adviser. He was educated in England, and is now Chinese Ambassador to the U. S. A. This is one result of Foreign Missions.

The British and Foreign Bible Society's annual report for the past year showed an increase of income of upwards of £2,000. An aggregate of 3,776,133 issues were made from the depots at home and abroad, which included Bibles, New Testaments and portions. Since its commencement, in 1804, the issues have amounted to 151,142,802 books.

Jesuit obedience is well shown by the following. A young man from America was admitted to an audience with the aged General of the Order in Rome. Before him was a map of Africa. Pointing to a spot in the map he said, "Twenty of our missionaries were killed there last March. We must send others soon." "But will they go?" "Go, my child? Why, I shall send them."

Twelve years ago the representation of the London Medical Schools in the mission field was close on *nil*, but to-day the London School of Medicine for Women has 31 representatives abroad, the London Hospital Medical School has 17, St. Bartholomew's 10, St. Thomas' 5, University College, 3. Six other London medical schools have each one or two.—*Medical Missions*.

In the *Missionary Chronicle* of the L.M.S., Dr. Lawes, of New Guinea, gives a most cheering account of the progress that has been made in that island during the last twenty-two years. There are now ninety churches and schools in places where the utmost darkness and savagery existed; there are 3,000 scholars in connection with these schools, and 1,350 men and women are professed followers of Christ.

When I first went to India, thirty-eight years ago, I sailed on a vessel of 650 tons, and the voyage took 127 days. On my last trip to this country our ship was one-ninth of a mile long, of 10,000 tons' burden, and the voyage took only twenty days. When our church began its work in that country, we were limited to a section of the empire having 17,000,000 people, and speaking only one language. Now God has led us into all parts of India, with 260,000,000 population, and we are preaching in sixteen languages.—*Bishop Thoburn*.

### A FEW FACTS OF MISSIONS.

BY REV. J. THOMPSON, OUR MISSIONARY TO THE CHINESE IN MONTREAL,

FOR THE RECORD.

"Out of the shadows of night,  
The world moves into light;  
It is daybreak everywhere!"

"I like your Jesus because He loved little girls. Our Mahomed did not love little girls." Christianity emancipates woman-kind.

A Chinese woman was asked: "Do your idols love you?" "No, no," came the emphatic reply. They have mouths, but they speak not.

"O sir," said a mother in China, who was telling the missionary of the happy death of her Christian daughter, "the grave has become a new place since Jesus came to our village." All things are become new. No more buried hopes.

In the village of Martswang, China, where eighteen persons had been baptized, ten children from eight to twelve years of age were discovered in a room by themselves in earnest prayer that they might be saved. Suffer little children to come unto me.

Said an aged Chinaman to Rev. Dr. Corbett, "How long ago did you say Jesus Christ came?" "Nearly 1,900 years ago." "Why, I can't understand it. What have your people been doing all this time. Here I am eighty years old, and never heard it till now."

On the sixth day of the sixth month at Lien-chow, China, was observed the custom of bathing the idols in the river, which, after their purification, were taken with a great ado to their lofty pedestals to sit in contemplation another year. Feet they have, but they walk not.

At a temple undergoing repairs in Ning-po, China, little strips of pink paper were pasted over the gods' eyes as prayers to them to retire from the temple till it was ready to receive them again, meantime they were only images and not sacred. Eyes have they, but they see not.

Rev. Dr. Legge, the eminent Chinese scholar, now at Oxford University, says: "I have been reading Chinese books for more than forty years, and any general requirement to love God, or the mention of anyone loving Him, has yet to come for the first time under my eye."

A literary graduate suddenly arrested by the truth in a gospel meeting, said: "I have travelled to the east, west, north and south in search of peace. I have tried Buddhism, Taoism and Confucianism, and not found it; but in what I have heard to-night I find peace, and from henceforth Jesus Christ is my Saviour." He became an evangelist. In Christ alone can peace be found.

A Chinese scholar who became a Christian said to Rev. Dr. Taylor: "How long have you known about this gospel?" "Oh, my fathers have known about it for hundreds of years." "For hundreds of years? Why didn't you come and tell us before? My father searched for peace for twenty years and died without finding it. Why didn't you come?" How shall they hear without a preacher!

## CANTON GIRLS' SEMINARY.

By REV. J. THOMPSON, M.D.

For THE RECORD.

One of the features of populous Canton City is the "Canton Girls' Seminary," long established, and with an attendance by a late report of 165, forty women and one hundred and twenty-five girls, who almost without exception go forth upon the completion of their studies as Christians. The teachers and scholars of each department hold meetings every Sabbath evening for the special purpose of praying for their unconverted schoolmates and friends. The scholars go out as teachers, Bible-readers and wives of Christian Chinese.

Well taught in music, the organists of the First, Second, and Third Presbyterian Churches in Canton City are former pupils there.

During the year, the school, made up mostly of poor girls, contributed some \$79 for missionary objects. Most of it was contributed by the missionary society, with a membership of 85.

Having supported a Biblewoman for several years, the society decided this year to begin work in a new centre. The town of Kam-Kai, where some years ago a missionary was accidentally killed by a shot from a pirate boat.

A Christian woman, earnest and faithful, was employed to sell tracts and explain the doctrine. The new work was taken up with much interest and many earnest prayers offered for its success. At the first communion season 40 women came from Kam-Kai to Canton and spent several days attending meetings and being taught in the seminary.

During the year four were received into the church, forming a little circle of Christians at Kam-Kai, but they have been bitterly persecuted, especially one poor old woman, who was caught as soon as she returned after professing faith in Christ, her hands tied and a bundle of thorns prepared to beat her with. Some said, "Kill her," but better counsel prevailed, and she was released.

After the summer vacation, 17 women and girls went on board the passage boat for Canton to seek admission to the seminary; but the men of the village gathered together and drove them off the boat, compelling them to return to their homes. Greatly disappointed, they hope on.

It was one of these Biblewomen who, while ill in the Canton Hospital, so showed forth her Lord in word and act that several about her were led to accept Him for themselves. Many of these Bible-readers are very amiable and self-sacrificing Christian women, and the societies that support them have good reason to rejoice in their work. Like another one who is said to have continued in prayer all night for Miss N., one of the seminary teachers, that she might be recovered from severe sickness, asking that she herself be taken instead, as of less value.



## Life and Work.

### A.C.E. STORY, THE LOST FOUND.

A STORY OF THE GREAT C. E. CONVENTION AT  
WASHINGTON LAST SUMMER.

It was July, and the heat was intense.

On one of the seats in the Capitol grounds, panting for air, as the day declined, there sat a man perhaps forty years old. He was the picture of dejection. His face was seamed by dissipation. He wore a faded suit of blue, poorly fitted and cheap in quality. One of his shoes had a gap in the side and the other was worn through the sole. His linen was repulsive and his hat was torn. As the night wore on, with a sigh he stretched himself upon the seat, and soon was asleep beneath the charitable stars.

Henry Waters had run away from an Eastern home many years before, had drifted to Washington, and was now a social wreck. For a time he was a pension clerk. But a change of administration lost him his place. Then he served as hostler to a senator, who discharged him on learning of his appetite for drink. He next worked for a cheap restaurant. Still later he did whatever work he could find in the "Division" where the outcasts dwell. Now he had been rejected even by the vile, and, without a home, begged his meals by day and slept on the public benches by night.

That week the great city was invaded by an army of young men and women. From every State they came, in trains heavily laden, wearing their pretty badges that told the world that they had dedicated themselves to their Master's cause. Earnest faces in bright dresses crowded the corners, filled the cars, and took possession of the hotels. Sometimes it seemed as if the old city, steeped in political trickery and the slave of hollow fashion, was receiving a new inspiration and a higher life from the thousands of noble crusaders whose quiet bearing and lofty motives won the respect of citizens, police, and press.

In a great temple on a prominent corner were gathered the hundreds of delegates from the Old Bay State. The interior of the structure was festooned with colored ribbons and hung with appropriate mottoes. There was a registration booth, a post office, and a committee on hospitality. A city clergyman had given the visitors an address of welcome. The President of the Massachusetts organization had fittingly replied. "Throw out the Life Line" was sung by more than a thousand young voices.

Then followed the afternoon discussion on "How to win the erring." There was a chorus of applause when the popular chairman of the State Lookout Committee, Miss Mary Waters of Haverhill, ascended the platform and read a paper replete with earnestness, compassion, devotion, and love.

Without the edifice, on an opposite corner and hidden behind a tree, stood a gaunt and wretched tramp, curiously eyeing the building and those passing in and out. "Christian Endeavor," he muttered, "little do they care for me. I wonder if she is here. But she is too fine a lady to speak to a hungry wretch." And he passed on to one of his old haunts.

The week passed. There were bicycle runs to Cabin John's Bridge, where beneath grand old trees and in cosy rustic seats scores of young Christians chatted and sung; the old Mount Vernon, where the famous home was overrun by the inquisitive seekers for every object of historical interest; and to many choice spots along the noted river that winds its silvery way towards Harper's Ferry.

The closing night of the great Convention had come. Most of the delegates were selecting some famous speaker whom they desired to hear. A few earnest young people had decided to visit a Gospel Mission in a neglected part of the city. Down past low groggeries and vile dance halls they went, armed like their Master with an unquenchable love for the souls of sinful men. They entered a plain pine structure, filled with rough seats, and containing a simple table for the speaker and a little melodeon. The walls were hung with framed verses from the Word. Mary Waters presided. After a few Gospel hymns, during the singing of which the room filled, she rose, and read the parable of all parables that tells of the prodigal and his return. Gently, simply, lovingly, she recited the eternal story of the love of God for man, and begged each of her hearers to return to the Father's house and arms. Many raised their hands for prayer in their behalf.

But near the door sat a sullen-looking stranger, with his head between his hands. "Can it be," she asked herself, as they sung a final hymn. The meeting was dismissed and the young missionaries prepared to return to their hotel.

As the fair leader approached the door, from a shadow cast by a pile of timber stepped the man whose face had strangely thrilled her, and looked timidly into her eyes. "I don't s'pose ye know a 'tramp like me, do ye?" he asked.

The young woman, half shuddering at the repulsive figure, looked intently and replied: "My friend, I fear we have not met before. Can I do anything to help you?"

The man pleadingly sought her face and said: "Did ye ever have a brother away off East?"

A lightning look of recognition, and she cried, "Is it you—Henry," and wound her arm about his threadbare coat. The tears rained from their faces so they could hardly see their way, as they passed down the street, a strange pair, innocence and guilt, beauty and frightfulness, until they found the very park where he had often slept in poverty and despair.

He told her of his wayward career, and she told him of the love that had never forgotten him and of the door that had always been open. He would not come to her hotel for he said it would disgrace her. So she gave him a bank note with which to purchase new clothing throughout, and they parted for the night.

The Eastern train left Washington at ten in the morning. Hundreds of Endeavorers crowded the station. When the Massachusetts delegation appeared, the Chairman of the State Lookout Committee was not alone. By her side stood Henry Waters, transformed in a neat suit, and with a look his face had never worn before. A telegram fled over the wires to a gray-haired mother that read: "We are coming, and the lost is found." The cars rang with song, but there were two who could not sing. They sat close together, and cried silently in gratitude to God. And there was joy in the presence of the angels over another prodigal returned.—*Evangelist.*

### "HONEYED WORDS."

Probably no one can ever fully estimate how much influence he is constantly exerting through his tones of voice. Nothing is so powerful to cheer the drooping energies of a discouraged army as the inspiring tones of hope in which their general urges them onward. Who has not seen the immediate effect of a glad and sprightly voice breaking in upon a dull and uninteresting party of people? How their eyes brighten, and their brows clear, and their forms become erect! On the other hand, let a solemn, or doleful, or fretful voice break in on a gay and cheerful company, and how quickly the smile dies on the lip, and a depressing influence goes round!

### POWER FOR THE SEEKING.

You want power? Well, the desire is legitimate, and its realization possible.

But what kind of power? Physical? Then stop fretting. Take exercise. Avoid excesses. Form regular habits. Eat nourishing food. Sleep long and soundly. That means a sound body.

Mental power? All right. Use your brain. Think. Think systematically. Think persistently. Think below the surface. Grapple with the great thoughts which others have put into books. That will give fibre and grip to your mental life.

Or is it moral power you are after? It may be had. Think pure thoughts. Look at lofty ideals. Live right. Crucify self. Latch all villainess. Develop the Good Samaritan side of your life. That will promote a high morality.

But there is something higher. It is spiritual power. Ah! that is it. The foot

of the ladder is on the earth, but its top is in Heaven. Climb! Do you say, "It is high; I cannot attain to it?" No, no! Read the first chapter of the Acts of the Apostles. Then to your knees! Look up. Turn your back upon the bad past. Surrender utterly to God. Lose your will in his. Plead the promises. Believe, believe, believe! Claim the pentecostal gift. Receive ye the Holy Ghost.—*Epworth Herald.*

### THREE REASONS AGAINST INFIDELITY.

I once met a thoughtful scholar who told me that for years he had read every book he could which assailed the religion of Jesus Christ, and he said he should have become an infidel but for three things:

"First, I am a man. I am going somewhere. To-night I am a day nearer the grave than I was last night. I have read all such books can tell me. They shed not one solitary ray of hope or light upon the darkness. They shall not take away the only guide and leave me stone blind.

"Second, I had a mother. I saw her go down into the dark valley where I am going, and she leaned upon an unseen arm as calmly as a child goes to sleep on the breast of its mother. I know that was not a dream.

"Third, I have three motherless daughters [and he said it with tears in his eyes]. They have no protector but myself. I would rather kill them than leave them in this sinful world if you blot out from it all the teachings of the Gospel."—*Bishop Whipple.*

### A FATAL CHOICE.

During a revival of religion in one of our great universities, two students were awakened who were intimate friends. One evening they agreed to go and call upon one of the professors and ask his advice. They came to his door, when one of the two stopped and said: "I believe I won't go in." His companion replied, "You can do just as you please, but I need all the help that a man of experience can give; I am resolved to go in."

There they parted—and for eternity! The one went in, opened his difficulties to the professor, received good counsel, and decided for Christ. He became an eminently useful minister of Christ. The other threw off all serious thought, drifted into "fast" associations and ended his career as a sot.

There are two gates and the two opposite roads into eternity. You must take one or the other! Beside that straight gate stands the infinite Love saying to you: "I set before you death and life, choose life!"—*Rev. Theo. L. Cuyler.*



## International S.S. Lessons.

### PAUL'S LAST JOURNEY TO JERUSALEM.

3rd October.

Les., Acts 21: 1-15. Gol. Text., Acts 21: 13.  
Mem. vs., 12-14. Catechism Q., 95.

1. Kindness on the way.—vs. 1-7.
2. Danger ahead foretold.—vs. 8-11.
3. Paul's Heroic Answer.—vs. 12-15.

#### HOME READINGS.

*M.* Acts 20: 17-38. . . *Paul's Farewell at Miletus.*  
*T.* Acts 21: 1-17. . . *Last Journey to Jerusalem.*  
*W.* Matt. 16: 21-28. . . *Jesus going to meet death.*  
*Th.* John 15: 13-27. . . *"They will also persecute you."*  
*F.* 2 Tim. 2: 1-16. . . *"If we suffer, we shall reign."*  
*S.* 2 Cor. 4: 1-18. . . *"Delivered for Jesus' sake."*  
*S.* Rom. 8: 28-39. . . *Persecution cannot separate.*

*Time.*—A.D. 58. *Places.*—The coast of Asia Minor from Miletus to Patara; thence to Tyre, Ptolemais, and Caesarea.

From Miletus Paul and his party sailed to Patara. Thence they went to Tyre. Here they found Christians. These tried to dissuade Paul from going to Jerusalem. At the end of seven days he went to Ptolemais, and thence to Caesarea. Here he spent some days with Philip. Agabus, a prophet from Jerusalem, foretold Paul's persecutions in that city. The latter's friends, alarmed, again besought him not to go there. But Paul, announcing his readiness to die for the name of Jesus, departed.

#### LESSONS.

1. We get much help and cheer from good people we meet.
2. We should always try to encourage others on their way.
3. We must often endure trouble in being true to Christ.
4. Friends sometimes try to keep us back from hard tasks.
5. We should let nothing keep us from doing God's will.

### PAUL A PRISONER AT JERUSALEM.

10th October.

Les., Acts 22: 17-30. Gol. Text., 1 Peter 4: 16.  
Mem. vs., 22-24. Catechism Q., 96.

- 1 Paul's Words to the People.—vs. 17-21.
- 2 Paul's Arrest and Binding.—vs. 22-26.
- 3 Paul brought before the Council.—vs. 27-30.

#### HOME READINGS.

*M.* Acts 21: 18-26. . . *Observing Jewish Ceremonies.*  
*T.* 1 Cor. 9: 16-27. . . *"That I might gain the Jews."*  
*W.* Acts 21: 27-40. . . *Paul seized in the Temple.*  
*Th.* Acts 22: 1-30. . . *A Prisoner at Jerusalem.*  
*F.* Acts 23: 1-10. . . *Paul before the Council.*  
*S.* 1 Pet. 4: 1-19. . . *"Partakers of Christ's sufferings."*  
*S.* Phil. 3: 1-21. . . *"Conformable unto his death."*

*Time.*—About A.D. 58. *Places.*—Jerusalem.

When Paul reported to the church at Jerusalem, on his great work among the Gentiles, they praised God. But by their advice, in order to disarm the prejudice of certain Jewish converts against him because of this work, he publicly took part in the ceremonies of a Nazarite vow. While thus engaged, certain Jews from Asia seized him in the temple and incited against him a mob who dragged him out to kill him. The captain of the Roman guard, learning of the riot, rescued Paul and took him into a fortified tower at one corner of the temple grounds. From the tower steps Paul spoke to the mob. When he mentioned his mission to the Gentiles, they were enraged and demanded his death. The captain ordered Paul to be scourged, to make him confess his supposed crime. Learning that Paul was a Roman citizen, he quickly recalled his order. The next day he summoned the Sanhedrin to examine Paul.

#### LESSONS.

1. When we pray Christ comes close to us.
2. We should be ready to go wherever Christ sends us.
3. Those who are true to Christ must sometimes suffer persecution.
4. It is right sometimes to protest against unjust treatment.
5. God has many ways of delivering his people.

### PAUL BEFORE THE ROMAN GOVERNOR.

17th October.

Les., Acts 24: 10-25. Gol. Text., Isa. 41: 10.  
Mem. vs., 14-16. Catechism Q., 97.

1. The Charges Denied.—vs. 10-13.
2. The Faith Confessed.—vs. 14-21.
3. The Matter Deferred.—vs. 22-25.

#### HOME READINGS.

*M.* Acts 23: 11-35. . . *Paul sent to Felix.*  
*T.* Acts 24: 1-27. . . *Paul before the Governor.*  
*W.* 2 Tim. 1: 1-18. . . *"Serving with pure conscience."*  
*Th.* 1 Cor. 15: 1-22. . . *Gospel of the Resurrection.*  
*F.* John 5: 24-39. . . *Promise of the Resurrection.*  
*S.* Rom. 10: 1-21. . . *"Righteousness of Faith."*  
*S.* Herb. 3: 1-19. . . *"To-day, if ye will, hear."*

*Time.*—A few days after last lesson. *Place.*—Caesarea.

Paul's address before the council (Lesson II.) caused a rupture between the Pharisees and Saducees. The Roman captain again took him into custody. The next night the Lord appeared to Paul in a vision and encouraged him. Certain Jews bound themselves under an oath to kill Paul. Their conspiracy was discovered by Paul's nephew and reported to the Roman captain, who promptly sent Paul under a strong guard to the Roman governor, Felix, at Caesarea. After five days' confinement at Caesarea, Paul was brought before the governor to meet his accusers from Jerusalem.

## LESSONS.

1. We may get a lesson from Paul's courtesy on his trial.
2. When we know we have done right we need fear nothing.
3. We should always confess Christ before men.
4. We should be faithful in telling others of their sin.
5. We should never put off caring for our soul.

## PAUL BEFORE KING AGRIPPA.

24th October.

Les., Acts 26 : 19-2. Gol. Text, Matt. 1:32.  
 Mem. vs., 22, 23. Catechism Q., 98,99.

1. Paul and his Preaching.—vs. 19-23.
2. Paul and Festus.—vs. 24-26.
3. Paul and Agrippa.—vs. 27-32.

## HOME READINGS.

M. Acts 25 : 1-12. . . *Paul's Trial Before Festus.*  
 T. Acts 25 : 13-27. . . *Agrippa's Desire to hear Paul.*  
 W. Acts 26 : 1-32. . . *Paul before King Agrippa.*  
 Th. 2 Cor. 5 : 1-21. . . *"Ambassadors for Christ."*  
 F. 1 Cor. 2 : 1-16. . . *Not Man's Wisdom but God's Power*  
 S. Matt. 10 : 24-42. . . *The Rewards of Confessing Christ.*  
 S. Luke 2 : 25-38. . . *"A Light to Lighten the Gentiles."*

Time.—A.D. 60. Place.—Caesarea.

Felix kept Paul a prisoner at Caesarea, apparently hoping that money would be offered for his release. After two years Festus succeeded Felix. When Festus visited Jerusalem, the Jewish rulers tried to get him to send Paul to Jerusalem, intending to kill him on the way. But Festus obliged them to bring their charges against Paul at Caesarea. Paul again denied their accusations and appealed to Caesar. King Agrippa visited Festus about this time. Festus told him about Paul's case, and Agrippa expressed a desire to hear Paul for himself. The next day Paul was brought before the king and an assemblage of the great men of the city, and invited to make his defence. After recounting his manner of life from his youth, showing his zeal as a persecutor of Christians, and telling of his conversion, he spoke the words in to-day's lesson.

## LESSONS.

1. We should be obedient to every heavenly vision and call.
2. God calls all to repent and to do works meet for repentance.
3. God will help us always to be faithful in our witnessing.
4. Men of the world think all Christians are insane.
5. It is a great thing to be a Christian even if persecuted.

## PAUL'S VOYAGE AND SHIPWRECK.

31st October.

Les., Acts 27 : 13-26. Gol. Text, Acts 27 : 25.  
 Mem. vs., 21-25. Catechism Q., 100.

1. The Terrible Storm.—vs. 13-17.
2. The Despair of the Sailors.—vs. 18-20.
3. The Faith of the Apostle.—vs. 21-26.

## HOME READINGS.

M. Acts 27 : 1-26. . . *Paul's Voyage and Shipwreck.*  
 T. Acts 27 : 27-44. . . *"They escaped all safe to land."*  
 W. Matt. 8 : 13-27. . . *"The winds and the sea obey him."*  
 Th. Ps. 91 : 1-16. . . *"Surely he shall deliver thee."*  
 F. Ps. 107 : 21-43. . . *"Bringeth out of distresses."*  
 S. Ps. 11 : 1-18. . . *"Our God is in the Heavens."*  
 S. Ps. 46 : 1-11. . . *"Though the waters thereof roar."*

Time.—A.D. 60, Autumn.

Place.—On the Mediterranean Sea, between the islands of Crete and Melita, the modern Malta.

Paul having appealed his case to Caesar, Festus decided to send him to Rome with other prisoners. Paul soon sailed from Caesarea in charge of a Roman centurion. The ship touched at Sidon, where he was allowed to see his friends. Thence they sailed to Myra, where they reshipped in an Alexandrian vessel bound for Italy. Greatly retarded by head winds, they came to Fair Havens, a place of shelter on the south side of Crete. Here they waited some time for a change of wind. It was now near the close of the sailing season. Paul warned them of the great peril of going on. The centurion and the master and owner of the ship decided, however, to proceed. The wind changed and they set forth. A sudden storm from the north arose and rove the ship violently. Then followed the experience described in our lesson. For fourteen days after sailing from Fair Havens they drifted. Then the vessel was wrecked on the island of Melita. It was totally destroyed, but every one of the two hundred and seventy-six souls on board was saved.

## LESSONS.

1. Christ's servants must pass through storms of many kinds.
2. Sometimes we must sacrifice goods to save life.
3. A Christian need not be afraid in any danger.
4. While God has work for us in the future no danger can harm us.
5. A Christian should help to keep others cheerful in danger.

There is such a thing as the Bible becoming lost in its own literature. In the days of many books about the Bible, close and constant study of the Scriptures themselves cannot be too earnestly urged. No lesson leaves, for example, are "helps" that divert from the scrutiny and memorization of the simple Word. The Bible is not the only but it is the best commentary on itself.  
 —*American Sentinel.*



# Receipts.

For the month of July, by Rev. Robt. H. Warden, D.D., Agent of the Church. Address: Presbyterian Offices, Toronto.

## KNOX COLLEGE FUND.

Reported.....\$399 82  
Petrolea.....10 00  
E Wawanosh.....4 00  
Orangeville.....3 00  
Cookstown.....20 00  
Atwood.....2 75  
Alex Mc E Inlet.....20 00  
Alma.....25 00  
Room Rent Ep L.....27 00  
Port Elgin.....2 10  
Seaforth 1st.....3 73

\$492 65

## QUEEN'S COLLEGE FUND.

Reported.....\$16 60  
Petrolea.....8 00

\$24 60

## MONTREAL COLLEGE FUND.

Reported.....\$17 60  
Ratho.....15 00  
Port Elgin.....5 60  
Drumbo.....15 00  
Seaforth 1st.....4 65

\$806 05

## MANITOBA COLLEGE FUND.

Reported.....\$287 29  
Petrolea.....10 00  
Orangeville.....2 00  
Atwood.....1 63  
Alma.....25 00  
Port Elgin.....1 00  
Drumbo.....5 00  
Eden St Rosedale.....1 25

\$308 42

## HOME MISSION FUND

Reported.....\$4,398 22  
Maritime Prov.....335 00  
Scotstown.....2 28  
Lambton Loan Co66 00  
Eramosa 1st.....20 00  
Petrolea.....35 00  
E Wawanosh.....13 00  
Silverwater.....4 15  
Burpee.....1 35  
Richards Landing.....3 00  
Providence Bay.....2 50  
Tarbutt.....2 30  
Cartier.....7 00  
Goulair Bay.....2 75  
Fergus St A.....15 00  
Scarboro St A.....25 00  
Hibbert.....30 00  
Tor St A hnaux.....39 00  
John Smith Hesp.....5 00  
Guelph Chal.....50 00  
Friend to Miss.....50 00  
Clinton Willis.....30 00  
Orangeville.....18 00  
Burford.....3 00  
Atwood.....25 00  
E Lanca ter.....5 00  
Kintyre.....60 00  
Greenoch NairnUP14 16  
Friend Brussels.....16 00  
Nassagaweya.....20 00  
Rossburn.....9 00  
Port Hope 1st.....20 00  
Paisley Knox ss.....12 44  
Ham Knox.....125 00  
Alma.....1 00  
G Welnit St U P482 27  
A Wark Sarnia.....12 00  
Bq Mrs D Marsh'1 5 43

Port Elgin.....15 75  
Antioch ss.....3 50  
Seaforth 1st.....30 25  
Caledon Mel.....4 00  
Eden St Rosedale.....4 00  
Glasgow, Belaven U P Ch.....\$49 00  
Edinbro St Jas U P ch.....\$20 00  
Old Meldrum U P ch.....\$12 6

## AUGMENTATION FUND.

Reported.....\$487 82  
Scotstown.....2 15  
Petrolea.....20 00  
E Wawanosh.....1 00  
Silver Water.....1 50  
Welland.....4 05  
Fergus St And.....10 00  
Guelph Chal.....50 00  
Friend to Miss.....50 00  
Alvinston.....25 00  
Clinton Willis.....30 00  
Orangeville.....5 00  
Carlingford.....3 65  
Franktown.....12 00  
Atwood.....8 00  
Kintyre.....20 00  
Westmeath.....3 18  
Duart.....13 00  
English Sett.....8 00  
Komoka.....4 25  
Carluke St P.....7 20  
Ratho.....15 00  
Port Elgin.....5 60  
Drumbo.....15 00  
Seaforth 1st.....4 65

## FOREIGN MISSION FUND.

Reported.....\$20,781 74  
Scotstown.....2 50  
Lambton Loan Co66 00  
Eramosa 1st.....20 00  
Kingsburyss.....4 00  
Petrolea.....35 00  
E Wawanosh.....13 00  
Moore Burns.....25 00  
Fergus St And.....20 00  
Hibbert.....20 00  
Win Knox j e.....2 50  
Souris ce.....11 40  
Jn Smith Hgrsvl.....25 00  
Watford ce.....16 50  
Que St A mb.....25 00  
Prescott ce.....12 00  
Orangeville.....20 00  
Rev Dr Hamilton.....7 40  
Avonton.....41 75  
Carlingford.....10 00  
Franktown.....6 00  
Atwood.....20 87  
Komoka.....20 00  
Carluke St P.....300 00  
Knox Col Alumni300 00  
Friend Brussels.....50 00  
Tor St J Square.....375 00  
Jn Penman Paris250 00  
Komoka.....8 75  
W William ce.....3 93  
Adelaide E.....8 53  
Nassagaweya.....20 00  
yps 6 64  
Port Hope 1st.....21 00  
Ratho.....6 00  
Apple Hill ce.....5 00  
Lumby (B C).....5 00  
Sale Prince Alb100 00  
Bulldg & Loan As23 75  
Bethel Ridge etc.....12 50  
EG W.....10 00  
B I Johnstone.....2 70  
Alma.....2 50  
A Wark Sar.....8 00  
Bec Mrs D Marsh'1 5 28  
Listowel Knox ce35 00  
Port Elgin.....10 00  
Drumbo.....29 00

Lachine St And.....69 35  
Seaforth 1st.....12 55  
Caledon Mel.....5 00  
Eden St Rosedale.....1 25

\$22,536 49

## INDIAN FAMINE FUND.

Innasmuch.....\$1,377 10  
Thorburn Suth R.....4 00  
Scotch Ridge y p.....14 70  
Fletwood.....15 00  
Anon.....10 00  
Duffch Badnchss11 36  
N Wellington ce.....20 00  
St Helen Cal la.....1 00  
Richmond Chal ss.....5 00  
Friend Gladstone.....84 00  
Elmer Spiers.....1 00  
N Wmnmster SA ss 7 50

\$1,969 50

## WIDOWS' & ORPHANS' FUND.

Reported.....\$142 77  
Scotstown.....1 95  
Petrolea.....10 00  
E Wawanosh.....1 00  
Orangeville.....5 00  
Buckingham.....15 50  
Atwood.....4 75  
Duart.....7 75  
Brooklin.....2 25  
Friend of Miss.....10 00  
Mandaunin yphms 7 00  
Port Hope 1st.....15 00  
Goderich un ce.....5 00  
Apsley.....4 40  
Greenbank.....13 58  
Minnedosa.....6 00  
Wm Gordon St J.....50 00  
Tor West ss.....4 25  
Ayr Knox.....36 11  
Blake.....9 00  
Alma.....1 00  
Moore Burns.....8 00  
Sydenham St P.....13 00  
St Vincent Knox.....6 00  
Narmen.....5 00  
Bq Mrs D Marsh'116 29  
Kenyon.....10 00  
Tor West ss.....3 87  
Port Elgin.....3 80  
Lachine St And.....46 65  
Seaforth 1st.....7 27  
Percy.....17 65  
Bobcaygeon.....7 00  
Caledon Mel.....5 00  
Eden St Rosedale.....20 00

\$187 24

## Ministers' Rates.

Reported.....\$71 00  
Wm Campbell.....10 00  
J H Graham.....20 25  
Dr Torrance.....10 00  
Dr Hamilton.....8 60

## AGED AND INFIRM MINISTERS' FUND.

## Collections, etc.

Reported.....\$408 25  
Scotstown.....1 62  
Petrolea.....15 00  
E Wawanosh.....1 00  
Welland.....5 25  
Orangeville.....3 00  
Atwood.....3 75  
Kintyre.....22 00  
Duart.....5 60  
Komoka.....2 75  
Carluke St P.....3 90  
Alma.....1 00  
Port Elgin.....3 80  
Drumbo.....5 00  
Seaforth 1st.....5 73  
Percy.....4 00  
W Dunbar.....5 00

\$496 05

## Ministers' Rates.

Reported.....\$50 50  
J M Whitelaw.....25 00  
Prin Grant.....7 20  
D MacLaren.....3 85  
D H Hodges.....5 00  
R Hughes.....10 00

\$101 55

## ASSEMBLY FUND.

Reported.....\$148 42  
Mabou.....3 00

Port Hood.....1 00  
W Guillinsby 1st.....4 00  
Petrolea.....3 00  
Cavendish etc.....3 00  
Avonton.....6 50  
Kintyre.....8 0  
Komoka.....2 00  
Port Hope 1st.....8 00  
Ratho.....2 00  
Minnedosa.....3 00  
Rosemont.....2 00  
Vanater.....80  
Oro St A.....1 00  
Percy.....4 00

\$199 72

## FRENCH EVANGELIZATION FUND.

Reported.....\$962 92  
Stellarton.....18 10  
Scotstown.....50  
Lambton Loan Co64 00  
Eramosa 1st.....10 00  
Petrolea.....5 00  
E Wawanosh.....5 00  
Cartier.....7 00  
Welland.....6 05  
John Hyslop.....1 00  
Guelph Chal.....50 00  
Watford.....10 00  
Orangeville.....5 00  
Buckingham.....15 50  
Atwood.....8 65  
Brooklin.....7 75  
Friend of Miss.....10 00  
Mandaunin yphms 7 00  
Port Hope 1st.....15 00  
Goderich un ce.....5 00  
Apsley.....4 40  
Greenbank.....13 58  
Minnedosa.....6 00  
Wm Gordon St J.....50 00  
Tor West ss.....4 25  
Ayr Knox.....36 11  
Blake.....9 00  
Alma.....1 00  
Moore Burns.....8 00  
Sydenham St P.....13 00  
St Vincent Knox.....6 00  
Narmen.....5 00  
Bq Mrs D Marsh'116 29  
Kenyon.....10 00  
Tor West ss.....3 87  
Port Elgin.....3 80  
Lachine St And.....46 65  
Seaforth 1st.....7 27  
Percy.....17 65  
Bobcaygeon.....7 00  
Caledon Mel.....5 00  
Eden St Rosedale.....20 00

\$1,487 54

## POINTE AUX TREMBLES.

Reported.....\$477 25  
Madoc St Col ss.....10 00  
Petrolea ce.....25 00  
Midtn N S wfms.....13 10

\$525 25

## BHEEL HOSPITAL.

Anon.....\$10 00  
A Kennedy Char500 00  
Ths Bain Dundas10 00  
Geo Buzza Annan25 00  
R Harkness.....4 00  
A Alexander.....50  
Two Friends Sar.....3 00  
Elphn s helpers.....6 00

\$13 75

## CONTRIBUTIONS UNAPPORTIONED.

Dundas Knox.....\$13 75  
Essex.....6 07  
Bat Portage.....30 00  
Campbellford.....60 00  
Westminster 1st.....160 00  
Tor Old St A.....347 50

Fergus Mel.....100 00  
Dovercourt.....16 00  
Brussels Mel.....58 00  
Acton.....34 20  
St Helen's Cal.....47 00  
Dundas Knox.....34 00  
Columbus.....20 00

## KIRKPATRICK FUND FOR FRENCH EVANGELIZATION.

Mrs T Kirkpatrick.....\$1,000 00

For the month of July, by Rev. Dr. Morrison, Agent of the Church. Address 39 Duke street, Halifax.

## FOREIGN MISSIONS.

Reported.....\$587 07  
Bay of Islands.....16 00  
Beq A Morrison.....5 00  
Riverside Bass R.....19 44  
Dr Lawson Mn Fd15 00  
A C Thompson.....10 00  
W & Or Fund.....82 50  
Dartmouth.....13 00  
Folly Village ce.....9 00  
Ferrona Zion.....29 00  
Chatham St J ss.....4 00  
Birrel Gillespie.....50 00  
Merigomish wfms.....5 00  
John Chislett.....6 00  
Lowr Stewiacke.....57 50  
Blackvil Derby.....21 00  
New Richmond.....32 00  
" wms22 00  
Clifton.....32 00  
Lyon's Brook ce.....16 00  
Wolfville ce.....6 00  
Elmsdale.....10 00  
Parsboro St Jas.....22 00  
Westvil St Phillips44 29  
" ss 70 71  
" ce 5 00  
Yarmouth ce.....15 00  
W Riv Green Hill185 15  
Wm A McDonald.....8 00  
Richmd Bay I14 11 00  
Shubenacadie.....39 95  
Indian Road.....3 50  
North Salem.....4 70  
Admiral Rock.....1 85  
Richmd Bay.....25 00  
Neil's Har ss I16 5 00  
Milford ce.....3 32  
Glocestr friend.....2 00  
Summerside ss.....25 00  
Summerside.....20 00  
Mid Stewiacke.....24 00

\$1,440 98

## HOME MISSIONS.

Reported.....\$621 67  
Milford ce.....4 00  
Riverside B Riv.....19 80  
A C Thompson.....10 00  
St George ce.....1 31  
Musq Harbor.....6 70  
Int J M Gardner.....33 00  
Blackvil Derby.....19 00  
New Richmond.....20 00  
Shediac.....4 50  
Millsvil Herm ss.....11 00  
Stud Miss Asst.....47 00  
St Jn Pres wfms187 53  
Elmsdale.....9 33  
Parsboro.....10 00  
Int Grove Hx.....25 00  
Richmd Bay E114 8 00  
" I16 20 00  
Neil's Harbor ss.....6 00  
Rothsay.....10 41  
Wolfville.....30 50  
Summerside.....10 00  
Mid Stewiacke e.....11 17

<i>North West.</i>		"Mrs N McAllan 36 00	By other Treas- 7 00	J A McLean 7 00	Armow 2 00
Eureka ce.....	8 00	New Richmond. 5 00	urers.	T Nicholson 14 00	Beauharnois 5 00
Summerside.....	20 00	Int Mur Campbell 18 00		Jas McLean 14 00	Mt Pleas Vaner. 10 00
		R J D McGillivray 20 00	WIDOWS' & ORPHANS' FUND, MARITIME PROVINCES.	T Cumming 21 00	Stanley 1 60
		Wolfville.....10 00		Alex Grant 11 00	Forster's Falls. 8 30
				E Scott 17 50	Newport 1 00
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				J F Dusan 14 00	Monkton 1 00
				M G Heney 10 00	Melrose 2 45
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				H M Scott 14 00	Hopewell 1 00
				A Mc L Sinclair 14 00	Elva 1 00
				Alex McKae 7 00	Fort Massey 16 42
				T Sedgwick 11 00	Ham McNab St. 10 00
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				E A McCurdy 14 00	Grand Bend 1 00
				Principal Grant 14 00	Sarnia St And. 10 00
				Donald McNeil 10 50	Princeton P.E.I. 6 78
				John Rose 17 50	Yarmouth 2 00
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				J W Falconer 14 00	Knox Ayr 4 00
				J Robertson 10 50	Tor Old St And. 10 00
				J K Fraser 14 20	Tor Floor St. 20 00
				G M Clarke 14 00	Win St And. 11 35
				E McNab 21 00	Strabane 2 40
				A D McDonald 8 75	Redbank 1 00
					Blake 1 00
					Londesboro 1 00
					Whitby 2 00
					Lucknow 3 00
					Hagersville 2 00
					Guthrie 1 50
					Halifax St Mait 5 00
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## HOW STRENGTH IS LOST.

A hundred pounds of ice, left at your door in the sun! When you take it in, you find that it has lost only ten per cent. by actual weight, and you have a little economic regret for the waste. But your ice-man might tell you, if he has a grain of science in him, that the little block has lost forty per cent. on account of the absorption of latent heat which causes it to vanish speedily even in the refrigerator.

We did not seem to lose more than ten per cent. of power the day we chose to read an inferior book, to neglect a divine opportunity, to forego too easily an effort which conscience dictated, to absent ourselves from the church prayer-hour or the Sabbath service. But what if, when we next put forth an endeavor for a noble undertaking, we find that we have lost forty per cent. of our influence with our fellows, or forty per cent. of spiritual vigor in our own activities?

The main thing with children is to have them well started with good principles,

which they will carry through life. Obedience, truth, unselfishness, purity are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

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## The Presbyterian Record.

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## The Children's Record.

30c. yearly. In parcels of 5, or more, 15c.

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EDITOR: REV. E. SCOTT.

Y. M. C. A. Building, Montreal.



## WHAT WOULD IT FIND?

"If you and I to-day,  
Should stop and lay  
Our life work down, and let our hands fall  
where they will,—  
Fall down to lie quite still,—  
And if some other hand should come, and  
stoop to find  
The thread we carried, so that it could wind,  
Beginning where we stopped,  
If it should come to keep  
Our life work going,—seek  
To carry on the good design  
Distinctively made yours or mine,  
What would it find?"

## BREAD CAST UPON THE WATERS

Two gentlemen met on a steamer during a Scotch excursion and talked with interest of many things, amongst others, of the Sunday-schools.

"To tell the truth," said one, "I am not very enthusiastic about that kind of work. I was a teacher for many years, and after all, I seemed to have done no good."

"Well, I do believe in Sunday-school work," said the other. "As a lad I received lifelong influences for good in my old class at school," and he named the school with which he had once been connected.

"Were you taught there?" cried the other. "That was where I taught. Were you there in my time? My name is—."

"And I was your scholar. I remember you now."

The younger man gave his name, and memories succeeded each other concerning that old school, unforgotten by both. There, side by side, stood the teacher who believed he had done nothing, and the man he had influenced for life.

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## Literary Notices.

WHY MORE CATECHISMS? In response to a petition from Calgarry Presbytery, the General Assembly recommended the S.S. Committee to prepare a Children's Catechism, to be presented to the next Assembly.

There are already children's Catechisms in plenty. Rev. Dr. Laing of Dundas issued one nearly thirty years ago, and with the hearty commendation of those who have used it, another edition was issued in 1894. In the compass of 78 questions and answers, in simple language, with many Scripture references, the great truths concerning God and man, sin and redemption, are set forth.

The draft copy of another "Primary Catechism," prepared by Rev. Geo. S. Carson, Pictou, is before us, at once simple and comprehensive. It is divided into 14 sections, treating of (1) God, (2) the Scriptures, (3) Creation and Providence, (4) Man, (5) The Fall and Sin, (6) Redemption and the Saviour, (7) The Holy Spirit, (8) The Christian Life, (9) The Commandments, (10) Prayer, (11) The Sacraments, (12) Death, Heaven, and Hell, (13) The Second Coming of Christ and His Judgments, (14) The Spread of the Gospel; 140 questions.

Had Assembly known of these, the action would probably have been different. Dr. Laing was present, but modestly refrained from calling attention to his excellent little book, and scarcely any present knew that Mr. Carson's was in course of preparation.

Dr. Laing has also recently issued "A Practical Catechism on Baptism," price 5 cents, or \$3.50 per hundred copies, which is on sale in Toronto, Montreal and Halifax.

## IN A STORM.

When you're caught in a tempest, on board of a ship,

The first thing to do is to lower your sail,  
For 'tis only a madman would suffer his boat

To speed with sails spread on the wings of the gale.

When you're caught in a temper, the first thing to do

Is to keep your tongue silent, your hand at your side,

For he who gives passionate loose to his rage

Is courting a shipwreck with wind and with tide.

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FOR BREAKFAST AND SUPPER.

# GLEANINGS

"A kindly act is a kernel sown  
That may grow to a goodly tree,  
Shedding its fruit when time has flown  
Down the gulf of eternity."

Opportunity brings out what is in a man.

To those who have drunk deeply of the water of life, worldly pleasures are poisonous at the worst and brackish at their best.

Life is a volume of which there is but one edition. Let each day's actions, as they add their page to the indestructible volume, be such as we shall be willing to have an assembled world to read.

Nature is kinder than we know in her penalties. Through pain she teaches the child to avoid the fire that would consume him; through pain she teaches the man to avoid the vices which would ruin him.

The illustrious John Randolph once said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head, and her voice sounding in my ear, as she taught me to say, 'Our Father, who art in heaven.'"

Set out in the very morning of your lives with a frank and manly determination to look simply for what is right and true in all things. \* \* \* This is the only way to know God's will and do it. You may not find it at once, but you have set your face in the true direction to find it.—*J. J. Taylor.*

A beautiful character makes a beautiful woman. Not long ago I heard a homely woman spoken of as "beautiful." I looked into her face, and saw plain features, and was disappointed. But a closer acquaintance gave an insight to her character, whose true key-note was self-forgetfulness. Soul-beauty will not fade.

There is no help for it, the law is eternal and ever-working. If a man love his life he shall lose it. Selfishness is death. "The liberal soul shall be made fat." The selfish soul shall be made thin. When selfishness ends, death begins. The self-centered person has within himself the germ of decay.

"Don't grumble. Some people contrive to get hold of the prickly side of everything, to run against all the sharp corners, and to find out all the disagreeable things. You may as well make up your mind, to begin with, that no one ever found the world quite as he would like it, and that you are to take your share of trouble, and bear it bravely."

Like flakes of snow that fall unperceived on the earth, the seemingly unimportant events

of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.—*Jeremy Taylor.*

We cannot all be in the best places and most favorable positions in life, but we can all make the best of our surroundings. By mastering our conditions we develop the strongest, noblest and worthiest powers of character, grace, intellect, heart and life that we possess, and so come to a fulness and ripeness of manhood and saintship otherwise unattainable.

How cheap a kindness, to speak well, at least not to speak ill, of others. A good word is an easy obligation, but not to speak ill requires only our silence. Some instances of charity are charitable, but were a man never so covetous he might afford another his good word, at least he might refrain from speaking ill of him, especially if it be considered how dear many have paid for a slanderous and reproachful word.—*Tillotson.*

Rejoice! Be glad! Be cheerful! Of a merry countenance, of a smiling face. Be of good courage—never sombre, sad or gloomy. Let the joy of the Lord be your strength. Make everybody happy, be full of exultant joy. Your business is to bless; your mission is to bind up the broken-hearted, to lift up the fallen, to inspire and encourage the despondent and fainting, to make everyone to be glad and to rejoice.—*King's Messenger.*

"Strength of character consists of two things—power of will, and power of self-restraint. It requires two things, therefore, for its existence, strong feelings, and strong command over them. Now, it is here that we make a great mistake; we mistake strong feelings for strong character. You must measure a man by the strength of the feelings he subdues, not by the power of those which subdue him. And hence composure is often the very highest result of strength."

The poorest girls in the world are those not taught to work. There are thousands of them. Rich parents have petted them, and they have been taught to despise labor and to depend upon others for a living, and are perfectly helpless. The most forlorn women belong to this class. Every daughter should learn to earn her own living, the rich as well as the poor. The wheel of fortune rolls swiftly around; the rich are likely to become poor, and the poor rich. Skill added to labor is no disadvantage to the rich, and is indispensable to the poor. Well-to-do girls should learn to work. No reform is more imperative than this.—*London Gentlewomen.*



# The Record

OF THE

Presbyterian Church in Canada



'Over and over the cry is heard,  
Come and bring us the saving word.'  
Over and over the message rings  
From the loving lips of the King of Kings,  
'Go, and tell them, 'tis My command,  
Go, and tell them in every land.'  
And while one soul of the sons of men  
Waits for the word from the lips or pen,  
We who have heard it, must tell it again."



## Our Home Work.

Last year saw an addition of 2,777 names to the communion roll of the Maritime Synod. What an addition of strength and spiritual power these may be.

At Cardston, the head-quarters of the Mormon Mission, in the Presbytery of Calgary, a manse and school are to be built. Rev. Gavin, Hamilton is to begin educational work in connection with the Mission.

Compensations are everywhere. The Northwest missionaries do not deal in large salaries but they do in magnificent distances, not only in attending Presbytery but in doing their own congregational work. In a letter just received, one of them mentions that in three months, from April to August, he travelled fifteen hundred miles in a buggy.

Sabbath, 12 September, was a glad day at Haysville, N. B. A new church was opened, in a new district, with another nearing completion in another section of the same congregation. And a week later Digby, N.S., solemnly set apart its new Presbyterian Church to the worship of God. New Churches in place of old ones are good; but better where there were none before, as was practically the case with both of these; for such church opening means not only "holding the fort," but advance.

Not often does Calgary Presbytery meet on account of distance and expense, but when it meets, it meets. Three busy days were filled by its latest meeting a few days since, looking into the work in all its large field and planning for its continuance and extension.

Sixteen Home Missionaries are working within the bounds. Two of these, Rev. G. S. Lawson, late of Nova Scotia, and Mr. Oliver, of Manitoba College, labor among the bands of men on the Crow's Ness Pass railway.

It is no light matter for members of Kamloops Presbytery to hold a meeting, owing to distance and high rates of travel. One of them, writing not long since, states that he had just returned from attending a meeting of Presbytery in Kamloops, which

entailed an absence from home of 15 days and cost for bare travelling, by rail and steamer, \$35.95, besides meals on the journey. Other members were nearer, and their expenses less, but the expense of each is shared by all, so that the burden comes alike heavily on all. This is a worthy communism, but it is one which the salary of the Home Missionary can ill bear. It is no wonder the Presbytery drew up an overture to the General Assembly for a division of the Presbytery of Kamloops into two.

Immense Conventions which are becoming so great a feature in religious work, lead to not a little criticism as to their cost. There must be a limit somewhere to the advantage of such assemblies. What is that limit?

We should say that as a rule, the limit is the size of a single audience. Whenever a convention reaches such a size that simply because of that size, it must carry on its meetings in two places, then it would be better to have those two places far apart. Two Conventions of ten thousand each, in different parts of a country would do more good than one of twenty thousand, and would meet at half the cost; while four, of five thousand each, would be better still; and twenty, of one thousand each, would leave a benediction upon twenty cities and cost little more than a tithe of the monster gatherings of to-day.

The Hall of Manitoba College was well filled on the last evening of August, to declare ended another summer session in Theology. Twenty-five students have been in attendance, five in the third year, six in the second, and fourteen in the first. All but one have been previously in Home Mission work, and nearly all are pledged to enter again the Home field in the Northwest for the winter. Cordial mention was made of the aid given during the Session by Revs. Dr. McLaren of Toronto, Dr. Scrimger of Montreal, Dr. Beattie of Louisville and P. Wright of Portage la Prairie, and of financial aid through Dr. Robertson from Britain. Principal King was absent in Europe, having taken this summer a brief rest from constant toil. He is soon to return to take up the winter work of the College, which begins October 1st. Prof. Hart from his long illness has reached home restored to health.



The Foreign field is supplying the home. Two sons of Rev. Dr. Morton, of Trinidad, after a distinguished College Career have been settled as Home Missionaries in St. John Presbytery, one in St. John North and Rothsay, and the other in Fairville, both suburbs of the city of St. John. The Home field gave Dr. Morton to the Foreign, and receives back double.

Little, among the thousands of Israel, was the gathering on Sabbath, 12 Sept., at Kensington, a suburb of Montreal, and a branch of the congregation of Montreal West (Junction), but it packed the neat and beautiful little church, which was then dictated with joy and thankfulness to the service of God. One more centre of Gospel light and truth. One more branch of the Presbyterian Church in Canada, with much of life and hope and promise; a sample of what is going on all over our land.

A fine church was opened at Woodstock, Ont., 12 Sept. Principal Grant and Rev. J. A. McDonald shared with the glad pastor and people the day's work and joy. The Auditorium can seat 1,400 worshippers, while 700 young people can find room in the SS. Hall to get new light on the lessons they have studied at home in the SS. Lesson Helps of the Presbyterian Church in Canada. Knox by name, may the strength and truth of the great Reformer, made better by all the good that has been learned since his time, ever mark the teaching and life that centres in this grand new kirk.

Dr. Thomson, our Chinese missionary, hopes that, as from such centres as Montreal, Toronto, Ottawa, Winnipeg, etc., the Chinese are constantly going to other cities and towns, they may not be overlooked in the reorganization of Christian activities for the coming winter. The work of China Missions is but begun, and, with Canada's 15,000 representatives, separated from heathen influences, and most of them sure to return to the untold millions beyond, have we not a lever with which, by the help of God's Spirit, to accomplish much in fulfilling that daily and all-comprehensive prayer: 'Thy Kingdom Come.'

Yukon has gold, which it sends to us. We have better than gold which we are sending to it. Rev. Dr. Robertson, whose diocese is already larger than that of any other bishop, has coolly appropriated the Klondyke and sent a Missionary, Mr. Dickie, a student of Manitoba College, to give the Gospel to the gold-hunters.

### FROM THE ROCKIES.

Our men in the shadow of the Rocky Mountains, on either side, are making a brave effort for good and righteous laws. The Presbytery of New Westminster has resolved that, in conjunction with the other denominations, a monster petition of the electors of B.C. shall be laid before the Local Legislature, asking for the enactment of a Sabbath law similar to that of Ontario.

On this side the mountains they are no less vigilant.

Not long since, the Presbytery of Calgary appointed a committee to co-operate with men of other denominations, in regard to religion in the public schools. A hearty and harmonious meeting was held in Calgary, the Bishop of Saskatchewan and Calgary in the chair and Rev. J. C. Herdman, of Calgary, secretary. Five resolutions were adopted, as follows:—

I. That the public schools be opened with the Lord's Prayer.

II. That the Ten Commandments be printed in a legible form and hung in a conspicuous place in every School-room.

III. That the Curriculum include the use of some text book, or books, on Christian Ethics.

IV. That the daily programme in all the schools should contain the reading of a Scripture passage, without note or comment, at the opening of the school immediately after the Lord's Prayer.

V. A further recommendation is that the greatest vigilance be exercised in maintaining the highest possible standard of Christian character on the part of teachers and inspectors, and that the advocacy of infidel or agnostic views, or the being known to be antagonistic to the Christian religion, should void their appointment to office.

The different denominations are to continue their united effort with a view of having these resolutions become the law of the land.

be building up your own Church and her Sabbath School Work, but building up in yourself a good and noble element of character, love and loyalty to our own Church in its work of trying to win our country for Christ.

The Lesson Helps for January will be ready in November. Do not give orders elsewhere until you see them.

Any orders for Lesson Helps for the remainder of this year are to be sent to Rev. T. F. Fotheringham, St. John, N.B. But anything relating to the Helps for 1898, in the meantime, to be addressed to Rev. E. Scott, Presbyterian Record, Montreal.

The Ontario Lord's Day Alliance held an important Convention in Toronto, 9-10 September. One of the most notable addresses, was, as might be expected, that of Principal Caven, on the "Divine Foundation of the Lord's Day," which closed with the rallying call:—"I do trust that the God-fearing and religious people of Ontario are not going to yield in this contest. Though defeated a hundred times, they must stand up in God's strength to maintain in its integrity this Divine and most beneficent Institution."

The graduates of the Presbyterian College, Montreal, will hold a "Reunion and Institute" for four days, 4-8 October, in connection with the opening of the ensuing session. Among the themes for discussion are:—The Work of the Holy Spirit; The Church and the Young; The Place of Evangelists in the Church; The French Problem; The Relation of the Church to Social Problems; Foreign Missions; Missionary Finance, etc. A number of our ablest men will take part. The discussion upon each subject will be opened with a paper by one specially conversant. All who will may come, and those who come will find it profitable.

Easier to fault than mend? Sometimes. We have been asked how the mistake, referred to in a former issue, of crowding missionaries, Home or Foreign, into the last hours of an Assembly evening can be avoided. Nothing easier. It was given in the Record more than a year ago. Let the Assembly receive the Report at the morn-

ing or afternoon session and leave the evening free for missionaries.

The present system gives fair play neither to convener or missionary. For the former to present, at all fully, in fifteen or twenty minutes, such a work as that of our Home or Foreign Missions; and for several of the latter, in ten minutes each, to tell the work of years, or the work yet to do, is impossible.

### NOT WEARY IN WELL DOING.

Of two things many good people at times may weary; the "give, give" of mission agencies, and the unceasing resistance to the inroads of evil. But in neither must they cease. There is no discharge in that war. Life is all too short to do our little part in this great work, and our share in it must soon be past.

As a Church, we have men and women doing our work in different parts of the world, and in all the fields it is greater than they can overtake. Let this year be more liberal to our Mission Schemes than ever before, for the work is enlarging and our time of giving one year less.

In conflict against encroaching evil, too, we must not grow weary. Evil is ever aggressive, e. g., along the line of Sabbath-breaking and strong drink, especially in our larger cities.

For years there has been an annual fight in Montreal over licensing saloons in a district that will put temptation more directly in the way of the hundreds of University students that gather to McGill; and this year, for the first time, the saloon appears to have won; though the end is not yet.

Toronto has had its conflicts, and now the Street Railway acknowledges no Sabbath.

But the good people of Montreal and Toronto, of Quebec and Ontario, and of the Maritime Provinces on either coast, will not give up the fight; for the best welfare of home and country is at stake. Be it ours when a point of vantage may seem lost to guard with more of care what remains. It is not a forlorn hope, nor uncertain in result. While there may seem loss at some points there is gain in others; and, though perhaps not exactly in the way we think best, right at length must triumph.



### TOO MUCH HYMNAL,

With disappointment on the part of many, is opened the beautiful new Book of Praise; not on account of its contents, but at the excrescence which has crept in, in some way, and attached itself to the end of each hymn and tune.

One objection is that it becomes exceedingly monotonous, as witness any High Church service, with its constant interjection of chanted "Ah-men."

Another objection is, that, as thus used, it is a fragment of pure ritual, filling in its little measure, the horizon of worship, without helping in any way the spirituality or even the uniformity of that worship. A Liturgy, a form of service, or a Book of Common Prayer, may have their value in many cases; but this appendage, as sung at the close of a hymn, has no such value.

True, it is but a trifle, but trifles spoil perfection. Why have even a trifle if it be not helpful to the end of worship? The eastward position is a trifle, and bowing at the name of Christ, and robes, and candles, and nearly all else that goes to make up a first-class ritual. A fly is but a trifle; but alive, in the ear, or dead in "the ointment of the apothecary," its absence is welcome.

It may be said that those need not sing it who do not wish to. On the same principle "Ave Maria" might be inserted. Singers will introduce it because it is there, and it will become a part of the service in many cases where the people do not like it.

The manner of its incoming is regrettable and does not add to its welcome. Draft copies have more than once been submitted to the Assembly during the years of preparation, and no mention made of this refrain. Had it been hinted, there is little doubt that it would have been promptly voted down. For the Church, in her highest court, to consider for years the preparation of a Book of Praise, and to have her final choice given to the world with this addition, is scarcely what she has a right to expect; and as it comes with not church sanction, but rather in the face of it; added, so far as the public know, in the composing room of the Oxford Press, it would be a fitting thing for next Assembly to direct that in future editions it shall be omitted.

### A WELCOME TO STUDENTS.

The representatives of the Intercollegiate Young Men's Christian Association Movement in the various Universities throughout the Dominion, are desirous of receiving, and as far as possible assisting, all new students; and invite pastors, parents and friends of students, as well as students themselves, to communicate with them with this end in view.

For the information of any who may not be familiar with the working of the movement, it may be said that Associations are organized in all the larger colleges, with common head-quarters, and social and reading rooms, and college men themselves as officers and leaders. Handbooks of information of special value to new students are annually prepared and distributed free of charge.

Reception Committees, whose aim it is to introduce students at the outset to the best and most helpful circles of acquaintance, both in and out of the college, stand ready to welcome them upon their arrival. In this, and in other ways, advantage is taken of the recognized fact that there is no time to reach and help a man comparable to the transition period of his entrance upon college life.

The handbook referred to above will be promptly mailed upon request.

All communications should be addressed to the General Secretary at the Y.M.C.A. of the Institution to which the student is going.

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The Presbytery of New Westminster has resolved that, in conjunction with the other denominations, a monster petition of the electors of B. C., shall be laid before the Local Legislature asking for the enactment of a Sabbath law similar to that of Ontario.

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The excellent paper on Home Missions, by Rev A. Henderson of Appin, Ontario, in last Record, can be had in quantities, in neat leaflet form, for distribution, by applying to Rev. Dr. Warden, Toronto. By first appearing in the Record it reached a very large constituency, and now those who wish an extra number can have them

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Please read with special care the few words on this page with regard to the Sabbath School Lesson Helps.

Of special excellence and interest are the picture of medical work in Honan and that of the work of the Augmentation Scheme. The latter may be thought a prosy subject but the presentation of it by Dr. Campbell is most attractive, with a halo of poetry and pathos as well.

The difficulties and the hopefulness of French Evangelization are well set forth in some incidents of that work; while from several pens and pages may be gathered a good idea of the state of the far off New Hebrides. Not of mere passing interest but of permanent value are most of these contributed articles.

### TO MINISTERS, S.S. SUPERINTENDENTS, TEACHERS,

AND ALL WHO ARE INTERESTED IN SABBATH-SCHOOL WORK.

According to resolution of last General Assembly, the Sabbath School Lesson Helps of our church, that have been carried on with such persevering energy by Rev. T.F. Fotheringham of St. John, will, for 1898, be published from this office. Mr. Fotheringham and Mr. Archibald will continue in them their valuable work. A good series of Lesson Helps may safely be promised.

Will you kindly give them a full and fair trial? If you are now using them please do so "this year also." If you are using other Helps, to which you have naturally become attached, will you not give these a fair trial, and see if you do not come to like them also?

They are your own. The church to which most of us owe so much in other ways, is trying to provide for her own wants, in this respect also, and the help of all is needed. Other lands or homes may be larger and richer, but our own country and home is most beautiful and best for us; and there may be other Lesson Helps more finely arrayed, but these are our own, with first claim. Further, the sentiment of love and loyalty for our own Church, thus strengthened by giving our own Helps a place, will be in itself a good not otherwise attained.

There may be finer Churches and better preachers within reach than one's own, but faithful attendance at the latter does more real good to self as well as to others, because one is not merely indulging in what seems most pleasing, but is strengthening character by faithfulness to duty.

And so, dear fellow worker, even if you should think that there are some other Helps quite as good, yet if you allow nothing to displace your own, you will not only

## FRENCH WORK IN NEW BRUNSWICK.

BY REV. JAMES ROSS, H. M. SUPERINTENDENT.

French work is carried on in four places in St. John Presbytery, viz., Edmundston, Conners, The Lakes and Grand Isle.

Eleven families are connected with our mission in Edmundston, and a Sabbath School with an average attendance of 17.

Grand Isle, 16 miles below Edmundston, is entirely a French mission; services are held from time to time, to which large number of Catholics find their way. Three families have joined our Church, and seven children are being reared in the Presbyterian faith. Young people who left home before their parents severed their connection with the Roman Catholic Church have also become Protestants in the far West. One young woman, who was very much incensed against her father for the step he had taken, has become a member of the Presbyterian Church, in the Northwest. The people are growing more and more friendly towards the missionary, thus opening the door for work a little wider.

At Conners, there are twelve Protestant families regularly attending our services. Two French families are connected with the mission, and in one there are eleven children. As many as twenty French Catholics have attended preaching services, on more than one occasion. The church building had been finished, except the seating; it is very pretty; and occupies a commanding situation. We are pleased to note that the Roman Catholics are building a large chapel close by. Our church and cause, methods of working, etc., will not suffer in comparison. The Gospel of Jesus is mighty. Let there be light.

The Lakes are situated 12 miles from Edmundston, across the International boundary line. Five French families, with 22 children, are now connected with the mission. There are seventeen families that do not submit to the priest. Mr. Lods visits fifteen of these, and is always kindly received. It is really wonderful how eagerly the people listen to the story of the cross and join in the discussion of various Christian doctrines. An invitation has come from the head of a very large family, at St. B——, for the missionary to visit that community, assuring him of a kind welcome.

Some incidents of Scripture distribution may be mentioned. A Testament has travelled from here to a family in Quebec; one to Fort Kent, another started away out the country and came back to Edmundston, a few doors from the missionary's house. We are not supposed to know of those things, but we are glad we do, because it helps to keep our courage up, the truth will percolate if it has a channel, however slender. Perhaps some one says: "These are little

things." So they are, but the sum total of little things makes the universe.

Our French families at the Lakes have secured a church site and burial ground, and are considering ways and means of building, this coming summer.

The aspect of the work is very hopeful.

## FRENCH EVANGELIZATION.

EXPERIENCES OF ONE OF OUR COLPORTEURS.

On my way back from St. A., I have visited again the families to whom I sold on my way up copies of the Bible and New Testament as well as others. I must say that everywhere that I sold the Scriptures I have been well received. Some families I have not yet had time to read their New Testaments. I have taken advantage of this in order to stimulate in them the idea that it is the duty of every Christian to read constantly the Holy Scriptures, for it is by them that they are to find eternal life and food for their souls. These good people have always listened attentively, and promised that in the future they would read the word of God more attentively.

In one family the priest had visited after my departure, and took the New Testament which I had sold them, saying to these poor people that: The devil would get them if they continued to read such a book sold by the Swiss, these infernal serpents and agents of the evil one, who went about sowing the seeds of discord.

When leaving he told them "to put me out like a dog if I came back again." When I knocked at the door of this house the woman rushed out with the poker, and would have struck me if her husband had not held her back. He looked at me for a moment and, seeing that I did not run off, he briefly asked what I wanted. I quietly answered that I had come to see how they were getting on with the book that I had sold them. He began to laugh aloud, "Oh! your book is in the fire long ago." The priest came and told us that it was a bad book and that you were an infernal serpent, a Swiss. "Hold on," said I, "my friend, will you come to the priest's with me and we shall see before him if I am as bad as he thinks." "Don't speak of it," said he, "it is surely enough that I have been duped once into buying your book, go away from here and don't come back." "But," said I, "did he prove that the book is bad, did he open it and show you a passage containing a bad word?" "No he did not, but I read almost all of it myself and found it very good." "Ah, you say it was good," said I, "and you have just said it was a bad book." "Yes, you see it was the priest who said it." "Would you not like to buy another?" I inquired. "No, no," cried out the woman, "away with you from here?" I left, and the husband overtook me some little distance off and bought a New Testament, and said: "Keep quiet, he'll not take this one away."



## Church Notes and Notices.

### CALLS.

From Elmsdale and Nine Mile River, N.S., to Mr. A. V. Morash, of Caledonia, N.S.

From Grand River, C.B., to Mr. John Fraser, of North Shore.

From Austin, Manitoba, to Mr. J. H. Jarvis.

From Deer Park, Toronto, to Mr. John Key, of Milverton, Stratford Pres. Accepted.

From Douglas, Ont., to Mr. McKenzie, of Sharbot Lake Mission.

From Upper Stewiack, N.S., to Mr. J. B. Maclean, Accepted. Induction 19 Oct.

### INDUCTIONS.

Mr. J. S. McArthur, called from P. E. I. into Maitland, N.S., 23 Sept.

Mr. J. H. Eastman, called from Oshawa, into Meaford, Owen Sd. Pres., 22 Sept.

Mr. W. M. Haig, called from Hyde Park, into Millbank, and Crosshill, Ont., 21 Sept.

Mr. D. A. Fowlie, ordained as missionary for two years in charge of Davisburg and Pine Creek, Calgary Pres., 9th Sept.

Mr. A. E. Vert, ordained and inducted at St. Andrew's Church, New Westminster, B.C., 2 Sept.

Mr. J. M. Miller, at South Finch and Chrysler, Glengary Pres., 13 Sept.

Mr. John MacKintosh, ordained at Gore and Kennetcook, Hx. Pres., for one year, 23 Sept.

Mr. W. A. Mason, at Kempt, N.S., 6 Sept.

Mr. Hugh Cowan, ordained and inducted at Dawn Centre and North Dawn, Chatham Pres., 17 Aug.

Mr. Robert Thynne, at Souris, Glenboro Pres., 11 Aug.

Mr. John Radford, ordained and inducted at Blytheswood, Chatham Pres., 24 Aug.

Mr. Daniel Strahan, at St. John's Church, Brockville, 8 Sept.

Mr. A. A. Graham, at Petrolea, 7 Sept.

Mr. P. D. McLeod, late of Sonya, at Atwood and Monkton, Stratford Pres., 19 August.

Mr. J. W. MacIntosh, at Centreville, Peterboro Pres., 26 Aug.

Mr. John Gillies, at Murray Harbor North, P.E.I., 17 Aug.

Mr. A. W. K. Herdman, at Georgetown, P.E.I., 17 Aug.

Mr. J. A. Logan, called from Union, B.C., at Eburne, Richmond Congregation, B.C.

Mr. W. G. Hanna, to be inducted at Mt. Forest, 7 Oct., 10 a.m.

Mr. Thomas Mitchell, called from Avonmore, to be inducted at Cote des Neiges, Montreal, 7 Oct.

### RESIGNATIONS.

Mr. William Meikle, of 1st Church, Vancouver.

Mr. Joseph McCoy, of St. Andrew's Ch., Chatham, N.B.

Mr. John Davidson, of Bothwell, Florence, and Sutherland's Corners, to take effect 17 Oct.

Mr. Gilchrist of Baltimore, Peterboro Pres.; Mr. Hay, of Cobourg, interim Moderator.

Mr. M. P. Talling, of St. James' Church, London, Ont.

Mr. George McKay, of Chalmer's Church, Kincardine, and Knox Church, Bernier; Mr. J. G. Murray, interim Moderator of Session.

Mr. Cuthbertson, of Wyoming and Plympton, after a long and faithful pastorate of forty years, thirty-four years of which he was also clerk of the Presbytery of Sarnia.

### OBITUARY.

Rev. A. G. Forbes was born in Caithnessshire, Scotland, in 1829. At the age of twelve he came to Nova Scotia, was educated at Truro and Halifax, with a final year at Princeton from which he graduated in 1862. In 1863 he accepted a call to Kinlough, Bervin, and Riversdale, Bruce Co., Ont. After twenty years of labor there, he accepted a call to Minto, North Dakota, where he has faithfully wrought until a few weeks since when, at the age of sixty eight, he responded to the Master's "come home."

### STATED COLLECTIONS FOR SCHEMES.

The General Assembly has directed that the Stated Collections for the Schemes of the Church, in congregations where there are no Missionary Associations, be made as follows.

Augmentation Fund, 3rd Sab. January.

Aged and Infirm Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. August.

Colleges, 3rd Sab. September.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. November.

Manitoba College, 3rd Sab. December.

Directed also, that all congregations and mission stations to be enjoined to contribute to the schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

day; you say you are sick; the wonder is that you are alive at all; you cannot have any more medicine now for several days; you must know that this foreign medicine is very strong, and, unless you promise to obey directions, we cannot give you any more.

P. No. 7. (Female, holding out both hands). Feel my pulses.

Dr. What disease have you?

P. Can't you tell by comparing my pulses what disease I have?

Dr. Sometimes we feel the pulse, but it is not necessary in every case; just to save time you might tell me what is the matter with you.

P. My bones and muscles are sore all over.

Dr. What was the cause of your trouble?

P. It was brought on by a fit of anger.

Dr. How long have you had it?

P. From the time the heavens were opened and the earth was split I had this disease (meaning, a very long time).

Dr. Do these plasters that are sticking all over your arms and shoulders help you any?

P. No.

Dr. Well, why do you not throw them away?

P. I bought them at a medicine shop, but I will take them off right away if you say so. Doctor, if you will only cure me, I will publish your name abroad, and I will come back some time to thank you.

P. (Receiving medicine). How am I to take this?

Dr. Take one wine cupful three times a day after meals.

P. Must I heat it before taking it?

Dr. No.

P. Do I need to keep the bottle tightly corked?

Dr. That is of no importance, but suit yourself.

P. Should I take it along with anything else?

Dr. No, just drink it, that is all.

P. Shall I abstain from eating anything?

Dr. No.

P. (Much disappointed). What, shall I not forbid my mouth anything at all?

Dr. (Jestingly). Yes. Do not talk too much; do not revile your neighbors; do not scatter lies; do not smoke opium; do not pray to false gods made of clay.

P. Will I be quite well when I take this medicine?

Dr. That is uncertain, if you are not well come again.

P. When shall I come back?

Dr. Not till the medicine is done.

P. How many days' medicine is there here?

Dr. I will tell you once more, and do not forget this time. Take one wine cup three times a day after meals till the medicine

is done, and, if you are not well, then come again. Now, don't ask any more questions; you see how busy we are; showing her the way out.)

P. (Returning after a few minutes.) Is this medicine to be taken inwardly, or is it to be rubbed on the outside.

(Medical assistants in chorus.)

Drink it, of course.

P. But, doctor, I have another disease that I have not mentioned yet; I always have a full feeling, and only want to sleep after meals.

Dr. Next!

P. No. 8. Have you any way to cure toothache?

Dr. Yes, is it a decayed tooth?

P. It is a tooth with a worm in it, and it is very painful.

Dr. Is it a back tooth?

P. Yes, it is the farthest back tooth on the left side, lower jaw.

Dr. Well, it had better be taken out; open your mouth.

P. Oh, it is not my tooth, it is my father's tooth that aches.

P. No. 9. (A poor man with unshaven head, and with a piece of red cloth sewed on his shirt, a supposed charm in sickness against evil spirits). Doctor, please accept a few eggs and this watermelon. I am a poor man and cannot afford to buy anything very expensive.

Dr. I cannot accept your present; did I not tell you yesterday that your disease is cancer, and cannot be cured.

P. Your fame reached my ears at my home, over a hundred and fifty miles from here and I have come all this distance at much trouble and expense, besides, I am a very poor man, won't you take pity on me and heal me?

Dr. We would very willingly heal you if we could for that is why we are here, but we of the Jesus religion, do not tell lies, and, when we say we cannot heal your disease, we mean what we say. Take this book home with you, if you cannot read it yourself get some one to read it to you.

P. Will eating medicine not do?

Dr. No, eating medicine for a lifetime will not make it a little bit better.

P. Well, I have sore eyes also, give me some eye-drops and I will go back home to die, for, if you cannot cure me, I have no hope left.

P. No. 10. (A loafer from the street, pretending to have a disease, but really coming is only to be impudent, and to "look, see." tries, with but poor success, to describe some vague and obscure symptoms; he is generally given a good dose of castor oil, epsom salts, or the like; sometimes the medical assistants enjoy turning on him suddenly a stiff current from the electric battery.)



P. No. 11. I want some quinine..

Dr. Have you malaria?

P. Yes.

Dr. How does it affect you?

P. I have had five or six severe chills, in succession, coming on every second day, followed by high fever and perspiration.

Dr. Well, take this medicine and you will be all right.

P. Let me take it home with me, I will eat it to-morrow; my chill does not come on again till to-morrow.

Dr. (Suspecting that he is feigning sickness in order to get quinine to sell.) No, you must eat it here or do without it.

P. Oh, but to-morrow is my day to shake.

Dr. No matter, it will do to take the medicine to-day.

(Many of the Chinese have a superstition, that if they are not ill, it will not do at all to take foreign medicine.)

P. (Smiling serenely, but unwilling to take the medicine.) To tell you the truth, it is not I that takes the chills, it is my mother.

Dr. Then you must tell her to come herself if she wants to be cured.

P. No. 12. Doctor, will you come out to one of the wards to see my father whom you operated on day before yesterday for cataract. He says his eye pains him so that he cannot stand it.

Dr. (Going to see the patient.) Oh, you hal! Why, have you allowed your father to remove this bandage?

P. Well, you see, some friends hearing how well he could see after the operation, came to-day to see if it were really so that he could see after being blind for so many years, so he took off the bandage to see if he could recognize his friends. His eye was itchy and he may have rubbed it, now he says he cannot see at all.

Dr. (Much disheartened.) Did I not tell you a number of times how very carefully you must nurse him, and not allow him to sit up, or touch the bandage, or even to speak much. This eye is absolutely ruined, the wound is burst open and is suppurating; no skill or care now can give sight again to that eye, from this time on, he must be absolutely blind.

P. No. 13. Doctor, this is my grandmother who has been totally blind for several years, and I have brought her over a hundred miles to be cured.

Dr. I am sorry to say that your grandmother has glaucoma, and cannot be cured.

P. But you restored sight to one of our neighbors who was blind in the same way, and I know you can restore grandmother's sight too. I will knock my head hard on the ground for you if you will only heal her.

Dr. There is no help for it, you must take your grandmother home again as she came,

and I would advise you not to waste any more money on native doctors, because she will never see again. The pity is that you are blind, too, only you do not know it. You are blindly, going on your way, your heart's eye is blind; you cannot see that these clay images you worship are all false; you cannot discern the true God. Take these little books home with you; they will tell you about the only true God and true doctrine.

P. No. 14. Doctor, my little son has a large stomach; he will eat almost anything he can get into his mouth; he is very fond of lumps of dirt. Can you do anything for him?

Dr. Yes. (To medical assistants.) Try him on castor oil and santonine.

P. No. 15. I have brought my wife a long way on a wheel-barrow to have you see her; she has a very sore foot (she has suffered many things of many physicians, and spent all that she had, but is nothing bettered.)

Dr. There is only one course left us now, and that is to amputate the foot.

P. If you cut the foot off will it grow on again?

Dr. It certainly will not.

P. Will it be painful?

Dr. No, we will put her to sleep with chloroform, but I must first tell you that in putting her to sleep there is a little risk sometimes they do not wake up again; are you willing to take the risk?

P. We will go out and talk it over together, and tell you to-morrow.

Dr. Well, if you decide to have the operation done, allow her to have only one small bowl of millet porridge for breakfast to-morrow, nothing else.

Dr. (Next morning.) What have you decided on?

P. We have decided to have the foot taken off to-day if you think best.

Dr. Did she have anything else for breakfast besides the bowl of millet.

P. No. Nothing else, positively. (Shortly after the chloroform is started, the patient becomes very sick and vomits, giving ample evidence of having taken a hearty breakfast of leeks, bread, vermicelli, etc., but a short time before).

Dr. Why did you allow her to eat so much against orders, and then lie about it? You see we have a mysterious way of finding out whether you tell the truth or not.

P. We did not think it would make any difference.

Dr. Well, the operation must be put off now till another day; you see all these other cases waiting their turn for operation, some of them for several days, and we must make haste or we will not be able before dark to see all the hundred or more patients that are now waiting their turn cut there in the preaching chapel.

"Mr. Mitchell returned, 28 June, from his trip East of the Yellow River. About three hundred miles of the way he travelled on foot, and made a trip from Chu Wang to Chang te Fu, and return, on the bicycle."

Such is the brief notice in "The Exchange," a manuscript weekly of the Honan Mission, of a missionary journey. Easily written and read, but stop and think of what it means, the many weary steps to compass three hundred miles in the dust and mud of China, the great monotonous plain, the wretched accommodation at night, the curiosity, derision or contempt of the multitudes in the dirty mud villages, and the awful fact, so patent everywhere, of hopeless heathenism shrouding land and people with a death-like pall and filling the missionary's heart with a sense of depressing helplessness in the presence of ignorance and sin so dense and so vast. But he thinks of other places where the day is breaking, and remembers the power of God, and goes on with joy telling his message, for like Abraham, he sees by faith Christ's day in Honan, even though it be far off, and is glad.

## THE CUT IN EXPENDITURE, WEST.

BY REV. N. H. RUSSELL.

Some instances from India of the effect in the Mission Field, when grants from Home have to be reduced, are given by Mr. Russell, as follows:—

A school of over one hundred boys, employing three teachers, has been degraded to a primary school with one teacher. High school work has to be carried on with a reduced and insufficient staff.

Some of our medical work has been entirely closed. A large town of over ten thousand inhabitants was opened, both evangelistic and medical work being successfully begun. It has had to be abandoned.

Another city of twenty-two thousand, in a most difficult district, was opened some years ago and a grand work established. This work has been so crippled and reduced as to amount almost to abandonment.

Another missionary writes of his out-station being closed.

Again, native workers who have for some years been promised an increase, and who have won a right to it by their services and examinations, have become discouraged by constant refusal and left. Many village preachers have had to be dismissed.

These cuts do not mean that we are economising, but that we are destroying work built up by years of patient effort and at great cost in money, time, energy and often noble lives. The out-stations will be re-opened if at all, probably only after another

long struggle. The schools will in all likelihood never be re-opened as the boys will have drifted elsewhere.

The effect on public confidence among non-christians can be better imagined than described. They spell, *retrench, retreat*, and the enemies of missions are triumphant.

The effect upon our christians is different, but not less disastrous. Many of them are being dismissed, or their wages cut down at a time when, on account of famine, prices have doubled. I have no doubt from my knowledge of the reduced salaries and increased cost of living that not a few of our christians are near to starvation. Moreover, the confidence of our christians is shaken in our promises, or it is hard to persuade them that the christians at home are too poor to make up the few dollars needed for their salaries.

It is unnecessary to add that our plans for the development of the christian community have had to suffer in the same proportion. One home for boys is cut off; the Theological classes have had to be reduced, as on account of dismissals so many could not be spared. Other pressing plans for the new christians have had to be entirely abandoned.

The effect on the missionaries themselves is none the less disheartening. In the first and missionaries have been called away place a false economy has been established, from their own peculiar sphere to do work that might better be done by native Christians, and at less cost. The cut has not been applied by the Boards of the missionaries' salaries but nevertheless these have to bear their share. A man cannot stand by and see his work go to the wall if he can possibly prevent it. One of our missionaries for a considerable time carried on a dispensary that had otherwise to be dropped, another a boys' home. Others support the dismissed workers, so that in spite of the well meant kindness of the Board the missionaries personally have to bear their share of the cut.

The most discouraging feature is that these cuts have been going on for two years and from all appearance the situation is not likely to be relieved. Though we may hope that in one sense of the term there will be no further reduction; no allowance is made for natural and unavoidable growth, which practically means another cut in the course of a year or two, unless there is a corresponding increase in F. M. giving; for mission work can no more be hindered from growing than a healthy boy. So that our missionaries are face to face with, on the one hand, not only present work and that on the increase, but unparalleled openings and calls for new efforts, and on the other a state of funds which so far from giving any hope of these new calls being entertained, threatens still further injury to the work now going on.



## OVERHEARD IN THE DISPENSARY.

EXPERIENCES OF MEDICAL WORK IN HONAN,

BY OUR MISSIONARY, DR. WILLIAM MALCOLM.

Patient No. 1:—Please, doctor, examine my little son.

Doctor:—What does your child complain of?

P. He has a "piece" in his abdomen, he is also very feverish, has a poor appetite, and has bleeding at the nose.

Dr. Your son has enlarged spleen, and will require to take medicine for a long time before he can get well; buy a bottle to hold some medicine, and we will give you some.

Patient No. 2. Where is the old boss of this shop? I want some "foreign devil" medicine to cure malaria.

Dr. Allow me to tell you that I am not a devil, moreover we are not obliged to give you medicine, you had better go home, and when you can come and ask respectfully for medicine we will listen to you.

P. No. 3. Treat me next!

Dr. Just take a seat please; you must wait your turn like the rest.

P. No. 4. Slapping his stomach, but saying nothing.

Dr. What ails you?

P. Heart disease, (Chronic Dyspepsia.)

Dr. How long have you had it?

P. Over twenty years.

Dr. What symptoms have you?

P. My mouth constantly runs sour water. I have a dull pain between my shoulders, and my legs have a heavy, tired feeling.

Dr. Have you any other symptoms?

P. No, none.

Dr. Have you any pain after eating?

P. I have "a piece" in my stomach about three inches long, just there, feel it.

Dr. In English,—"I cannot feel anything abnormal. Have you ever before been treated for this disease?"

P. Yes, last year, I staid two whole days in the hospital, but was no better when I left.

Dr. Do you expect we can cure your disease of over twenty years' standing in two days?

P. Well, of course, I did not know what you could do.

Dr. Have you a bottle?

P. No.

Dr. We have native bottles for sale here; we will give you a bottle and a small wine cup for fourteen cash (Cost price, and much lower than market price.)

P. But I have not any cash with me; do

you not give away bottles, too, as well as medicine?

Dr. No.

P. Well give me a bottle to-day, and I will bring money the next time I come.

Dr. No, you had better get the money first, you might forget it next time you come.

P. Well, give me one dose of medicine now, and I will bring cash for a bottle to-morrow.

P. (Going out, but returning after a minute or two, having had time to take a few cash from a string at his belt.)

Here are fourteen cash that I have just borrowed; I will take the medicine to-day.

Dr. (Counting the cash). Why, there are only thirteen cash here, and one of them is a small cash.

P. Well, I have no more; give me the bottle and medicine, and I will bring two more cash when I come back.

Dr. Where did you say that lump is again?

P. (Enthusiastically taking off his shirt.)

Why just here, did you not feel it before.

Dr. Why, is this not a string of cash hanging at your belt behind?

P. (Being found out only laughs and looks silly.)

Dr. Elderbrother, you are foolish to try to cheat us in this way, for you see we could very easily cheat you in the medicine. Moreover, when you can cheat and tell such lies, it shows that you do not believe the true doctrine, and that you are not on the way to heaven. If there were not so many patients waiting I could teach you the way. I would advise you to pay more attention to what the pastor has just been telling you in the chapel; he will give you a book now if you go and ask him by which you can learn about the only true God and doctrine, or he will be glad to explain it to you himself.

P. No. 5. I want some cough pills.

Dr. For yourself?

P. No, for my mother, who cannot come.

Dr. We do not prescribe without first seeing the patient; tell her to come herself to-morrow.

What are all those scabs and sores on your baby's face and body?

P. Oh, that is small-pox; he is almost well now; I do not want medicine for him, but he would like if you would give him an empty milk tin.

P. No. 6. Doctor, when I took the medicine you gave me yesterday it made me very sick, it has given me diarrhoea and a severe pain in the stomach; my fingers and toes also feel very numb. Will you not give me some good medicine?

Dr. Let me see your bottle. Why, you have already almost finished the eight days' medicine (arsenic) that I gave you yester-

## PRESBYTERY MEETINGS.

*Synod of Maritime Provinces.*

1. Sydney, N. Sydney, 29 Sept., 11 a.m.
2. Inverness, Black River, 21 Sept., 11 a.m.
3. P.E.I., Charlton, Zion, 2 Nov., qtrly.
4. Pictou, New Glasgow, 2 Nov., 1.30 p.m.
5. Wallace, Parrsboro, 9 Nov., 4 p.m.
6. Truro, Up. Stewacke, 19 Oct., 2 p.m.
7. Halifax, Moncton, Synod, Oct.
8. Lun., etc., Lun., 1 Mon., Dec. 10.30 a.m.
9. St. John, St., John., St. A., 19 Oct.
10. Miramichi, Chat., 28 Sept., 10 a.m., stand.

*Synod of Montreal and Ottawa.*

11. Quebec, Sherbrooke, 14 Dec., 8 p.m.
12. Montreal, Montreal, 14 Dec., 10 a.m.
13. Glengarry, Maxville, 14 Dec.
14. Ottawa, Otta., Bank St., 2 Nov., 2 p.m.
15. Lanark, etc., Carl. Pl., 2 Nov., 10.30 a.m.
16. Brockville, Kemptville, 14 Dec., 2 p.m.

*Synod of Toronto and Kingston.*

17. Kingston, Belleville, 21 Dec., 2 p.m.
18. Peterboro, Peterboro, 14 Dec., 9 a.m.
19. Whitby, Brooklin, 19 Oct., 10 a.m.
20. Lindsay, Fen. Falls, 21 Sep., 11 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 9 Nov., 10.30 a.m.
23. Barrie, Elmvale, 28 Sep., afternoon.
24. Algoma, Sault St. Marie, 22 Sep., 7.20 p.m.
25. Owen Sd., O. Sd., Knox, 21 Sep., 10 a.m.
26. Saugeen, Mt. Forest, 14 Dec., 10 a.m.
27. Guelph, Guelph, Chal., 16 Nov., 10.30 a.m.

*Synod of Hamilton and London.*

28. Hamilton, Ham., Knox, 16 Nov., 9.30 a.m.
29. Paris, Paris, 14 Dec., 11 a.m.
30. London, St. Thomas, 9 Nov., 11 a.m.
31. Chatham, Chatm., 14 Dec., 10 a.m.
32. Stratford, Strat., Knox.
33. Huron, Clinton, 9 Nov., 10.30 a.m.
34. Maitland, Wingham, 16 Nov., 10 a.m.
35. Bruce, Chesley.
36. Sarnia, Strathroy, St. A., 7 Dec., 9 a.m.

*Synod of Manitoba and the North West.*

37. Superior, Port Arthur, 1 March.
38. Win., Man. Col., 2 Tu. Nov., bi-mon.
39. Rock Lake, Manitou, St. And.
40. Glenboro, Wawanesa, 20 Sep., 7 p.m.
41. Portage la P., Por., 1 Wed. Mar., 7.30 p.m.
42. Brandon, Brandon, 21 Sep., 10 a.m.
43. Minnedosa, Birtle, 1 Tu. Mar., 8 p.m.
44. Melita, Melita, 1 Tu. March.
45. Regina, Wolseley, 22 Sep.

*Synod of British Columbia.*

46. Calgary, Macleod, last Wed. Feb.
47. Edmonton, Edmonton, 8 Mar., 10 a.m.
48. Kamloops, Revelstoke, 2 Mar., 10 a.m.
49. Westminster, Wstr., 7 Dec., 2 p.m.
50. Victoria, Victoria, 7 Dec., 2 p.m.

*Our Foreign Missions.*

Aneityum at the South, and Santo at the North, about 400 miles apart, are the poles of the New Hebrides Group. Work first began on Aneityum fifty years ago, and success was great. Northward, island after island, has the Mission grown. One of the latest stations founded is that of North Santo, where a Mr. McKenzie is settled, and here too the work prospers, and twelve converts have recently been baptized.

The Ewart Missionary Training Home, 540 Church St., Toronto, will be open for work on the 1st of October. Although the Home is established primarily and chiefly for the training of Foreign Mission Candidates, other Christians Workers desiring to avail themselves of its advantages will be received as boarders, subject to the approval of the Board of Management. W. F. M. S. applicants may obtain all necessary information from Mrs. Shortreed, Foreign Secretary, W. F. M. S., 224 Jarvis Street, Toronto.

Fcrmosa is unrestful. Some still resist Japanese control, and some who do not like any control take advantage of the change to cast off restraint; and thus the roll of "rebels" is large. Koa Kau, the student who was in Canada, writes to Rev. Dr. MacKay, of Woodstock: "The people in Tamsui are still afraid of rebels. A few days ago one town, called Toa-tu-tia, was robbed by three thousand rebels, and three houses were burnt down. Some Japanese and rebels were killed on both sides that night; and now all the merchants are afraid they will come again."

On Friday evening, 24 Sept., Dr. Percy C. Leslie, of Montreal, was ordained to the eldership in the Erskine Church, Montreal, and the following Sabbath evening, in the same Church, he was designated as a medical missionary to Honan. Principal MacVicar, Dr. Warden, Murdock McKenzie, Mr. Mowatt, and others, took part in the services. Dr. Leslie is a native of Montreal, one of the young men of Erskine Church, and his support is guaranteed by that congregation for five years, with the promise that their other giving to missions will not be lessened.

Miss Mackellar's experience, when starting to come home on her furlough a few months ago, was an illustration of the care taken in India to prevent the spread of plague. "In a forty-eight hour railway journey from Indore to Calcutta, the passengers on our train were examined by doctors seven times to see if there were any cases of plague on board."



### SOME HONAN ITEMS.

A neighbor to-day attempted suicide by drinking lamp oil.

Daily numbers of interested listeners come to the chapel at Chu Wang.

Mr. Grant is keeping Chu Wang in order, and is getting into the good graces of the nobility there.

Our school is now full to overflowing, but the school treasury does not look much like overflowing yet.

Watermelons of good quality are on the market. Peaches are abundant and good this year; five of them weighing a pound. Sweet apples are also in season.

Wednesday we received a visit from a visiting official living in the city and his wife. Their home is in Hunan. They were very friendly and willing to listen to the Gospel.

Mr. Mitchell of Hsin Chen has been touring to the South East, visiting inquirers and Christians. He has started on a short visit to a mission station of the A. P. M., about 400 li (130 miles) N.E. from this.

"Medical work is rapidly increasing at Hsin Chen station." One morning this week Dr. Malcolm operated on five cataracts in one hour and five minutes, and the Doctor lately has the pleasure of operating on one of the mission's worst enemies there.

How careless and ignorant the Chinese are about disease. The Medical Missionary at Hsin Chen reports that on his way home from the Mission hospital not long since, he "passed through a crowd of children, for the most part naked, six of whom had small pox in as many various stages."

John looks upon Hymen from a business standpoint. One of our missionaries writes recently of a marriage in the mission chapel, Hsin Chen, Honan, on June 25th, by Rev. J. A. Slimmon, of Mr. Ma (gate-keeper) to Mrs. Ho. "The bride is thirty-five years of age, tall, good looking, with very small feet, and yet the groom seems to think the money he paid for her is too much."

We are glad to learn that Dr. MacClure has been able to furnish the purchase of land for hospital buildings. The Dr. has been greatly hindered in his work by inadequate and wretched accommodations for his patients. We are glad to see by Dr. Menzie's recent letter in the RECORD that the Home friends have now a fair account of Dr. MacClure's medical work.

A young man who has been for a considerable length of time under treatment in the Hospital at Hsin Chen, Honan, attempted, during a fit of melancholy, to take away his life by opium poisoning. "The fact was soon discovered," writes a missionary, "and emetics were promptly administered and soon afterwards the would-be suicide concluded that the hospital is not the place in which to commit suicide."

On Saturday morning, at 5 a.m., we were called into the city to attend the wife of an official who had attempted suicide by taking a large amount of opium about 10 hours before. Native doctors had exhausted the Chinese Pharmacopeia of nauseating drugs in vain attempts to induce vomiting. As she was well under the influence of the drug vigorous treatment was at once employed, and after some hours she was out of danger.

The *Hsin Pao*, the weekly newspaper of the Honan mission, written in manuscript and copied by the manifold process, does not always yield its treasures to the passing glance, but the following apology from its gifted editor will surely compensate for indistinct chirography.

The *Hsin Pao* has a place to fill.

All its subscribers need it.

Their pleasure would be greater still,

If they could only read it.

A phase of life in Honan is seen from the following item:—"This week has its share of money quarrels. Some time ago, a man named Jen A "borrowed" money from one King. Lately King borrowed from Jen's son. A few days ago; the latter wanted his money, and did not fall in with King's reasoning, that it should go against his father's debts, neither did he even after the thrashing King gave him; but got a number of men to meet King. The result was that some received knife wounds.

"Monday being the Queen's birthday, we celebrated it by giving the school boys a feast or 'treat.' In the evening Mr. Grant, of Chu Wang, who was with us, kindly took charge of the magic lantern, and about a hundred or more Chinese enjoyed the scenes as well as the fireworks which followed. It was a pleasant day for all, especially the children, native and foreign. The heat has been making itself felt for a few days. The highest was 102° in the shade. A cool change has come for which we are very glad.

We part with regret from Rev. K. McLennan, who is obliged to leave the Mission on account of his wife's ill-health. We look forward with hope to seeing Mr. Mackenzie back among us soon again. Lights and shadows, but the Lord is ever with us.

## NEW HEBRIDES ITEMS.

LETTER FROM REV. DR. ANNAND.

SANTO, NEW HEBRIDES, 8 June, 1897.

Dear Mr. Mowatt:—

Since I last wrote you our work has increased considerably. The number of pupils at our Institution has risen to fifty-six. Ten new ones came back with us on our return from Synod Meeting. So you see that our institution will not likely die from want of pupils.

Most people who have seen the lads and heard their recitations, etc., speak very encouragingly of the prospects of the school. It has become popular now among the Islands. Five from Mr. McKenzie's field wished to come with me, but their missionary did not think them qualified from a spiritual point of view.

The Synod appointed Rev. F. G. Bowie to take charge of the Institution during our furlough, which begins, if all are well, about October, when we expect to proceed to Australia and New Zealand for six months.

### N. H. SYNOD AND THE "DAYSRING."

You will have heard before this reaches you of the decision given by our Synod on the "Dayspring" question. It was a surprise to me and also to some others. A number of Anti-Dayspring men were away, and all in favor were present, excepting Dr. Paton.

Nearly all the young men coming to the field during the last three years have been led to believe that a vessel of our own is almost, if not altogether, a necessity for carrying on the work. They know nothing about the "blessings?" of having a vessel owned and run by the mission.

It is now almost a foregone conclusion that a new Dayspring will be built, probably somewhat larger than the last, and a full steamer, not an Auxiliary. I am very sorry that the Synod went as it did, as I am fully convinced that it will prove a very unwise thing.

This year we have had our mails every three weeks, and our stores every six weeks; but what we may have by a vessel of our own no one yet can tell.

The Lord reigns; so all is well. We are not going to borrow trouble on this or any matter. Sufficient unto the day is the evil thereof.

### ORDINATION OF A NATIVE PASTOR.

A new departure was made at Synod this year. A native pastor was ordained for Aname, Aneityum, Dr. Inglis' old station. He is under Dr. Gunn's care and supervision. The principle has now been

accepted for the group, so we may have another one or two before many years.

Epeteneto, for that is his name, was ordained in the Aneityumese language, so that I had to take the chair for the ordination. It was really the first ordination by our Synod, so far as I know.

### SEEKING MORE ISLANDS.

Another new Departure in our mission is that the Synod asks Bishop Wilson to pass over the three Eastern islands of this group, Oba, Pentecost, and Aurora, to our Mission as our part of the group is about occupied. The Melanesian Missionary in charge of these three islands for some years Mr. Brittain, has resigned, so that the field is practically vacant. They have some fifteen or twenty schools on Pentecost, and a number of baptized people; but very few, I think, on Aurora, and virtually none on Oba.

Dr. and Mrs. Bowie have gone to East Santo, some fifty miles distant from us, to settle.

Rev. F. G. Bowie and Mrs. Bowie and baby are now our guests until their house is erected, and the timber has not yet arrived. They are building on Tangoa, about a hundred yards from us. Tangoa is looked upon as a part of Santo.

We are all pretty well now, but some of us will be glad of a change and rest.

Yours faithfully,

JOSEPH ANNAND.

## A BIRD'S EYE VIEW.

OF THE NEW HEBRIDES MISSION.

The New Hebrides Mission Synod at its recent meeting, after looking out upon the work in all the Islands, summed up its review in the following interesting statement:

The reports that have been read are such as move us to deep thankfulness and stimulate us to redoubled efforts. From almost every station some progress is reported, and from most a very substantial progress. True, in some places the Evil One seems still to be permitted to delude and enslave the people; but even from these there are indications of better things in the future.

As regards the Christian islands, it is encouraging to note the growing liberality of many. Aneityum reports £155 worth of arrowroot contributed, equal to 5s per head, of men, women and children. Erromanga reports £150 worth of arrowroot and £34 in cash; total £184. Mr. Milne, of Nguna, reports £213 in cash and £342 10s worth of arrowroot; total £555 10s. Mr. Michelsen, of Tongoa, £124 in cash and £120 worth of arrowroot; total £244,—giving a total of £1138 10s from these four stations.



Aneityum, the mother island of the Mission, is evidently passing through one of those reactions which often occur among the children of those who have successfully passed out of heathenism, and the Synod commended the missionary and his teachers in an especial manner to the prayers of the Mission and its friends everywhere,—that God's Spirit may be poured out, and the people of Aneityum lifted up and their goings established in the ways of the Lord.

The two islands, viz., Futuna and Epi, classed last year as partly heathen and partly Christian, bid fair in no long time to be wholly Christian. True, no great advance in Christian adherents has been made in Futuna, but the heathen party are losing their fears and sometimes come within reach of the Word; but on Epi large advances have been made; fourteen new schools being established last year, and 101 persons baptized. A large number are now seeking baptism, and a beginning has been made in sending out teachers to heathen islands. On the other hand, Mr. Small's attempts to get a footing on Pama and Lopevi have, so far, quite failed.

Reports from the islands to the north of this, which with Tanna in the south are still mainly heathen, are almost all hopeful and mostly bright.

There are vigorous, growing native churches on all the northern islands, and the progress, notably at North-west Santo and Eastern Malekula and Malo, is evidenced by the activity of the converts, the number of schools planted, and the baptisms and Christian marriages celebrated, while the number of new schools would have been greatly increased could teachers have been found for them. Mr. Gillan reports six villages anxiously asking for teachers. Mr. Paton reports four, and Mr. Mackenzie six; while Messrs. Boyd and Sandilands are absolutely crippled by not having even one teacher to assist them.

A heavy loss was sustained by the Mission generally, but especially by the Malekula brethren, in the death of our sister, Mrs. Gillan. What that loss was to our brother we do not here dare to say. We thank God that Mrs. Gillan was allowed to see the dawn fully broken on the Uripiv station ere she was called away.

Some districts of South Santo are beginning to awake. Let us pray that our young missionary, Mr. Bowie, now taking up this hard field, may soon see heathenism giving way before the Gospel. The reports from the new stations planted last year on Tanna and North-east Santo, respectively, are both hopeful, while that on Tanna, remembering the past history of this island, is more than hopeful, as it tells of the evident working of God's Spirit in individual hearts, and of wide open doors for further effort.

From Weasisi (Tanna), too, there comes the news of a movement amongst the dry

bones of heathenism, so that the hope and prayers of last year that Tanna's day of grace might soon come, seem likely to be realised.

The medical work on Ambrim deserves a special notice. The hospital there has already proved itself a great vehicle of blessing to very many, both black and white, and is a very important adjunct to the work of the Mission. The Synod tenders to Dr. Lamb its hearty congratulations on the successful completion of the hospital, and wishes him and the other medical men a very hearty God-speed on their work of mercy on the very lines of our Saviour's own activity.

It is also very gratifying to learn that so many young converts are looking forward to work as teachers, and have become students at the Training Institution.

What is practically a new departure has been begun and carried out with a good measure of success, viz., the opening of daily schools, conducted in English, for the children. A lady assistant was obtained for this purpose on Tongoa, and her success has been very considerable. Similar schools have also been carried on at Nguna and Nikaura by Mr. Milne and Mr. Small respectively, with like gratifying results.

The Synod recognises this as a hopeful and important development of the work of the Mission in these islands, and commends it to the consideration of the Churches for support.

### THE NEW HERBRIDES "DAY-SPRING."

Dr. Lamb, medical missionary in charge of the New Hebrides Hospital on the Island of Ambrim, writes as follows in the *Presbyterian* of Sydney, Australia, regarding the proposed mission vessel.

"The great question with our Mission is the providing of another vessel for the service in place of the 'Dayspring.' It was the supreme topic at the late Synod, and a decision was come to in favor of another steamer. This was owing to a number of us who are against the scheme being unable to attend, as well as to the fact that the Synod was largely packed with John G. Paton Fund missionaries, who have recently come to the islands.

"One reason why some of us do not support the idea of a new Mission steamer is that it will substitute a miserable service for a good one, and at very much greater expense, taking us back to the old days again.

"Another reason is that it means an obstacle in the way of the Christianization and settlement of the islands. To have a vessel of our own is like building a special railway to carry ministers and separate them from the common people. As it is now,

## Around the World.

### Presbyterians.

A great Texan Presbyterian University, with an endowment of \$2,000,000 is now proposed, for the education of both men and women.

Lafayette College, U.S.A., has received \$125,000 from the Fayerweather estate, and has enrolled over one hundred new students for the term which began 16 Sept.

In 1876 there were 64 Presbyterian congregations in London; in 1896 there were 91, and the membership of the churches has been doubled. The money received for religious purposes has grown from nearly £55,000 to very nearly £100,000.

The "Original Secession Church," of Scotland, has three Presbyteries and 30 Congregations, two of the latter in Ireland. It supports a mission in India has a magazine of its own, and last year had 13 students. Its revenue was £1906, its expenditure £1567.

The Church of Scotland has a membership of 626,771, the Free Church of 283,659, and the United Presbyterian 191,381. In the Presbyterian Church of England there are 301 congregations and about 300 ministers. The membership is returned at 69,632; in the Sunday-schools there are 7,452 teachers and 80,969 scholars.

In the China Mission of the English Presbyterian Church there are 18 ministerial missionaries, 11 medical missionaries, 4 missionary teachers and 22 agents of Women's Missionary Association. The communion roll has risen during the past year from 4,650 to 4,946. The total membership, including adults and children, is 8,621. There are 15 native pastors supported entirely by their own congregations. There are 53 theological students and 47 native preachers.

A strange time of trial has come to the mission of the Presbyterian Church, U.S.A. among the Nestorians in Oroomiah, or Urumia, as it is more recently spelled. The Old Nestorian Church is likely to be absorbed by the Russian or Greek Church. Two priests from the latter have gone to Urumia, and the people, in hundreds, are expressing their desire to unite with the Greek Church. It is of course purely a political movement. As one of the Nestorians put it, they want to belong to the Church which has the biggest club. In other words Moslem tyranny is driving them to seek refuge in the Russian Church, and help from her strong arm. The people are wild with delight over the coming of the priests and benefits that they expect to receive. To the Protestant Christians it is a time of severe testing. They require a great deal of courage to stand fast, but one of the missionaries writes: "we do not fear the result."

### Other Churches and Workers.

Prior to 1870, Protestants and their Bibles were not allowed to enter Rome.

The progress of education among the freedmen is seen in the fact that there are 2,000 colored physicians practising in the U.S.A. They have just held a convention at Washington.

Dr. Daniel Dorchester, a reliable church statistician, shows by published official reports that, from 1870 to 1894, the Roman Catholic population in the U. S. increased from 4,600,000 to 8,806,649, while during the same period the Protestant Church membership increased from 6,673,396 to 15,127,948.

Sabbath breaking does not have all its own way. An exchange says that Boston, New York and Pittsburg clubs refuse to play baseball on Sunday. Iowa is passing a law to prevent the profanation of the day. Minneapolis drove the game out of the city on Sundays. The noise is a nuisance. The tendency is demoralizing.

The Congregationalists are to have a world council in Boston, in 1899. Their first international council was in London, in 1891. The Boston one will be in session eight days, discussing questions relating to the modern aspects of Theology, Sociology, peculiar Congregational problems and the wide realm of missionary activity at home and abroad.

A new edition of the *Index Expurgatorius*, the list of books forbidden to be read by Roman Catholics, is being prepared at Rome. All books condemned before the close of the sixteenth century are still to be prohibited. The list from that time to the present is to be revised, but the reading of every translation of the Bible into the languages of the common people is to be condemned unless it has received the Pope's approval.

### LI HUNG CHANG AND THE BIBLE.

One of the most interesting things we have read of the great Chinese statesman, who visited Canada last summer, is the following, by a Presbyterian missionary, at Peking, in the August *Church at Home and Abroad*, of a recent call which he made upon the viceroy:—

"At a recent visit I made to His Excellency, Li Hung Chang, I found him reading a beautiful, Russia-leather bound copy of the New Testament that had just been sent him by Rev. George Owen, of the London Mission. The old gentleman was so intent on his reading that he did not notice me for several minutes, and, as I could see the title of the book, I put up a silent but earn-



est prayer that God might send him some message in his reading that would appeal to his heart.

In a little while he raised his eyes and, looking attentively at me, said: "Dr. Coltman," or, as he addresses me in Chinese, Man Tai Fu, Do you believe this Book?

"Your Excellency," I replied, "if I did not believe that Book I should not have the honor of being your physician. I thoroughly believe it."

Are you sure it is not all rumor and report? he again asked.

"Very sure," I replied.

"How do you know?" he continued.

"By a test given in the Book itself. Does it not say in the Book that a bad tree cannot bring forth good fruit, nor a good tree bad fruit?"

Your Excellency has admitted to me previously, that the condition of the people in Western lands far surpasses anything in the East, and I can assure you that the happiness and prosperity of the various nations you have recently visited is in direct proportion to the nearness with which they live to the precepts taught in that Book. Would that your Excellency also believed it."

"Why, I believe that you would like me to turn Christian," he said, in a half-joking, half-earnest tone.

"Not only you," I replied, "but your young Emperor and all his people."

"We have Confucius," he replied, and you have your Jesus, are they not much the same?

"By their fruits ye shall know them," I replied.

Then, before we could carry on the conversation further, important dispatches were brought in, and the Viceroy had to give them his attention; but, as a servant took the Book from his hands to place it in his library, he said, "Don't carry it to the library; take it to my bed-room table, I wish to look at it again."

## NOTES ON KOREA.

By REV. J. THOMPSON, M. D., MISSIONARY TO THE CHINESE IN MONTREAL.

Its area is about 80,000 square miles, and its population estimated at ten to fifteen millions; of whom some 300,000 live in Seoul, the capital city.

The missionary societies working there are, the Presbyterian Churches in Australia, the Presbyterian Churches of the United States, North and South, the Canadian Colleges, Y.M.C.A., the American Methodist Episcopal Church, the Church of England, the Union Mission of Canada and the Baptist Mission.

Near the close of the 18th Century, about one hundred years ago, Roman Catholicism was introduced and spread with great ra-

pidity, but about 1864 an inquisition was instituted, when 8 bishops and 10,000 adherents were put to death.

The first Protestant missionary to visit Korea was Rev C. Gutzlaff, of the Netherland's Mission, in 1832. He spent a month on an adjoining island, interviewing the people. He offered to present the King a bible, but the proposal was declined.

The first effective Protestant Missionary effort was made in 1873, by Rev. John Ross, of the Scottish U. P. Mission, in Mukden, Manchuria. Through some Koreans, whom he met in his own field in China, he was able to translate the Gospel into Korean. These were taken by the Koreans on their return, especially to the northern valleys of their own land, and, after a time, word came back of a number of them professing their belief in the Christ of the Gospels. In the meantime, in 1876, Rev. J. Ross being absent in Scotland, his co-laborer, Rev. J. W. MacIntyre, baptized in Manchuria the first Protestant Korean convert.

Thereafter, Rev. Messrs. Ross and Webster visited Northern Korea, meeting with a cordial reception, and baptizing 85 persons, many more being put off for further instruction.

An early return was impracticable, but when, in 1884, the missionaries of the American Presbyterian Mission arrived, they found there those who were studying the word and professing their faith in Christ.

Previous to this, in 1882, a treaty had been made by Korea with the United States, indicating her willingness to join the family of nations, though this was ante-dated by a treaty with Japan in 1876, which opened three ports to commerce with that people.

Following the actual beginning of organized mission work on Korea soil, in 1884, by the American Presbyterian Mission there, was that of the American Methodist Church in 1885, and other societies to the number of 7, exclusive of the R. Catholics.

On Sept. 27th, 1885, was opened the first telegraph line in Korea, between Seoul and Chemulpo, since which time there have been many events of progress, among them Sabbath observance, extending even to the workmen in the King's mines.

In 1887, the first Protestant Church was organized, a Presbyterian; and, in 1888, the first Methodist Church.

In 1889 was established the Korean Tract Society, one of the most important of agencies, already having a list of some 75 publications.

Christianity in its various aspects has found much favor in Korea. In 1892 the wife of the Korean Minister to foreign countries connected herself with the Presbyterian Church.

At present, connected with the various missions, are nearly one hundred foreign missionaries, the American Presbyterian Church having thirty-three.

turns them over to almost certain destruction, just when by a little care and assistance, such as the Augmentation Scheme renders, they may be successfully brought to the position which every congregation is desirous of reaching, namely, that of independent self-support.

## THE AUGMENTATION SCHEME.

BY DR. R. CAMPBELL, CONVENER, WESTERN SECTION.

It was only the other day, comparatively, that the Augmentation Scheme was added to the great Missionary Agencies of our Church. It is not so well known, therefore, as the long established Home and Foreign Mission Schemes. Its friends, however, are enthusiastic in its favor. They are on the lookout for other friends and helpers, and rejoice in the opportunity now given—of saying to the young people: "Come with us and it will do you good."

On behalf of these friends I shall attempt to answer some of the questions which you are likely to ask, and the answers to which will shed some light on the aims and the working of the scheme.

### 1. *When was it begun?*

It was formally instituted in the year 1883, when the General Assembly of that year commended it to the sympathy and the helpful care of congregations and of individuals whom God had specially prospered. There was no hasty action in this case. For years before there had been earnest discussion, and the scheme comes to us as the result of the loving thoughts and earnest prayers of men who were devoted to the cause of Christ and the welfare of our Church.

### 2. *What is its object?*

To aid the weak congregations of our Church in securing similar privileges to those which are enjoyed in our stronger congregations;—viz: a minister of their own and all that that implies in the way of regular Sabbath services, Sabbath schools, young people's meetings, and all the other agencies which are so helpful to spiritual life. No need to commend such an object to our Young People's Societies! All endeavorers know how precious these privileges are and will say: "how could any congregation prosper without them."

### 3. *Why are there congregations needing such help?*

First, and most of all; because our Home Mission work has been so splendidly done and so signally blessed. Thus, every year groups of mission stations are ready to become congregations, and anxious to have a settled pastor, but not quite able to undertake the full burden of self-support. So many things they have to do—building churches and a manse, getting everything into running order. There are not very

many members in such congregations, and out there in the bush or on the prairie they are poor; so they need help.

Second, and saddest of all; because in some old settlements what were once strong congregations have become weak. Families emigrated. Young men went west. Circumstances caused the congregation to divide.

Then a sad thing happened. A few old men met in the church they loved, to consider whether they could keep the doors open. The remembrance of such a meeting has come with me from my early days, and the grief there manifested I can never forget.

I am persuaded that when endeavorers imagine such incidents, and know that there have been many of them in the history of our church, they will join with me in saying: "we should be thankful that we have a scheme whose object is to keep those church doors open."

### 4. *Has there been much accomplished?*

I well remember several trips taken years ago, the incidents of which may illustrate this point.

One Sabbath day I drove some fifty miles, and preached in the forenoon to four people, in the afternoon to about fifteen, and in the evening to about twenty. These were stations of a once flourishing congregation in the Province of Quebec. How weak it had become and how doubtful the future, you may imagine.

To-day in that wide field there are two augmented congregations. Help came in time!

Again, a drive of forty miles, and one of those sad meetings I have already spoken of. I met five men who, with weary hearts, discussed the selling of the manse—it was mortgaged—and the dark outlook for future supply! To-day, there is a self-sustaining congregation there, with a new manse, new churches, and pastor, greatly beloved, who has been with them for years.

Another toilsome Sabbath day's journey, and four points reached. "Winter killing" going on in that Home Mission district. Small congregations, but loyal hearts, and many thanks. Now one self-sustaining charge and two augmented charges in that field.

In yet another direction went many Sabbath afternoons to keep the light burning in a plucky little mission that could only afford summer supply. There is a strong self-sustaining charge there now, with one of the finest churches in any rural district in Ontario.

I have taken instances that are well known to me, but they are not singular. In all our new districts such good work has been going on, and cases which are even more remarkable could easily have been mentioned. Such results are inspiring and give new courage to the workers in the large field committed to the church's care.

Now, look for a little at the tale the fig-



ures tell. In 13 years, over 400 congregations have been on "the committee's list. To some of them we scarcely did more than speak a word of cheer by the way and the knowledge that the church cared for their state gave them the forward impulse, and they became self-supporting. To others we have reached out the hand, and with the long and strong and steady pull have placed them in a secure position. Thus, over 260 congregations have become self-sustaining, whilst 140 are yet relying on the aid of the Fund. All this means that over 100,000 friends and neighbors have been indebted to the Scheme for rich spiritual privileges, and that at the present time some 40,000 are dependent on our help.

Some, indeed, suggest that the first duty that we owe to these friends is to preach to them the Gospel of self-help. To this duty the Committee has addressed itself with such diligence that the average giving of the assisted charges is *fifty per cent.* beyond the average in self-sustaining congregations. So we venture to suggest that now we all need to give good heed to the other Gospel which teaches the lesson of generously helping those who willingly help themselves.

#### 5. *What help can endeavorers give?*

At the present time the forward movement in British Columbia and the whole North West is causing anxiety to the Committee. At least \$5,000 additional revenue is urgently required. The General Assembly has commended the scheme to the generous efforts of the Young People of the church, and sanctioned the formation of a Young People's Fund, the whole income of which shall be expended in the new and needy districts. It is also asked that one meeting of each Society be devoted to the consideration of Augmentation work and a collection taken on behalf of the Fund.

A good plan will be to prepare for the discussion and collection so that both may be carried out on the week in November when this subject comes in course in the "Plan of Study." Let all take with them the advise we have just been getting from the Apostle Paul in the Sabbath School lessons, and who can then doubt that endeavorers not only *can* but *will* do much for the help of Augmented charges this year?" (2 Cor. VIII. 9-14. 2 Cor. IX. 5-10.)

### AUGMENTATION EAST.

By REV. E. SMITH, CONVENER, EASTERN SECTION.

The Augmentation Fund is based upon the following Scriptural principles; the unity of the church; the duty of the strong to support the weak; the necessity of every one bearing his own burden; and equality, none eased that others may be burdened.

Its object is manifold; to render pecuniary aid to weak congregations; to provide a competent support for their ministers; and to secure permanent pastorates so that the Gospel may be regularly preached and the

ordinances dispensed in an orderly manner.

Help is granted to Congregations subject to the following conditions:—that every congregation receiving aid shall contribute for stipend a minimum of \$400.00, and a manse; or in lieu of a manse \$50.00 additional; that it shall contribute at the rate of \$4.50 per communicant; and also take collections; for all the schemes of the church. Further, every congregation receiving aid must be recommended by the Presbytery within the bounds of which it is situated.

The fund is supported by the yearly contributions of the people; the amount hitherto required to meet our annual expenditure in the eastern section varying from \$9,000.00 to \$11,000.00.

Since the introduction of the scheme 18 congregations in the Maritime Synod have become self-sustaining, and last year aid was given to 59 congregations.

Upon the whole, the fund has been very successful; congregations have increased in number; their liberality has developed; and never in our history was the outlook more promising than at present.

### YOUNG PEOPLE'S SOCIETIES.

Very satisfactory progress had been made during the year. No less than 17 of our Presbyteries have organized Presbyterian Societies or Unions, and others contemplate doing so in the near future. These Presbyterian organizations are of value in bringing young people of the various congregations together, and thus developing a much needed *esprit du corps*.

In some of the Presbyteries, as, for example, Toronto, much has been done by visitation for the encouragement of the Societies. Several of the Presbyterian Societies are supporting missionaries in the Home Field. It is very desirable that this form of work should be extended, and also that Societies should be organized in congregations where none now exist.

The Plan of Study introduced last year found wide favor. No less than 290 of the Societies adopted it, and 19,000 of Y.P.S.C.E. Topic Cards, which included the Plan of Study, were sold. The Com. has revised the Plan of Study for 1898, and intends sending sample copies of it to ministers and Societies at an early date. The Topics are of a more detailed character than those of last year, and Topic Cards will be issued containing Daily Readings, so that assistance may be fully furnished for the proper discussion of all these special Monthly Subjects. The discussion of the Monthly Topic in the Record will be continued.

Arrangements have been made for pushing the organization of new Societies, especially in missionary territory, and Messrs. Gandier of Halifax, McTavish of Deseronto, McBeth of Winnipeg, and McLaren of Vancouver, have been appointed to take special charge of this matter in their respective districts.

the Mission families and the families of the planters meet together in much friendly intercourse, and wherever the Company's steamers go, calling at every station, all are brought into a common circle, and are able to help one another.

"The introduction of a separate maritime service means at once the raising of an intense feeling of antipathy to the Mission on the part of many of the traders, and as the future of the islands lies with the white settlers—the natives being compelled to go to them for employment—so in proportion as the settlers oppose the Mission will the natives oppose it.

"Then there are less than five medicos now in the field, and, wherever the steamers go, these are called upon to give assistance. In this way friendly feeling is encouraged among all classes.

"As to the Steamship Company itself, it is no worse, and perhaps no better, than any other Company trading between the colonies or the old country. If a proposal were made to raise funds to carry Christians apart from other people, it would be deservedly laughed out of existence. The last year the Company served the Mission (1894), before the introduction of the late 'Dayspring,' was reported by Synod to have been the year of greatest progress the Mission had known. "The Melanesian Mission have been trying to induce the Company to do their work in place of running their own mission vessel the "Southern Cross."

## RANCE IN THE NEW HEBRIDE.

*From the Sydney (Australia) "Presbyterian."*

"To be at once, or not to be?" should be the text of an urgent question to the Imperial Government in regard to the annexation of these islands by Great Britain. Both from a strategic and commercial point of view this group is of immense value to Australia, and, as it lies near our doors, it is only wisdom that we should have control of its settlement, so that our interests therein may be guarded from foreign interference, and that there may be some fixity of government and equalization of trade regulations.

Presbyterians in particular should be specially interested in this matter, as, with the exception of three islands, the whole group is manned by our missionaries, whose work, if the islands are given over to the control of France, will probably be obstructed and nullified. The unsatisfactory state of matters at present existing under the dual control of Great Britain and France is well and tersely put by Dr. Lamb, of Am-

brim, who arrived in Sydney last week; as follows:—

The subject of first importance just now, alike with the missionaries and white settlers, was that of annexation of the islands by the British. Some are so anxious to gain security for life and property that they would even welcome annexation by the French rather than see the present system continued. "What is keeping the islands back is really the uncertainty of proper government. There are questions of pro-jack is really the uncertainty of proper and the men-of-war can do next to nothing in the matter.

There has been a cry all along that our Government has been playing into the hands of the French. Allowing them to obtain land gives them an immense advantage in getting firearms, explosives and drink for the natives, and also in securing labor for the plantations. The fact is that, until they are Christianised, the dearest point in life with the natives is to get a musket with which to protect themselves. The reason why so many of them engage to go abroad to work is that they may come back armed with a musket. This follows from the fact that every death is attributed to poison, and a system of murder is kept up in revenge. Even in my own island of Ambrim it is the hardest thing possible to put a stop to the use of the musket by the natives as a means of self-defence.

The French are allowed to go all round the islands picking up the best bits of land, harbors and landing-places, which is an easy matter, because they are always buying land for muskets. Their being allowed to sell drink, too, threatens to destroy all the work of the missionaries."

"Some of the visitors to the islands," said Dr. Lamb, "are inclined to underrate the value of the group, but the simple fact that both the 'Birksgate' and the 'Ysabel' have just come back to Sydney loaded up with cargo, cultivated on a very few patches of land, gives an idea of the capabilities of the soil. As cultivation proceeds the death-rate decreases, and the climate is changed. Already the settlers are beginning to feel the benefit of the clearing which is going on around them."

## THE GOSPEL TO EVERY CREATURE.

"Over and over the cry is heard,  
'Come, and bring us the saving word.'  
Over and over the message rings  
From the loving lips of the King of Kings,  
'Go, and tell them, 'tis My command,  
Go, and tell them in every land.'  
And while one soul of the sons of men  
Waits for the word from the lips or pen,  
We, who have heard it, must tell it again."



## Young People's Societies.

### MONTHLY TOPIC.

#### THE ASSEMBLY COMMITTEE'S PLAN OF STUDY.

[CONDUCTED BY THE REV. R. D. FRASER, CONVENER.]

##### Special Notice.

The Monthly Topics for 1898 have been selected, and are now in the printers' hands. Sample copies of Plan of Study will be sent out shortly to ministers and Societies. A Y.P.S.C.E. Topic Card containing the Monthly Topics will also be issued, both with and without Daily Readings. Young People's Societies are requested not to arrange their programme for 1898 until they examine the Plan of Study which the Convener will be glad to send to any address.

**Topic for week beginning November 14th.**

#### OUR WEAKER CONGREGATIONS. THE ARGUMENTATION SCHEME.

2 Cor. 12. 12-27.

##### LITERATURE.

In the preparation of the Topic it will be necessary to fall back on the Assembly Reports on Augmentation. Until 1895, in the Western Section, these Reports, which are a marvel of brevity and conciseness, were prepared by the late lamented Rev. D. J. McDonnell, who may well be styled the great champion of the Augmentation Schemes. The articles by the Rev. Dr. Campbell, of Renfrew, Ont., and the Rev. E. Smith, of Musquodoboit, N.S., in the present number of the Record, set forth the main points of the Scheme vividly. The minister or the Presbytery elder will probably be glad to give details in regard to augmented congregations within the Presbytery.

##### POINTS FOR THE PROGRAMME.

- (1). What the Scripture says on :—  
Christian Brotherhood;  
The oneness of the Church;  
The duty of the strong to help the weak.
- (2). A brief history of the origin and progress of the Augmentation Scheme.
- (3). On what Conditions are Congregations put on the Augmented List?
- (4). How many Augmented Congregations are there now, and how many have become self-supporting since the Scheme was inaugurated?
- (5). How may the young people help the Augmentation Scheme?

##### PARAGRAPHS.

##### WHAT CONGREGATIONS ARE PUT ON THE LIST?

The greatest possible care is taken by the Presbytery and by the Committee to prevent the Fund being used in aid of congregations who do not really require assistance. The conditions of a grant from the fund are quite

stringent. The congregation must contribute at least \$450 per annum to the minister's stipend (\$500 in Manitoba, the Northwest, and in cities), also a manse or rented house or make an allowance of \$50 per annum (\$100 in cities) towards house rent; they must contribute at not less than the rate of \$4.50 per member, and must also contribute towards the Augmentation and other Schemes of the church.

The Presbytery and the Assembly's Committee, after examination into the circumstances, must also express their approval. These congregations are visited by Presbyteries annually with a view to secure increased contributions from them and thus lessen the grant required.

There is, perhaps, no Committee of the church which exercises greater care in the distribution of its moneys. Economy, almost to the verge of parsimony, is the watchword of the Committee.

##### A MISTAKE.

It is a mistake that it belittles a Congregation to be on the Augmentation List. No Congregation should think that because it is on this list, it is therefore in any way inferior to the larger congregations of the church. It is no fault to be small; at the worst it is only a misfortune; and the small and weak congregations have a right to expect from the larger ones the assistance which the law of Christian brotherhood teaches that the strong should render to the weak.

The augmented congregations are weak merely because they lack in numbers, and the lack of numbers is owing to their situation. Either they are in localities where material is limited in quantity, or in newer portions of the Dominion where there has not been time for full development. As a matter of fact these augmented congregations put the self-sustaining charges to shame in the matter of giving; instead of contributing less, they contribute 50 per cent beyond the average of the self-supporting congregations.

##### AT A CRITICAL PERIOD.

All true friends of Home Mission Work should be warm supporters of the Augmentation Scheme. The two are really one; the Home Mission Scheme providing for supply while the congregation is in its infancy; the Augmentation Fund continuing that provision while the congregation is growing into full stature.

It will thus be seen that this Fund carries growing congregations through the critical period. No sensible parent cares for the child in tender years and then neglects him in that important time when he is passing from early boyhood to manhood. Indeed proper care and guidance and help at that particular period is vital to the completion of his training. It is a foolish church that promotes missions and then

## Life and Work.

### A BRITISH NATIONAL ANTHEM.

*On the Diamond Jubilee Celebration.*

BY RUDYARD KIPLING.

God of our fathers, known of old—  
Lord of our far-flung battle-line—  
Beneath Whose awful Hand we hold  
Dominion over palm and pine—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

The tumult and the shouting dies—  
The captains and the kings depart;  
Still stands Thine ancient Sacrifice,  
An humble and a contrite heart.  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

Far-called our navies melt away—  
On dune and headland sinks the fire—  
Lo, all our pomp of yesterday  
Is one with Nineveh and Tyre!  
Judge of the Nations, spare us yet,  
Lest we forget—lest we forget!

If, drunk with sight of power, we loose  
Wild tongues that have not Thee in awe—  
Such boasting as the Gentiles use  
Or lesser breeds without the Law—  
Lord God of Hosts, be with us yet,  
Lest we forget—lest we forget!

For heathen heart that puts her trust  
In reeking tube and iron shard—  
All valiant dust that builds on dust,  
And guarding calls not Thee to guard—  
For frantic boast and foolish word,  
Thy mercy on Thy People, Lord!

Amen.

### WOMAN'S WORK.

HOW SYBIL HELPED.

A moment before this little story begins. Sybil Anderson had thrown open the windows and blinds, and the early morning sunshine was flooding her dainty chamber. She stood now at her desk, with a puzzled expression upon her pretty young face, and in her hand a slip of paper which she had torn from her Phillips Brooks calendar. She had just read these words:—

"If you put out your hand and take the task which certainly is waiting for you, then instantly your high emotions know their place. They turn themselves to motives."

Before she had time to grasp the thought, the breakfast bell rang, and she ran quickly down stairs, saying to herself as she slipped the paper in her pocket: "I will ask mother about it."

When the little pause which came after breakfast was over, and her father and the younger children had started for business

and school, Sybil put the quotation in her mother's hand.

"Read that, mother dear, and talk to me about it a little."

A quick smile of sympathetic comprehension passed over Mrs. Anderson's face as she read, but was soon succeeded by a look of grave thoughtfulness.

"A very practical thought, dear. I think the wise man has touched here the very secret of much of the failure in our Christian lives. We are so often content with our emotions in themselves, and do not seek to give them their true place as motives. We feel much, and perhaps talk well, then the impulse dies, and we either do nothing, or, worse still, indulge in actions which are utterly inconsistent with both feeling and speech, and seem to prove that neither were genuine."

As Sybil rose and kissed her sweet-faced mother, with a warm glow of love in her heart, she determined at least to make that emotion a motive at once, by trying to do more cheerfully and faithfully the duties which devolved upon her in the home, and through the day to look earnestly for opportunities of service of the Master to whom she had given her young life.

That very afternoon was the one appointed for the annual meeting of the W.F.M.S., and the president, Mrs. Dunham, had made a great effort to have a large and interesting meeting. A missionary from China had been secured to speak, postal cards had been sent to every one of the fifty members of the society, a notice had been read from the pulpit inviting all, and tea was to be served at five.

Mrs. Dunham had opened her large and beautiful parlors, and it seemed as if no persuasion would be necessary to induce people to accept so pleasant an invitation. But, alas, there were not many women in the large and flourishing church who were deeply interested in missions, and, when the hour came to open the meeting, Mrs. Dunham saw that, although it might be interesting, it certainly would *not* be large, and she determined when the right time came to speak out her mind.

The missionary from China was one who had been on the field for many years. Her pale face had the look of peace and serenity which often comes to those who have devoted their lives to a great cause, and lighted up with a holy enthusiasm as she spoke of the privilege of work among those who know nothing of a merciful Heavenly Father, and told of some of the triumphs already achieved.

Then, reversing the picture, she spoke of the terrible need, of the degraded, wretched lives of the heathen women, and closed with a fervent appeal for increased activity among the women in the home churches.

Sybil who had come to the meeting at her



mother's request, listened intently, with her heart filled with sorrow and pity, and tears falling from her eyes as she strove to control herself. The thought she had read in the morning, and her mother's helpful words came to her, and she prayed fervently in her heart: "Lord, turn *these* emotions into motives, and show me the next thing now."

As the speaker finished, Mrs. Dunham rose and said earnestly:—

"For a long time I have been thinking that we ought to make some effort to increase the membership and interest in our society, and it seems to me that now is the time to begin. I have a plan which I think is the only one likely to succeed, but it means some self-denial, and a good deal of systematic work. With mite-boxes, and direct personal contact, as to house visitation, I do believe we could gain the cooperation of many women whom we could not, in any way we have yet tried, induce to attend a meeting, and who are not enlisted in this work, simply because they know little or nothing of it. A friendly call, mite-box in hand, and two or three bright leaflets,— 'Mrs. Pickett's Missionary Box,' of course, among them,—would, I feel sure, meet with some response. While our hearts are still thrilled by the story we have heard to-day, let me ask for helpers in this work."

There was an instant's pause, and then Sybil rose quickly in her seat.

"Mrs. Dunham, I believe that if you would help and direct us, that we girls could do that work. I am sure I could get several to help, and I should so like to do something to show my love and sympathy for the poor women and girls of whom Miss Alston has told us."

Mrs. Dunham's eyes glistened as she saw Sybil's earnest face flushed with her little effort, and noted the quiver in her voice.

"I believe you could, Sybill dear, and if you will bring five girls to my house on Monday afternoon, we will talk it over."

Aided by her wise mother, Sybill chose girls with intelligence and tact. In her simple, girlish way, she told them of the meeting she had attended, repeated much of what Miss Alston had said, and then, hesitatingly, for it was hard for Sybil to speak of her deepest feelings, told them how the words on her calendar had influenced her to offer to do what she could to help. "And now, girls," she said, "I want you to volunteer to do some of this work, and go with me to Mrs. Dunham's for orders on Monday afternoon. Don't say 'no,' please, but let us try at least, and see what we can do."

Some demurred at first, but her enthusiasm was contagious, and at the appointed time the six met in Mrs. Dunham's library.

In the meantime, Mrs. Dunham had obtained from the pastor, who entered heartily into the project, a list of the names of

all the women in the church. This she had studied carefully, and had selected from it about one hundred and twenty-five names, trying whenever possible to choose those who were not very actively engaged in any form of church work. This revised list was now divided among the six girls, each taking as far as possible the names of those living in the same neighborhood. With a very tender, earnest prayer for them, and for the success of their work, Mrs. Dunham bade them God-speed, and they left with a promise to report at the next meeting in three months.

What was the result? To the astonishment of everyone, except Mrs. Dunham and the girls themselves, nearly one hundred new members were added and, better than all, a degree of interest had been created in the hearts of many who had before been indifferent and neglectful. The girls reported that, introducing themselves always as Mrs. Dunham's helpers, and commissioned by her, they had in nearly every home received a warm welcome and met with a hearty response. The attractive little mite-boxes won their own way, and very few felt too poor to promise the two cents a week.

There had been some rebuff, of course, from those who "did not believe in foreign missions," but on the whole the work had been a delightful one, bringing with it a rich reward in their own hearts and lives.

Each one gladly agreed to keep her list, and at the end of the year to collect the boxes, and also to endeavor through the year to urge their members to attend the meetings, and so in some slight way give themselves as well as their money to the work.

One of the ladies whose heart was full of zeal for the cause was appointed to call on any strangers who should attend the church, and give them a cordial invitation to become members of the Auxiliary. So the work will go on through the year, and result, it is confidently hoped, in still greater gain to the Society, and in no small degree contribute in every way to the better life of the church.—*Woman's Missionary Friend.*

Oh, how little we know what may be before us on some morning that dawns upon us just as other days, but which is to form a great crisis in our life! How little that boy that is to tell his first lie that day thinks of the serpent that is lying in wait for him! Is it not a good habit, as you kneel each morning, to think: "For aught I know, this may be the most important day of my life. The opportunity may be given me of doing a great service in the cause of truth and righteousness. O God, be not far from me this day; prepare me for all that Thou preparest for me!"—

<b>FRENCH EVANGELIZATION FUND.</b>		John Legate O Sd. 5 00	Mrs M Windell Gt 5 00	Mrs Thos. Kerr G 1 00	Mr Buzza Annand 25 00
Reported.....\$231 31		Ewing Cameron " 10 00	Misses Common G 1 00	Mrs W McEwan G 1 00	Jean Main..... 2 00
Hx Grove.....10 00		Well-wisher.... 1 00	C Stuart Galt 1 00	A C Millican Galt 50	Tilbry E, Fletcher 100 00
Jas Ramsay..... 2 50		A Lady..... 1 00	J H Patterson Glt 50	D Murray Galt... 1 00	Mosa, Burns.....42 10
Thorburn & Sut R19 00		Mrs McLean Wldf 2 00	Mrs Dougan Thrlid 10 00	W Trotter Galt... 10 00	Hx Ft Massey... 10 00
X Y Z..... 75		Mrs La Plan O Sd 5 00	RB Ferguson Glt 50	Robt Kerr Galt... 1 00	Mrs W P Yuile
Margaree Harbor, 10 00		Mrs Duncan Wldf 1 00	Mary Lapsley Glt 5 00	R K Cowan Galt... 2 50	Montreal.....100 00
Youghall..... 1 50		Member London. 2 00	Malcolm Gibb Glt 2 00	Geo McCallum G 50	Mrs D Yuile Mon500 00
Bathurst Vill..... 12 10		Misses Bahngall G10 00	Mrs T Smith Galt 1 00	Jennie Orr Galt... 1 00	Arch'd Kennedy
Whycoomagh..... 26 00		Envelope Galt... 26	W C Galt..... 50	D Kinnaird..... 1 00	Charlottetown...500 00
Waveig.....18 00		Mrs J Douglas G... 40	J B McRae Galt... 1 00	Jessie Trainor... 1 00	Total.....\$3,920 49
Strathalbyn.....20 00		Mrs Ferguson Glt 50	A M Yates Galt 3 00	H S Edmonds Glt 25	Promised.....167 00
Loggieville..... 4 82		Miss Proudfoot G 25	R McDougall Galt 25	Jennie Owens Glt. 1 00	Grand Total.\$4,087 49
St John St John's 4 00		Mrs Jamieson Glt 2 00	James Hill Galt... 1 00	Alex Sloan Galt... 5 00	
St Croix & Elrshse 4 00		M & Mrs McId G 2 00	Walter Laidlaw G 1 00	J M Hood Galt... 1 00	MINISTERS', WIDOWS'
Dalhousie..... 37 00		H J R O Sd..... 2 00	Wm Webster Galt 1 00	Mrs A Cant..... 5 00	ORPHANS FUND OF
Wallace St Matt, 16 00		Jean Carswil Bryd 4 86	D Harvie Galt... 1 00	Miss A Kerr Galt 1 00	THE MARITIME PRO-
		Margt Brydon G 2 00	Mrs E Dryden Glt 25	Dr Moyer Galt... 5 00	VINCES,
		R Buchanan Galt 25	M J W Murray G 1 00	Rebe McKenzie G 1 00	Rev. George Patterson,
		Envelope Galt, 13 25	Elsie Oliver Galt, 05	F B Morgan Galt, 50	DD., Secretary.
		M A Paterson Glt 1 00	Willie Slater Galt, 20	Wm Wallace Galt 1 00	<i>Received from 31st July to 31st August.</i>
		M R Goldie Galt 25 00	T B Allan Galt... 1 00	W S Marshall Glt 1 00	<i>Ministers' Rates.</i>
		John Shiel Galt... 1 00	F Tillie Galt..... 1 00	R M Hamilton Glt 20 00	D Mc D Clarke...14 20
		R Tees Galt..... 25	Robt Gibson Galt... 1 00	Geo Oliver Galt... 1 00	John L George...14 20
		A H Goodall Galt 5 00	Mrs Cumming Glt 50	M T Quarrie Galt 1 00	James A McKeen,14 00
		C E Galt..... 6 00	Hood Galt..... 25	E Turnbull Galt, 1 00	Thomas Stewart...24 70
		T Cowan Galt..... 5 00	Wm McArthur Gt 2 00	M C Cowan Galt... 25	George Millar...14 20
		B S Galt..... 1 00	Robt Ford Galt... 1 00	John Cowan Galt... 25	J H Cameron...14 20
		Two Friends Galt 5 00	Mrs Geo Poore G... 1 00	A Friend Galt... 1 50	A Gandler.....28 00
		M R Cranston Gtl 5 00	David Gibson C... 3 00	J M McKenzie Glt 2 00	E J Rattee.....29 20
		Mrs Porleous Galt 1 00	J H Rutherford G 25	A Friend Galt... 25	Neil Brodie.....10 50
		A J Colvin Galt... 22 00	Jas Wallace G... 1 00	Mrs A Taylor Galt 50	Moses Harvey...14 20
		Envelope Galt... 2 25	Alex A Burnett G 2 00	Grace Lee Galt... 5	E T Thompson...14 20
		Mr Wilson St Ths 5 00	G Nichol Galt... 5 00	D Shepherd Galt... 50	W J Fowler.....14 20
		J P St Thos..... 1 00	Mr J H Ruthrfd G 1 00	N D McKenzie G... 50	R C Quinn.....17 50
		Mrs Stover St T 1 00	Maggie Ross Galt 50	D Nairn Galt... 1 35	
		S R McKay Stelarton N S.....10 00	J A Johnson Galt... 50	W B Langan G... 2 45	
		P Order..... 7 00	Mrs R Hood Galt... 1 00	Pr Treas Knox G... 2 45	
		Friend Galt..... 1 00	G A Quarrie Galt 1 00	Miss Ansley Galt 1 00	
		E Deans Galt... 5 00	Mrs W T McKenzie Galt... 50	Mrs Halliday Ass. 5 00	
		Francis Dearth G 50	Mrs Goodfellow... 50	M A S Tor st...15 00	
		B Goldie Galt...10 00	A Campbell Galt 1 00	A Friend Tor st... 5 00	
		A Friend Galt... 1 00	John Sloan Galt.10 00	Mrs Fraser, Galt... 1 00	
		J Windell Galt... 5 00	Geo Ford..... 3 00	Edna Fraser Galt... 75	
		M Windell Galt... 1 00	Mrs Wm Moore G 2 00	W Buchanan Glt 200 00	
		Jean Windell Galt 1 00	Mary Reulsn Galt 1 00	Rev Dr & Mrs B... test.	
				chanan Galt...100 00	
					Total o Date,\$1,32 20

## Receipts.

### By Other Treasurers.

### BHEEL BUILDING FUND.

Reported, ...\$2,050 57	
Mr McKie Armand 5 00	
Mss Farqrsn Wldf 2 50	

## BEING A CHRISTIAN.

It is not easy to be a man, a true, noble, Christian man. It means continual struggle, for enemies of manliness meet us at every step. Every inch of the way must be won in battle. It means constant restraint and repression; for the old man in us must be subdued and kept under by the new man we have resolved to be. It means constant, painful discipline, for the powers of nature are unruly and hard to tame and control. It means unending toil and self-denial, for we must climb ever upward, the way is steep and rugged, and self must be trampled to death under our feet as we rise to higher life. It is hard to be a man, for all the odds seem against us. But Christ lives, and he is Helper, Friend and Guide to every man who will accept him.—*Forward.*

## SLEEP ON IT.

Daniel Webster used to say of a difficult question: "Let me sleep on it." It was not merely for morning vigor, but to get the matter at a distance where he could measure its proportions and see its relations. So it is well at times to get away from our world—companions, actions, work—in order to measure it and ascertain our relations to it. The moral use of the night is in the isolation it brings, shutting out the world

from the senses, that it may be realized in thought.

It is very simple advice, but worth heeding. Get some moments each day to yourself; take now and then a solitary walk; get into the silence of thick woods, or some other isolation as deep, and suffer the mysterious sense of self-hood to steal upon you, as it surely will. Pythagoras insisted upon an hour of solitude every day, to meet his own mind and learn what oracle it had to impart.—*On the Threshold.*

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Y. M. C. A. Building, Montreal.



### RESISTING TEMPTATION.

It is sometimes easier to resist a great temptation than a little one. We do not realize the lowering effect of a succession of trifling transgressions, and so we make no effort to say no to them as they confront us one by one. But we do realize the probable consequences of yielding to that which stands before us in the guise of a great power, and we the more resolutely withstand it. Persons sometimes wonder how great a temptation they could resist; but it might be a good moral exercise to try how small a one they can withstand.—*The Parish Messenger*.

### WORKING FOR A SOUL.

Not for souls. But for a soul. Only one. One at a time. Not by wholesale, but individually. Not indefinite souls in Africa or New Zealand, but one soul in your own family, in your own circle, in your own community. Work for a soul.

Dr. Cuyler tells us of a warm-hearted lawyer in his church who made up his mind to work for the conversion of a certain infidel in the congregation. He went to work deliberately. He was patient and persistent. He did not lack faith or wisdom; he was kind and gentle. His yearning after the soul of his friend brought a rare degree of Christlikeness to his own life.

After a while the infidel said to him in a half jest: "Mr. J——, you would better give me up as a hard case, and try somebody else." But the soul-hungry lawyer did not give up his friend. He gave himself all the more to his self-appointed work, and he did not cease his praying and working until his friend was soundly converted to God.

Oh, worker in the cause of the unsaved, pick out your own soul; then devote yourself wholly to your task. Do not be diverted from your royal purpose. Let that one soul be constantly in your thoughts, in your prayers, in your plans. And it may be that, sooner than you think for, God will grant you your heart's desire. One soul. Pray for one. Plead for one. Work for one. Live for one.—*Epporath Herald*.

### "CAN'T YOU TRUST MAMMA?"

These words were uttered by an anxious loving mother, as she bent over her suffering boy to administer some "drops" which the physician had ordered. "Only two drops." And, as the patient was about to take the dose from his mother's hand, he looked up into her face and asked, "Are you sure there are only two drops in that spoon, mamma?" and the mother, looking down at him tenderly, said, "Can't you trust mamma?"

As we heard these words, we were re-

minded of the Great Physician, whose loving hand guides us, and sometimes permits us to come to the hard places in life where one might feel like questioning why this and that trial is permitted, and we could hear the loving Father say to us, "Can't you trust Me? I am your Saviour, your Redeemer. I have called thee by thy name, fear thou not, for I am with thee—trust Me. I will carry you safely over the rough and thorny places in life."

As the suffering patient heard these words from the lips of his loving, untiring mother (for love never tires), he seemed satisfied, and swallowed the dose without any more misgivings.

So let us trust our Father's hand and take from Him the needed discipline of life, knowing that "Infinite Love drives our chariot wheels," and all things work together for good to them that love God. God never makes a mistake, and He will go with us to the end. "Be content with such things as ye have, for I will never leave thee nor forsake thee." is His sure word of promise.

Blessed Presence, dear Companion,

Be the journey what it may,

All my needs are met in Jesus,

Jesus is my Life, my Way.

—*Ocean Grove Record*.

### TAKING CARE OF YOUR EYES.

Rest is one of the most important factors in treating diseased or strained eyes—rest of eyes, rest of body and mind. Avoid also wind, dust, and smoke. Personal habits enter into the question of causation of eye disease, and their regulation becomes therefore a part of the hygienic treatment. Diet is important, chiefly through its effects upon digestion and general health, which frequently have much to do with the condition of the eye.

The first offence against the eyes is reading with a poor light. This requires the ciliary muscles to do extra work to sharpen sight. It applies to dim lights, twilight, sitting too far from the light.

The second offence is one of posture—stooping or lying down congests the eye, besides requiring unnatural work of the eye muscles.

Reading in trains is our third offence, the motion causing such frequent changes of focus and position as to tax the muscles of accommodation as well as the muscles of fixation.

Reading without needed glasses or with badly fitted ones is the last. Eye strain is certainly a factor in producing disease of every part of the eye. Old age is the time of retribution for those who have sinned against their eyes. Young folks take splendid care of your eyes, and when you are old you will reap a rich reward.—*Journal of Health*.

## LESSONS.

1. Christ wants us to live together in love and unity.
2. We should avoid strife and efforts to glorify ourselves.
3. We should seek others' good as well as our own.
4. We should live to serve even as Christ served.
5. We should honor Christ in all things, and own him as Lord.

## PAUL'S LAST WORDS.

12th December.

Les. 2 Tim. 4: 1-8, 16-18. Gol. Text. 2 Tim 4: 7  
Mem. vs. 6-8. Catechism Q. 106.

1. A charge to a young Minister. vs. 1-5.
2. A Look Backward and Forward. vs. 6-8.
3. Testimony to Christ's Faithfulness. vs. 16-18.

## HOME READINGS.

*M.* 2 Tim. 1: 1-18 "Timothy, my Dearly Beloved Son."  
*T.* 2 Tim. 2: 1-16 "Thou therefore, my Son, be Strong."  
*W.* 2 Tim. 3: 1-17, *Paul Commends the Scriptures to Timothy.*  
*Th.* 2 Tim. 4: 1-22, *Paul's Last Words.*  
*F.* 1 Cor. 9: 16-27 "So Run, that Ye may Obtain."  
*S.* Jas. 1: 1-27 "He S' all Receive the Crown of Life."  
*S.* Heb. 12: 1-13, "Let us Run with Patience."

*Time and Place.*—Written, probably, about A.D. 66, 67, at Rome.

Though there is no record of Paul's life after his first two years in Rome (Lesson VII.), it is believed that his first trial resulted in his acquittal, that he was again arrested while on a tour among the churches, and brought back to Rome where he suffered a second imprisonment much more severe than his first one, and was finally beheaded. It was probably during this second captivity (about A.D. 66, 670, that he wrote his second letter to Timothy. The concluding words of this letter, which we study to-day, were probably, therefore, Paul's last written words. Its solemn charge (Vs. 1, 2) its plain warning of the defection of many from the truth (Vs. 3, 4), and its exhortation to watchful fidelity and to encouragement from the Apostle's experience and example, contain many intensely practical lessons for us.

## LESSONS.

1. The young may get good advice from the old.
2. We should live so that we can look back without shame.
3. We should live so that we look into eternity with joy and hope.
4. Though human friends fail us Christ never will.
5. Christ will bring us through all evil to heaven if we trust him.

## JOHN'S MESSAGE ABOUT SIN AND SALVATION.

19th December.

Les. 1 John 1: 5-2: 6: Gol. Text. 1 John 1: 9.  
Mem. vs. 8-10. Catechism Q. 107.

1. Confession and Forgiveness. 1: 5-10.
2. Christ, our Advocate. 2: 1-2.
3. Knowing Christ and Obeying Him. 2: 3-6.

## HOME READINGS.

*M.* 1 John 1: 1-2: 6, *John's Message About Sin and Salvation.*  
*T.* 1 John 2: 7-29, "This the promise . . . Eternal Life."  
*W.* 1 John 3: 1-12 "Sin is the Transgression of the Law."  
*Th.* 1 John 3: 13-24, "He Laid down his Life for us."  
*F.* 1 John 5: 1-21, "God hath given to us Eternal Life."  
*S.* Rom. 5: 1-21, *Reconciled to God by Christ's Death.*  
*S.* Rom. 8: 1-17, "Free from the Law of Sin and Death."

*Time and Place.*—Written probably about A.D. 90-95, at Ephesus.

The apostle John, the writer of the words of our lesson, was originally a disciple of John the Baptist, who pointed out to him Jesus as "the Lamb of God, which taketh away the sin of the world." Thenceforward he became a devoted follower of Christ. He lived to a great age, and this letter was written probably in his last years.

He tells us, in our lesson, that if we truly walk with God we will keep out of the darkness of sin. If we walk in the light of God's truth and love, and confess to him our sins, we shall find forgiveness; our sins shall all be washed away in the blood of Jesus. But we must first believe that we are sinners, or we will not confess our sin. If we do not believe this we make God a liar. When we commit sin, if we confess to Christ, he will secure our pardon from the Father, for he is the propitiation for the sins of the world—that is, by his death he atoned for them. But, though Jesus atoned for the sins of the world, only those who seek for pardon will get it. God will not force forgiveness on any one. If we are in Christ, that is if we know him and love him, we will show it by keeping his commandments.

1. We must walk in the light to have Christ's blood cleanse us from sin.
2. We must confess our sins if we would have them forgiven.
3. If we sin Christ will intercede for us with God.
4. Christ died for our sins, and is able to save us from them.
5. If we are really Christ's friends we will keep his word.

REVIEW 26th DECEMBER.



**Receipts.**

**For the month of August, by Rev. Robt. H. Warden, D.D., Agent of the Church. Address: Presbyterian Offices, Toronto.**

**KNOX COLLEGE FUND.**

Reported.....\$492 65  
Rev A McLachlan 5 00  
Hensall.....28 00  
Mitchell.....7 00  
Duart.....10 00  
Rev Jas Argo.....8 00  
Ballingford.....1 00  
Nelson.....2 00  
Adjala.....1 50  
Dal & Brightside 1 75  
Brucefield.....22 00  
Lake Road.....2 00

\$575 90

**QUEEN'S COLLEGE FUND.**

Reported.....\$34 60  
Dal & Brightside 2 00  
Brucefield Un.....10 00

\$36 60

**MONTREAL COLLEGE FUND.**

Reported.....\$17 60  
Dal & Brightside 1 40  
Brucefield Un.....17 00

\$36 00

**MANITOBA COLLEGE FUND.**

Reported.....\$308 42  
Adjala.....55  
Dal & Brightside 2 00  
S Plympton.....5 00

\$315 97

**HOME MISSION FUND.**

Reported.....\$6,314 10  
Beausejour.....2 65  
Dominion City.....5 50  
Whitemouth.....2 00  
Rev A McLachlan 5 00  
Wrexter Men.....1 00  
Eureck ce.....8 00  
Summerside.....20 00  
Wroxeter.....12 10  
Blythfield.....5 50  
Bryanston.....8 00  
Paisley St Jas U  
P L 50  
Aber St Nicolas 276 40  
U P L 5  
J P L 2  
M McD Fleming.....12 00  
Beverly.....20 00  
Yarmouth.....25 00  
Belmont.....40 00  
Fairbairn ce.....5 00  
Keewatin & ss.....5 00  
Elphin.....11 00  
Snow Road.....12 00  
McDonald's Cors 17 00  
Cruikshank.....6 00  
Nelson.....7 00  
Adjala.....10 00  
Carling, etc.....2 80  
Dal & Brightside 13 90  
Crawford.....2 25  
Williamsford.....2 00  
Lake Road.....50  
Kenyon.....18 00  
Beverly.....16 20  
Aylmer.....11 00  
Kirkfield ss.....5 50

Beaver Lake.....2 00  
Bq Wlfr Brydon 697 04  
Bethesda.....8 00

\$7,644 44

**AUGMENTATION FUND.**

Reported.....\$806 05  
Rev A McLachlan 2 00  
Maple Valley.....4 50  
Singhampton.....2 20  
Friend Mapl Val 1 50  
Chesterville.....5 00  
Ilderton.....4 75  
J M E.....1 00  
Yarmouth.....14 00  
Belmont.....19 00  
Elphin.....4 15  
Snow Road.....4 00  
McDonald's Cors 6 25  
Nelson.....1 00  
Adjala.....1 00  
N Glasgow ypmis 5 00  
Dal & Brightside 7 00  
Beachburg.....16 00  
Aylmer.....10 00  
Friend Toronto.....50 00

\$964 20

**FOREIGN MISSION FUND.**

Reported.....\$22,536 49  
X.....100 00  
Chesterville.....4 00  
Ilderton.....6 50  
Proof Line.....18 75  
Pros'ect.....45 60  
Ballinafad.....20 00  
Summerside.....22 35  
Glenvale, etc.....15 00  
Avonbank.....10 00  
Motherwell.....10 00  
Keewatin & ss.....10 00  
Oro Esso wms.....8 00  
Trail ce.....8 00  
Williamsstown 69 16 67  
" S B ce 6 35  
Hector McLean.....10 00  
Cruikshank.....6 00  
Nelson.....8 00  
Ormsdown ce.....25 50  
Aminster.....60 00  
Adjala.....4 00  
Friend Lost Riv 25 00  
Dal & Brightside 13 55  
Two Friends.....2 00  
Ayonmore ce.....5 00  
Wyevale ce.....10 00  
R J Mustard.....10 00  
Lake Road.....15 50  
Rv J M Goodwillie 4 00  
Fergus Mel ss 50 00

\$23,091 24

**WIDOWS' AND ORPHANS' FUND.****Collections, etc.**

Reported.....\$187 24  
Nagara St And 2 00  
Summerside.....4 75  
Palmerston.....15 00  
Yarmouth.....4 75  
Belmont.....5 75  
Adjala.....1 00  
N Glasgow ypmis 2 95  
Beechwood.....3 00  
Dal & Brightside 3 00

\$225 69

**Ministers' Rates.**

Reported.....\$119 25  
J McArthur.....35 00  
D L Dewar.....40 10

\$194 25

**AGED AND INFIRM MINISTERS' FUND.****Collections, etc.**

Reported.....\$496 05  
Wroxeter.....1 00  
Proof Line.....2 00  
Palmerston.....15 00  
Thomashville.....13 50  
Nelson.....1 00  
Adjala.....1 00  
Beechwood.....60  
Dal & Brightside 3 50

\$533 65

**Ministers' Rates.**

Reported.....\$101 55

**ASSEMBLY FUND.**

Reported.....\$199 72  
Blackville Derby 2 00  
Linden.....1 50  
Summerside.....10 00  
W Riv Green Hill 5 00  
Buckingham.....12 00  
N Glasgow ypmis 1 00  
Dal & Brightside 1 40

\$232 62

**FRENCH EVANGELIZATION FUND.**

Reported.....\$1,487 54  
Hopewell, etc.....22 00  
Merigomish wms 5 00  
Blackville Derby 12 00  
Linden.....6 57  
New Richmond.....15 00  
Amherst.....65 01  
Parsboro.....12 75  
Dartmouth ss.....25 00  
Rich Bay E, Lot 14 3 00  
" " 16 50  
Oxford.....18 19  
Summerside.....14 00  
Eden Mills.....6 00  
Wrexeter.....7 95  
W Hunter.....2 50  
Dunsford.....4 00  
Ma-sey Stn.....4 75  
Leamington.....10 00  
Grande Mere.....5 25  
E Gloucester.....5 25  
Ancaster.....7 64  
Wick.....20 15  
Warren.....3 00  
Victoria.....3 25  
Dundas.....1 05  
Ninga.....13 45  
J M E.....1 00  
Apple Gravel Hill 10 15  
Bolton.....10 75  
Ballinafad.....4 00  
Revelstoke, etc 20 00  
Martintown St A 21 15  
Palmerston.....15 00  
Jas Ramsay.....5 00  
Yarmouth.....10 00  
Belmont.....6 00  
Grafton.....6 00  
Friend.....1 00  
Newcastle.....10 00  
Richmond Bay W 15 00  
Maitland.....17 74  
X Y Z.....2 00  
Sackville Hx Co 3 10  
Scotch Sett ss 1 01  
Sheet Harbor ce 6 00  
Strathalbyn m soc 7 00  
Bel Riviere.....3 00  
125 Sale of Maps 3 00  
Wm McCarty.....5 00  
" Pedagog.....1 00  
Oro Central ch.....7 00  
Beechwood.....17 20  
Harvey & Acton 29 30  
Friend.....5 00  
Hx Park St ce 15 00  
" Croesus.....10 00  
Pleas Val s cir 5 00  
Middleton.....1 50  
Dr Lawson m fd 8 75

\$1,528 95

**Vernonville..... 2 00**

Centre Bruce.....5 00  
Crawford.....3 25  
Williamsford.....1 00  
Beachburg.....23 00  
S Louis de Gonza 4 00  
Rev W A Stewart 2 20

\$2,106 73

**PTE. AUX TREMBLES.**

Reported.....\$525 25  
W Hunter Undwd 1 50  
Arundel.....2 00

\$523 75

**INDIAN FAMINE FUND.**

Reported.....\$1,469 50  
Clifton.....18 00  
Little Lk Lomond 9 15  
Leeburn.....4 00  
Mrs Hodgkin.....6 00  
Vaughan Knox.....4 30  
Wrexeters.....6 00  
Friend.....3 00  
Crawford.....1 00  
Walter Mustard 5 00  
Joseph Young.....5 00  
Little Girls ss cl 2 00

\$1,528 95

**BHEEL HOSPITAL.**

Birrell Gillespie 5 00  
Rev J W Mitchell 5 00  
Miss J Elliott.....1 00

**JEWISH MISSION.**

W Hunter.....1 00

**UNAPPORTIONED CONTRIBUTIONS.**

Barrie.....35 00  
Egmondville.....2 00

**Receipts.**

**For the Month of August, by Rev. Dr Morrison, Agent of the Church, Address 39 Duke street, Halifax.**

**FOREIGN MISSIONS.**

Reported.....\$1,440 98  
Clifton ce.....1 00  
Dr Lawson m fd 42 60  
Hx Grove.....10 00  
Jas Ramsay.....5 00  
Cariboo River.....17 70  
Onslow ce.....16 00  
Onslow Mrs Davis 5 00  
Newcastle.....10 00  
Richmond Bay W 15 00  
Maitland.....17 74  
X Y Z.....2 00  
Sackville Hx Co 3 10  
Scotch Sett ss 1 01  
Sheet Harbor ce 6 00  
Strathalbyn m soc 7 00  
" Presbyterian 12 50  
125 Sale of Maps 3 00  
Wm McCarty.....5 00  
" Pedagog.....1 00  
Up Musquodboit 48 00  
Harvey & Acton 29 30  
Hx Park St ce 15 00  
" Croesus.....10 00  
Pleas Val s cir 5 00  
Middleton.....1 50  
Dr Lawson m fd 8 75

\$1,802 18

**HOME MISSIONS.**

Reported.....\$1,153 92  
Div Bk NS.....76 00  
" Hx Bk Co.....27 30  
" Merc Bk.....21 00  
Hx Grove.....10 00  
Jas Ramsay.....2 50  
Stellarton.....43 00  
Carleton ce.....4 00  
North River.....3 50  
New Castle.....20 00  
Bermuda, Ham., lms 20 00  
Dartmth 3 ladies 30 00  
Richmond Bay W 8 00  
X Y Z.....1 50  
R W McNairn rpt 20 00  
Fredericton.....100 00  
" Presbyterian 12 50  
Richmond Grove 10 00  
St John St John's 6 00  
Truro St Pauls celo 50  
Wntwrth w m s 15 00  
Middleton.....25 90  
" ce.....10 00  
Riverside.....8 86  
Div Un Bk of Hx 5 25

**North West.**

Fredericton.....40 00  
St John St John's 2 00

\$1,686 73

**AUGMENTATION FUND.**

Reported.....\$330 36  
Sherbrooke.....35 00  
Little Harbor.....12 00  
X Y Z.....25  
Tabusintac, etc 13 22

\$390 83

**COLLEGE FUND.**

Reported.....\$1,443 47  
Div Bk NS.....520 00  
" Merch Bk.....87 50  
Hx Grove.....10 00  
Maccan Riv Heb 12 00  
X Y Z.....50  
Dunlop.....1 35  
Belledune.....2 70  
Truro St And.....54 40  
Int Jas Watson 36 00  
Friend St J Chltn 5 00  
Strathalbyn.....25 00  
Div Un Bk Hx 138 25

\$2,336 17

**AGED MINISTERS' FUND.****Int. & Collections.**

Reported.....\$512 15  
Strathalbyn.....5 00  
St John St John's 2 00  
St Croix Elshire 5 00  
Div Un Bk Hx 26 25

\$550 40

**Ministers' Rates.**

Reported.....\$20 75

\$571 15

**BURSARY FUND.**

Reported.....\$80 75  
Div Merch Bk.....17 50  
Strathalbyn.....5 00  
Div Un Bk Hx 5 25

\$108 50

## International S.S. Lessons.

### PAUL IN MELITA AND ROME.

7th November.

Les. Acts. 28: 1-16. Gol. Text. Rom. 8: 28.  
Mem. vs. 3-5. Catechism Q. 101.

1. Among the Barbarians. vs. 1-6.
2. Miracles of Healing. vs. 7-10.
3. Journeying to Rome. vs. 11-16.

#### HOME READINGS.

*M.* Acts 28: 1-18. . . . *Paul in Melita and Rome.*  
*T.* Luke 10: 1-20. . . . *"Nothing shall . . . hurt you."*  
*W.* Mark 16: 9-20. . . . *"Laying hands on the sick."*  
*Th.* Jas. 5: 13-20. . . . *"Prayer saving the sick."*  
*F.* Rom. 1: 1-15. . . . *Desire to see Rome.*  
*S.* Eph. 6: 10-24. . . . *"Ambassador in Bonds."*  
*S.* Rom. 8: 16-39. . . . *Nothing separates.*

*Time.*—A. D. 60-61.

*Places.*—Island of Melita, Rome.

The shipwrecked party were hospitably received at Melita. Paul was bitten by a viper. No harm coming to him, the people were greatly astonished and said he was a god. For three days they were entertained by Publius, the Roman chief magistrate of the island. Paul miraculously cured Publius' father who was ill. He afterwards healed other sick. At the end of three months the party sailed. Syracuse, where they stopped for three days, was on the island of Sicily, and Rhegium (the modern Reggio), the next stop, is at the southern point of Italy. Thence they sailed to Puteoli (modern Pozzuoli, near Naples). Here there were Christians with whom Paul spent a week. Thence they went by land toward Rome. Two parties of Christians from Rome met them and escorted them to the city.

#### LESSONS.

1. Even in hearts of barbarians there is human kindness.
2. God can protect his children from all manner of harm.
3. Christianity carries healing and blessing wherever it goes.
4. Christian friendship has wonderful power to cheer.
5. We are made braver and stronger by love and kindness.

### PAUL'S MINISTRY IN ROME.

14th November.

Les. Acts. 28: 17-31. Gol. Text. Rom. 1: 16.  
Mem. vs. 30, 31. Catechism Q. 102.

1. Confering with the Jews. vs. 17-24.
2. Turning to the Gentiles. vs. 25-28.
3. Preaching in Chains. vs. 29-31.

*M.* Acts 28: 17-31. . . . *Paul's Ministry in Rome.*  
*T.* Eph. 3: 1-21. . . . *"The Prisoner of Jesus Christ."*  
*W.* 2 Tim. 2: 1-16. . . . *"Suffering unto Bonds."*  
*Th.* Acts 13: 14-41. . . . *Reasoning Scripture.*  
*F.* Ac's 13: 42-52. . . . *"Turning to the Gentiles."*  
*S.* Matt. 21: 33-46. . . . *Warning the Jews.*  
*S.* 1 Cor. 1: 18-31. . . . *God's Wisdom.*

*Time.*—Probably A.D. 61-63.

*Place.*—Rome.

In Rome Paul lived in private lodgings though constantly chained by the wrist to a soldier. He readily preached to those who came to him though he could not go out freely. Three days after his arrival he called for the leading Jews and explained his coming to Rome. Later many of them came to his lodgings and he preached Jesus to them. Some believed, others did not. Paul then turned to the Gentiles. For two years he continued to preach at his home.

During this period probably he wrote Ephesians, Philippians, Colossians and Philemon.

1. Wherever we are we should try to do good.
2. We should ever be ready to tell others of Christ.
3. The gospel divides men—some believe, some believe not.
4. Even in a prison one may still be useful; Paul was.
5. We should offer Christ to all who come to us.

### THE CHRISTIAN ARMOR.

21st November.

Les. Eph. 6: 10-20. Gol. Text. Eph. 6: 10.  
Mem. vs. 13-17. Catechism Q. 103.

1. The Enemies we Must Meet. vs. 10-12.
2. The Armor Provided. vs. 13-17.
3. The Privilege of Prayer. vs. 18-20.

#### HOME READINGS.

*M.* Eph. 6: 1-24. . . . *The Christian Armor.*  
*T.* Rom. 13: 8-14. . . . *"The Armor of Light."*  
*W.* Ps. 18: 30-50. . . . *"Girded with Strength."*  
*Th.* 1 Thess. 5: 1-28. . . . *"Faith and Love."*  
*F.* Col. 4: 1-18. . . . *"Prayer and Watching."*  
*S.* Ps. 144: 1-15. . . . *"The Lord, my Strength."*  
*S.* Eph. 1: 1-23. . . . *"Greatness of his Power."*

*Time and Place.*—Written at Rome, probably about A.D. 63.

The church at Ephesus was founded during Paul's three years' stay there on his third missionary journey, about A.D. 54-57. (Lesson IX., Aug. 29, 1897). During his first captivity at Rome some five years later he wrote them a letter, part of which we study to-day.

Chapters 4, 5 and 6 are devoted to practical exhortations on the line of high Christian living. Verses 1-9 of chapter 6 deal with the relations between parents and children and between masters and servants. The succeeding verses treat of the Christian's life-struggle against the powers of evil. Our earthly life is a battle, not with human foes who might be overcome by human strength but with spiritual enemies which seek to destroy our souls by subtle temptations, by wiles and cunning, against which we can prevail only by the strength



of the Lord. If we would be victorious we must put on the complete armor of God, which is described in vs. 14-17. Thus armed and equipped for the conflict, we are to take our stand in the Lord's strength, calling upon him by prayer and supplication, not for ourselves only but for all who like us are fighting against sin. Particularly should we pray for those who lead in the battle, by preaching the gospel.

1. It is our duty to be always strong.
2. We can be strong if we will take Christ's strength.
3. Our enemies are fierce and too terrible for us alone.
4. Armor is provided in which we may fight safely.
5. We must pray earnestly as well as fight valiantly.

#### SALUTARY WARNINGS. 28

ember.

Les. 1 Pet. 4: 1-8. Gol. Text. 1 Pet. 4: 7.  
Mem. vs. 7, 8. Catechism Q. 104.

1. Doing the Will of God. vs. 1, 2.
2. Leaving Old Sins. vs. 3-5.
3. Preparing for Judgment. vs. 5-8.

#### HOME READINGS.

M. 1 Pet. 1: 1-25 . . . *Exhortation to Godliness.*  
T. 1 Pet. 2: 1-25 . . . *Against fleshly lusts.*  
W. 1 Pet. 3: 1-22 . . . *Unity and Love.*  
Th. 1 Pet. 4: 1-19 . . . *Salutary Warnings.*  
F. 1 Pet. 5: 1-14 . . . *"Be Sober, be Vigilant."*  
S. Titus 2: 1-15 . . . *"Righteously and Godly."*  
S. Heb. 13: 1-25 . . . *"Let Brotherly Love Continue."*

*Time and Place.*—Written probably about A.D. 63, at Babylon.

Hatred of the very name of Christian was spreading over the Roman empire. Nero's persecutions of the Christians at Rome had stirred up the people of the provinces to active outrages. Reports of the sufferings of the Jewish Christians of Asia Minor had reached the Apostle Peter and moved him to send them messages of comfort and cheer in the letter from which we have a lesson to-day.

In our lesson he reminds them that, as Christ had suffered for them, they should be prepared to follow his example. By their sufferings they would be delivered from the power of sin and brought more fully under God's will. They no longer had part in the impure life, the intemperance, reveling, feasting and drinking, and idolatries of the godless world. As Christians, they had taken a new view of life. This change would bring upon them the world's contempt and reviling, but their revilers would have to give account to the great Judge. Then he bids them to calmly, watchfully and prayerfully endure to the end, which was not far off. Above all else, they should love

each other intensely. Thus would they be enabled to fully forgive and to find full forgiveness.

1. We should make Christ our model in all things.
2. When we become Christians we should do only God's will.
3. We should put away forever every sin we have been committing.
4. We must all stand before Christ to be judged.
5. We should live soberly, prayerfully and charitably.

### S.S. Lessons for December.

#### CHRIST'S HUMILITY AND EXALTATION.

5th December.

Les. Phil. 2: 1-11. Gol. Text. Phil 2: 5.  
Mem. vs. 5-8. Catechism Q. 105.

1. Fulfilling the Joy of Christ. vs. 1-4.
2. Having the Mind of Christ. vs. 5-8.
3. Bowing at the Name of Christ. vs. 9-11.

#### HOME READINGS.

M. Phil. 2: 1-11 . . . *Christ's Humility and Exaltation.*  
T. John 1: 1-14 . . . *"The Word was made Flesh."*  
W. John 13: 1-17 . . . *Christ doing a Servant's Work.*  
Th. Matt. 11: 16-30 . . . *"I am Meek and Lowly in Heart."*  
F. Isa. 53: 1-12 . . . *"Despised and Rejected of Men."*  
S. Acts 2: 22-36 . . . *"By the Right Hand of God Exalted"*  
S. Heb. 2: 1-18 . . . *"Crowned with Glory and Honor."*

*Time and Place.*—Written at Rome, about A.D. 62-63.

It was at Philippi that the Gospel was first preached in Europe, the first European converts under Paul's preaching were gathered (Lessons I. and II, July 4 and 11, 1897) and the first Christian church in Europe was founded. The mutual affection between the apostle and this church was very strong. The Philippians alone of all the churches contributed money to the support of Paul's work, and he praises them for their liberality. While he was a prisoner at Rome they sent Epaphroditus with contributions for the relief of his necessities, and when he returned Paul sent back a letter of warm thanks and affection, part of which is our lesson.

After exhorting them to confidence and fidelity under the persecutions they were then suffering (Chap. 1: 27-30), he counsels them to have self-sacrificing love for each other, pointing them to the example of Christ, which they are exhorted to follow. Then he clearly states the great doctrines, first, of Christ's voluntary humiliation through his taking upon himself our human nature, his suffering, and his death; and second, of his exaltation by the resurrection from the grave and his ascension in his human body to the right hand of God, to be Lord of all.

GLEANINGS.

Commotion is not devotion.

A hard road is better than no goal.

The hand that helps is never empty.

His lot is hard who has overmuch ease.

The best friend is a foe to one's faults.

Better faith tested than desire fulfilled.

He who talks most about his righteousness usually has least righteousness to talk about.

Greatness is a growth, not a garment. No man is great until he becomes great in himself.

Often we pay more attention to having a good time than to being good. That is seeking an effect without regarding the cause.

The business of a finger-board is to point. It may not be large, or beautiful, or valuable, but it must point. Christians are God's finger-boards.

It is impossible to do anything that we know to be contrary to God's law, and still have his will for our own. The first step towards merging self into Christ is to shun those things that are distasteful to Christ.

The main thing with children is to have them well started with good principles, which they will carry through life. Obedience, truth, unselfishness, purity are essentials, and these can all be lovingly cultivated, and will flourish in the right home atmosphere.

There must be constant and diligent study of the scriptures by the Christian who would conform his will to the will of God. It is in the Bible that God's thoughts are revealed; it is by means of the blessed Book that he intends his children to learn what he requires of them. You cannot learn the will of God apart from the Word of God.

It is said of Sir Galahad that "his strength was as the strength of ten, because his heart was pure." That is the kind of strength that is worth having, because it develops that part of us that is going to live forever. Give your souls good, strong bodies to live in, well-cared-for houses, but don't be all body, or you will be ashamed of your little scrawny soul when the earth-life is over.

Read nothing that you do not care to remember, and remember nothing that you

do not mean to use. Never desire to appear clever and make a parade of your talents before men. Be honest, loving, kindly and sympathetic in all you say and do. Cleverness will flow from you naturally if you have it, and applause will come to you unsought from those who know what to applaud, but the applause of fools is to be shunned.

Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and very certain to be a tyrant in the household over which he or she may be called on to preside.

Whatever adds, in even the smallest way, to the world's brightness and cheer, is worth while. One who plants a flower in a bare place, where only bleakness was before, is a benefactor. One who says an encouraging word to a disheartened neighbor gives a look of love to a lonely one, or speaks a sentence which may become strength, guidance or comfort to another—all do something worth while. We never know how small a thing may become a benediction to a human life.

"I suppose that John Atkins is one of your best weavers," remarked a clergyman, who was being shown through a great mill by the foreman.

"Not much, he isn't," responded the foreman. "The trouble with John is that he stands around talking about his religion, when he ought to be attending to his loom. He is a good enough fellow, and has the making of a fine weaver in him, but he hasn't learned yet that while he is in this weaving-shed his religion ought to come out of his fingers, and not out of his mouth."

A father and daughter had many trials and perplexities, and the latter had become a chronic grumbler. The father one day suggested keeping a book of remembrance in which to note down God's mercies which he said they received in silence, while dwelling on their misfortunes. They each started a pocket-diary for recording "red-letter" days. The daughter who had been so complaining before found that not a day passed without occasion to note some blessing—"a soft air, a radiant sunset, an hour of peace, an answered prayer, a friend," and so forth. "That coming year life took on new meanings," she says; "joys un-greeted and unasked came into my life till the soul cried out, 'Lord, it must be a mistake! This cannot be for me!'"



NOVEMBER, 1897

# The Record

OF THE

Presbyterian Church in Canada

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Percy C. Leslie, M. D., Missionary to Honan.

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# Presbyterian Record.

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One feature of this issue is the paper on French Evangelization, \*by the son of a French convert from Romanism. For its strong thought and style it is well worthy of study; while the subject discussed, the giving of the Word of God to our fellow-countrymen who have it not, must make it of interest to every Christian and every true lover of the French people. Objections to the work, sometimes made by a few, are conclusively met. It is one of the best papers on the subject that we have ever seen. If this commendation seems strong, read it and judge.

Our Foreign Mission columns have both lights and shadows, with their lessons, from far afield.

The Plan of Study for Young People's Societies, for 1898, outlined on page 302, promises, from many pens, on many subjects, a goodly course; while "What the Young People can do for the Church," on page 300, closes this year's instructive and helpful series of studies.

Attention is also asked to an article on page 304, by J. Willis Baer, on Christian Endeavor, shewing that the true C. E. Society, is, first of all, strictly denominational; that it is as much a part of the congregation as is the Sabbath-School, or any other department of the church work; that it is first and chiefly and wholly, the "Try" society of its own church.

As stated previously in the "Record," all orders for the S.S. Lesson Helps, published by our Church, for next year, 1898, should be addressed to Rev. E. Scott, "Presbyterian Record," Montreal. A full list of these Lesson Helps will be found on the inside back cover of this issue.

To the same address should come all orders for Topic Cards, and Leaflets, published for the Young People's Societies of our Church.

One of Canada's oldest Protestant ministers, probably the oldest, has just passed away in the person of Rev. Dr. Cossman, of Lunenburg, N.S. A well-remembered sight of college days in Halifax was the old Dutch Church. It seemed a relic of antiquity, while the aged Lutheran minister, who once a year came to preach, baptize, and celebrate the communion, linked with the venerable past. He was born in 1806, and trained in Halle, under Tholuck, Gesenius, and other famed men, and came to Nova Scotia in 1834. On the 21st Sept., when about to take his annual trip to Halifax, he was suddenly called home, in the 92nd year of his age, with a ministry behind him of five and sixty years. The worker long may toil, but rest comes at last; and at the longest, soon.

Dr. Clark (Christian Endeavour) says a good name for the society would have been "The Solemn League and Covenant."

Another worker, older and more famous, General Neal Dow, with the burden of 93 years, and a Record of Temperance achievement unequalled in human history, sleeps his last sleep. His story has been often told in the weeks that have passed since his death, and need not be repeated, but its lessons should be learned. The workers pass, for they are human. The work of saving men from sin and vice abides, for it is Divine. May a double portion of his spirit, that in well-doing wearied not, rest upon the temperance workers of Canada, in the present struggle to free our country from bondage to the drink traffic.

If Canada does not prosper morally and physically, as well as financially, it is not for the want of telling and hearing great truths. In addition to all the regular conventions of religious and benevolent organizations, there have been several important special ones. Latest, and among the greatest, have been an International Y.W.C.A., in Montreal, and the World's W.C.T.U., in Toronto. Special messengers have come, too, with their faithful calls. From West to East, spending two or three days in each of the larger cities, have passed the Keswick men; three worthy ministers, a Scotch Presbyterian, an English Anglican, and an Irish Methodist, seeking to lead Christian people to holier living. Their addresses have been an earnest enforcing of the good old truths, to which most of us listen from Sabbath to Sabbath.

Moody, too, a host in himself, is passing in the opposite direction, from East to West, preaching in many centres, from Halifax to Winnipeg, the great themes of Atonement, Repentance, Regeneration, etc. Simple, plain, forceful, as long ago; full of earnestness, and sound practical common sense, and the Spirit of God, he holds crowded throngs everywhere, as probably no other man could do.

The world's G. O. M.'s are passing away. Dow has just gone. Moody's greying hair and growing tonsure speak of the nearing "Old," his life work tells the "Grand," and he is quite imperfect enough for "Man,"; and when need comes the world can probably find none more fitting to bear for her that simple crown; until his Master's "Well done."

The question of "Religious" instruction in schools is much in evidence, in spots, both in Canada and Great Britain. The inciting cause is in most cases a spirit of sectarianism. Roman Catholics and High Anglicans aim either to control the public school system and teach their catechism, or if they cannot do that, to get separate schools of their own, with public support for them. The High Anglicans in Britain are striving to strengthen themselves in this way; and some of their fellow-churchmen in Toronto, dissatisfied with the excellent school system of Ontario; are working for separate schools. Other denominations, for the most part, as well as the Evangelical part of the Anglican Church, think that the religious element in the schools, should consist in the good, moral,—Christian, if possible—character of the teacher; with the Bible, as a lesson book on righteousness. Fortunately the true spirit of the times, the spirit of civil and religious liberty and progress, when fairly awakened, refuses to take such backward steps, but constant vigilance is necessary to keep that spirit wakeful. Let the country in its common schools, fit the young for citizenship, by mixing with their learning the great moral principles of truth, purity, charity, honesty, loyalty, and righteousness; and let the distinctively Christian workers of all Churches and lands, seek, in season and out of season, to win men and women to Church and Christ.

Germany makes but slow progress Romeward. All converts to any form of faith are required by law to give to the authorities due notice of their conversion; and, according to the official statistics only recently given out, 17,002 Roman Catholics, from 1890 to 1892, had become Protestants, while only 2,794 Protestants had turned Roman Catholics.

The temptations and sins of Church members in Honan are like those in other lands; and the painful duty of discipline is not shirked by the missionaries. "Chang Tien Ho (Heavenly Prince) who some months ago absconded with a considerable sum of money obtained under false pretences, returned lately to Chang Te. He was brought before the members of Presbytery present, and his name removed from the Church roll."



What a scourging of fire there has been during the past few weeks. In the Ottawa region nigh four hundred square miles have been fire-swept, farms and villages laid waste, and some three thousand homeless.

In Manitoba, prairie fires have laid many a home in ashes. Forest fires in Quebec and Nova Scotia have done much damage; while the total destruction of the beautiful and historic town of Windsor, N.S., on Sabbath, 17th Oct., laying the homes of three thousand more in ashes, marks a series of fire triumphs, probably unparalleled in the history of our Dominion.

Two Presbyterian churches have been burned, one in Windsor, N.S., with 75 families of the congregation homeless, and most of them penniless; the other at South Indian, Ont., where church and manse were destroyed. Help for people or for churches will be thankfully received.

Not without its good has been this ill. Such times give more than common scope to human brotherhood, and many a one has been made better by the exercise of his better nature in helping the distressed. What a world it would be if this kinship were ever active, and man "his brother's keeper."

How loose our hold of earth! How blessed they whose treasure is God's forgiveness and favor, a treasure beyond the reach of moth and rust and change.

#### DECADENCE OF PREACHING.

How are the mighty fallen! The interesting, edifying, instructive, learned, scholarly, eloquent, powerful, pathetic, impressive, commanding, inspiring preacher has suddenly disappeared. The Rev. lecturer, witty, amusing, entertaining, acute, talented, able, has followed. So suddenly too has the blow, or blight, or blessing, fallen. But yesterday, columns staggered under heavy-weights. Now "News of the Churches" has for the most part, but commonplacers, who "preached!" Simply that and nothing more.

Perhaps part of the explanation may be found in a "Dream" in a recent "Westminster," where the dreamer saw, from afar, the contents of the Editor's waste basket, and among them the following:—

"Rev. J. A. Millar has had a bad cold, but is now keeping better." (Sent by his wife.)

"The celebrated Rev. Dr. Colborne gave his famous lecture on 'The wilds of the West,' on Tuesday night, at Jones' Corners, to an enthusiastic audience. The lecturer was in his best form, eloquent, amusing, pathetic, shewing strong grasp of the subject, and keen, appreciative insight. We shall be glad to see him back among us. (Sent by himself.)

"Mr. R. Cooling, M.A., a recent graduate, preached on Sabbath last in the vacant charge of Stonehouse. He is a young man of marked ability, of fine address, and his sermons are practical and helpful. Many would like to give him a call." (Left by a young lady in a fawn-colored bicycle suit.)

"Rev. A. McWillis preached at Thornville with great acceptance."

"Rev. A. McWillis has been called to Thornville. His congregation are making strong efforts to retain him."

"Rev. A. McWillis has accepted the call to Thornville."

"Rev. A. McWillis preached his farewell sermon on Sabbath last. There was a large audience, who were deeply affected."

"Rev. A. McWillis left for his new sphere of labor last week."

"Rev. A. McWillis was inducted into Thornville on Tuesday, 30th inst."

"Rev. A. McWillis has settled down in his new field of work."

"The work is progressing wonderfully under the energetic ministrations of Rev. A. McWillis." (Sent by himself and his wife at intervals during the past two months.)

"Dreams 'go by contraries.' A minister, even a wife, may have sent items, important to self, not perhaps essential to the existence of the Church; but most people think the embellishments untravelled. Editors—weekly, not monthly—in their generous kindliness, like to say good and pleasant things of everybody, and their big hearts get bigger with practice.

Honest, deserved, judicious commendation has its place, but indiscriminate taffy-slinging—Ugh! We congratulate our Church and ministry on relief from the burden of GREATNESS.

P.S.—Later — There are symptoms of relapse.

"At Chang te Fu, Honan, work goes on quietly. Many come purposely to hear the Gospel. The outlook has never been brighter here than at present. Within the past three weeks seven were examined and recorded as candidates for baptism. Mr. Wang and Ho I, who have been out touring in different directions, bring back very encouraging reports."

## Our Home Work.

Remember that this year, so far as our work for Church schemes is concerned, is only eleven months long. Last Assembly decided, for the better management of the Funds, to close the Church accounts on the first of April, instead of the first of May, as heretofore.

A sample of what Home Mission fields can do, and of what many of them are doing, is seen in Upper Miramichi region, where, Oct. 10, Dr. Mackay of Chatham, N.B., opened the second new church built in that field this summer, and where in the past year and a half the people have raised, in all, some fifteen hundred dollars for the work.

No mental reservation do we make in commending in the highest terms the action of the Presbytery of Guelph. One of the steps taken by it, at a recent meeting, in seeking to increase the interest in mission work, is the effort to place a copy of the "Record" in every Presbyterian family within its bounds. It is not too much to say that there is no other step which would be more permanently fruitful.

Growth is seen in that Barrie Presbytery, at a recent meeting, organized two groups of mission stations into pastoral charges; the one, Waubauskene, Coldwater, and Fraser-ton; the other, Severn Bridge, Ardtrea, and Gray Church.

Regina Presbytery is taking steps to the same end. And the Presbytery of Victoria is organizing the congregation at Colwood. One by one, in rapid succession, all over the church, congregations are being added to the roll of the Presbyterian Church in Canada.

The colleges have begun their work. Many fields that were supplied by students during the summer are now vacant. Let not the meetings cease. If there can be nothing but some hymn singing and the reading of a chapter in the Bible, let it be done. Let there be prayer, if possible, or a Christian Endeavor meeting, or Sabbath-school; something to bring men, women and children face to face with their Maker, some-

thing in public acknowledgment of His His goodness; something to keep them from forgetting God; and the whole community will be the better for it.

Most successful, judged by its quality, was the Reunion and Institute, 4-8 Oct., in connection with the Presbyterian College, Montreal. The papers were of a high order, some of them especially so. The wide range of subjects, e.g., — 'The Work of the Holy Spirit' — 'Old Testament Criticism' — 'The Minister and His Reading' — 'The Church and the Young' — 'The Course of Study in Theological Colleges' — 'The Outlook for Christianity' — 'The French Problem' — 'Foreign Missions' — 'The Second Coming of Christ' — 'The Place of Evangelists in the Church' — 'The Relation of the Church to Social Problems' — made the five days, twelve sessions, a valuable educational course to those who were able to profit by it.

A plan for the better working of many-centred congregations was adopted by the Presbytery of Regina at its last meeting, as follows:—Inasmuch as most of our fields of labor consist of several preaching stations, separated sometimes by long distances, and inasmuch as it is desirable to secure and maintain greater cordiality and unanimity in such fields, and with a view to unification and united action, as well as to facilitate and render more efficient the efforts put forth in its various branches; therefore be it resolved:

That all such fields, having one minister, one session, one communion-roll, shall be regarded as one united charge, all having the same interests in common, and therefore should have one central board of managers, representing all its different preaching stations according to membership, and whose duty it shall be to deliberate on and control all matters affecting the general interests of these united parts. Further: that while there is this one central board of management, there should at the same time be local boards to look after and manage local matters and forward all moneys collected in their districts direct to the central treasurer as soon as possible, except what may be necessary for local expenses or raised for local improvements.



## THE MARITIME SYNOD.

We have two Maritime Synods, East, and far West. The former by use bears the name. It is unique among our six Synods in that it comprises all the Eastern Section of our Church. Its College, Home, Augmentation, and Foreign Work it is responsible for and practically controls, as all matters of importance affecting these things are referred by Assembly to the Synod.

This responsibility gives its meetings a special interest and importance, a feature not lacking in this year's gathering in Moncton, N.B., 5-8 October.

Nor did it lack in numbers. There was a large attendance, from young pastor and elder to Jubilee veterans whose spirits young dwell lightly in their bleaching tents.

Then the sight of these makes one look around expectantly for those who once were with them, and memory leads captive until the Church seems bright with other strong and kindly faces and voices. But 'tis only their afterglow.

And now we are suddenly brought back to earth, for among the first items was an appeal case, telling of trouble and strife. An old story repeated. At the foot of Transfiguration Mount the devil was busy trying to destroy. Very wisely the matter was referred to a Committee, leaving the body of the Synod free to attend to its proper work.

It at once took up "Augmentation," that blessed work of bearing "one another's burdens," and so fulfilling "the Law of Christ." Twenty-seven congregations in this Synod, nursed into self-support by this good fund, are now helping others. Sixty congregations received help, more or less, last year. Some strong congregations did not give as much as they should, and the grants had to be cut 7 per cent. In most cases this loss fell wholly upon the minister. There were some honorable exceptions, where the congregation, or some of the members, shared with him the burden.

The Synod agreed to ask of the Church the same as last year. On the whole, the East has always done nobly by the Fund, and if all do this year as most have always done, there need be no cut, no 93 cents on the dollar.

The great subject of the Synod was the question of a Mission to Korea. Five years

ago, W. J. Mackenzie, one of our young ministers in Nova Scotia, had Corea on his heart. Our Church did not see her way to undertake a mission there, and rather than sever the tie that bound him to the Church of his childhood and accept service and support with some other that was working there, he went forth alone, trusting to what friends might give for his support.

Soon and sadly came the end. In the delirium of fever, with no friend save Christ and Koreans near, that strong young life, so much beloved by all who knew him, passed from earth.

His converts sent an appeal for a successor. Two students, graduating in Halifax in 1896, volunteered. Many said that with the debt already on the F.M. Fund, East, and the claims of other fields, new obligations should not be incurred. More thought otherwise, and some pledged special gifts. The interest culminated at Synod, which, after earnest discussion and consideration, decided to go forward.

There can be no doubt as to the ability of the Synod to carry on what has been undertaken. Now that it has been decided to go forward, let all give as many have hitherto done; let every voice and vote take shape in hearty support of work old and new, and all obligations, existing and prospective, will be met.

The Synod, like a true mother, while doing what can be done abroad, is increasingly careful of her nursery work; and the special interest in the Foreign Field but served to deepen the interest in Home Missions. True interest in any form of Christian work deepens interest in all forms of it. Never has the Synod given so much for Home Missions as during the past year; and in blessing has been blessed.

The College, too, to which the Church in the Maritime Synod owes so many of her men, and so much of her progress, asked and received sanction for a forward movement in the erection of a special building for the Library. For this it is proposed to appeal specially to the Alumni and to the wealthier members of the Church.

These and other subjects, such as Church Life and Work, Y.P. Societies, the Hunter Church Building Fund, the A. and I. Ministers' Fund, etc., were reported upon and planned for, and after a most successful meeting, the Moderator, Rev. J. H. Chase, made adjournment to Halifax, in Oct., 1898.

## THE FRENCH PROBLEM.

BY REV. S. RONDEAU, MONTREAL.

[Mr. Rondeau is the son of a French Canadian Convert, and is pastor of one of the French Mission Churches in Montreal.]

Quebec, the oldest Province of the Dominion, one of the fairest jewels of Confederation, possessed of great natural resources, colonized by hardy pioneers from the rural populations of France, inhabited by an intelligent, thrifty and industrious people, is, nevertheless, behind her sister provinces in all matters pertaining to agriculture, manufacture, wealth, education, public morals and religious freedom. Why so? Why is it that Quebec is not only behind the times, but that she is "at a standstill," as an eminent Frenchman judiciously remarked when visiting this country a few years ago? It is undoubtedly because of the ecclesiastical thralldom into which her people have been brought and in which they are sedulously taught to find their happiness.

How can this people be put into possession of all that is best in education, morals and religion? How can they be taught to assert, to win, and to use their freedom, so as to work out their own and their country's salvation, with all their intellectual and spiritual powers so long kept in bondage? That is the question. That is the French problem, which, in its last analysis, is a religious problem. The pure Gospel is its solvent, and the question is related to us as a missionary question.

### OUR CHURCH AND THE FRENCH PROBLEM.

Our Church has been working at the solution of the French problem for the past twenty-five years. Her constant aim has been to give the pure Gospel to the French people in the firm belief that the Gospel is the power of God unto salvation, and that through its message the French people can be saved.

The spirit which animates the Church and her laborers is a Christian spirit, the spirit of love, a spirit which gives utterance to the Christly sentiment: "As ye would that men should do to you, do ye also to them likewise."

The Church, through her workers, does not address herself to the French people in a spirit of strife, but in a spirit of goodwill, as Moses said to Hobab: "Come thou with us and we will do thee good." Her con-

quests are those of peace; they are not for herself, but for the Kingdom at large. The sectarian spirit is quite subordinate. It is the broad Christian spirit which predominates.

The Church's method in this work consists of preaching the Word, distributing it from house to house, and teaching, a method which may be described as thoroughly Evangelical. In the mission hall, in the school, by the way-side, everywhere, the Word of God is given the first place. At all times the people are urged to believe the Gospel.

### ON "PROSELYTIZING"

Here arises a question, which, to not a few, is a stumbling-block. There are some good men in our Church who hold that French Evangelization is a work of proselytism, and they have strong objections to making proselytes. They say that the beliefs of the French Canadian Roman Catholics should not be interfered with; and they not only refuse to help in this work, but they discountenance it with all the influence at their command. Those who hold such views are sometimes quoted in high places as men of broad sympathies, animated by a tolerant spirit, while those who countenance the work and are engaged in it are often set down as narrow minded and bigoted.

Now we must take issue with these honest, but mistaken, broad-minded Christians. Let us suppose, for the moment, that the Board of French Evangelization were aiming at making proselytes of the French-Canadians, where would be the harm? Since when has it become a crime for men to spread their honest beliefs? The fair propaganda of scientific and political views, is not, as far as we know, looked upon with discredit. Galileo occupies an honoured place among the heroes and the martyrs of science, although he taught views which contradicted universal beliefs. Why, then, should it be wrong to invite men to share religious beliefs which affect not a view of this world only, but of the world to come as well? Why should it be thought unworthy of Christians to seek to deliver those who are in bondage to the fear of purgatory and of the thunders of a powerful hierarchy? Were Luther, Calvin, and Knox justified in their work of reformation? If they were justified,



why should we be condemned because we attempt to carry on their work, to complete what they left undone, to fill up that which is behind of the labors and sufferings of these great reformers? If the reformers were not justified, neither are we in remaining in the enjoyment of their conquests. We should make our peace with Rome and go back to its fold.

#### ABUSES IN THE CHURCH OF ROME.

But it may be said by some that circumstances have changed since the great Reformation; and the gross abuses which prevailed at the time no longer exist; as, for instance, the traffic in indulgences, which called forth the denunciations of Luther and his fellow reformers.

To this we answer that the Church of Rome is ever the same. Although she no longer peddles her wares as did Tetzels, she has not gone out of the business. She has localized it. She has her shops in different parts of this country, and notably at Ste. Anne, where she does a large trade in relics, scapularies, medals, beads, holy water, and such means of grace; to which are attached various indulgences.

Besides this, there has sprung up within the Church of Rome a form of worship which was unknown in Calvin's days. We refer to the worship of Mary, which bids fair to supersede the worship of God. With the common people, at least, the Great Mediator between God and man is no longer Jesus Christ, but the Virgin Mary. According to the official standard of prayer,—the beads,—for every prayer addressed to God ten are offered to the Virgin Mary. It is, therefore, fair to infer that this is the ratio which prevails in the prayers of the people.

Now, anything which supersedes the worship of God, anything which displaces the Word of God as a means of Grace, anything which aims at setting aside the Mediation of Christ and the merits of His Atoning Sacrifice, is unchristian, to use a mild word; and it ought to be opposed by all those into whose hands God has placed the weapons of truth. If the Board of French Evangelization were to instruct its missionaries to go and make proselytes of the French-Canadians, we who are the spiritual offspring of the Reformation would be slow to con-

demn an attitude which past results have amply sanctioned.

#### OUR AIM NOT PROSELYTISM.

But such is not the course pursued by the Board nor by its missionaries. Those who antagonize this movement on the ground that it is a work of sectarian proselytism, are fighting a man of straw. They are attacking wind-mills, mistaking them for a company of cavalry. We do not aim at making proselytes any more than did Philip when he said to Nathanael: "Come and see." We are not so stupid as to ask Roman Catholics to become Protestants. If we were, a taste of the broom-stick would soon bring us back to our senses.

What we do is simply this: We offer the Gospel to the Roman Catholics. We tell them that it is the Word of God, and it is profitable for doctrine, for reproof, for correction and for instruction in righteousness. We ask them to read this Book, to study it, to follow its teachings, to live up to its requirements.

Those who accept the Word and study it carefully, soon discover the errors in which they have been brought up. Some confer with their priests. They are told that they must choose between the Gospel and the Church. They cannot keep the Gospel, and remain in the Church. Then they confer with the missionary who has given them the Gospel. They ask what they should do. The missionary answers: "Judge ye whether it be right in the sight of God to hearken unto your priest more than unto God." Those who love the praise of God more than the praise of men abandon their Church and become followers of the Lord Jesus Christ.

That is the whole story. That is the way conversions generally occur. The Word of God does its work. No human pressure is brought to bear in the case. The student of the Word of God has to choose. He would rather remain in the Church of his fathers, but he is not allowed by the priest, who says to him: Submit or get out. And he gets out. Whose fault is it? Evidently the priest's.

#### MANY OF THEM SCEPTICS.

But, apart from the great bulk of the French people who are sincere Roman Catholics, and who become Protestants out of con-

viction and from necessity, as in the typical case just mentioned, there is a large number of French-Canadians, especially in the cities, who are no longer Roman Catholics. Nominally they are Roman Catholics, but at heart they are unbelievers. They profess no creed. They attend no church. They hold in contempt the only Christianity with which they are acquainted, namely, that of the Church of Rome. To them all should be agreed that we have a mission. If we leave them alone, they will lapse into infidelity and atheism. If, as some hold, we should leave Roman Catholics alone, surely with this increasing number of free-thinkers, we ought to have a clear field. And we ask to be allowed to give them the Gospel and to redeem them from the evils of secularism, unbelief and atheism. To these we address ourselves as we do to sincere Roman Catholics, and present the Gospel as the solvent of doubt, the only rule of faith, the one standard of conduct and the sure foundation of sound morals.

Such being the nature of our work among our fellow-countrymen, we are not blind to the difficulties and the discouragements which are met with in its pursuits. These come mainly from two sources, from Protestants and from Roman Catholics.

#### SOME PROTESTANT HINDRANCES.

Among Protestants there is a great deal of apathy and some antagonism manifested. Many Protestants are for peace at any cost. They say: "The French-Canadians are a harmless, quiet, industrious, moral people. They are satisfied with their priests and their institutions. Let us live at peace with them. They are just as good as ourselves. Therefore, let them alone."

It is needless to say that these Protestants give neither material nor moral support to our work. They have many words of praise for the early Jesuit missionaries to the Indians, but not a word of sympathy for a French Protestant Colporteur who has been stoned and driven out of a French-Canadian village. In fact, if they were to express an opinion, they would say that it served him right. They grow enthusiastic over the conversion of a Chinaman or a Patagonian, but they are indifferent to the conversion of a French-Canadian. They give a handsome contribution to the building fund of a Roman

Catholic church, but not a cent to build a French Mission hall. They receive with a great bow the nuns who regularly visit their counting-houses, and give them a dollar or two for their work; but to our collector who calls immediately after, they complain of hard times, and give nothing. These are facts, not fancies, and they are discouraging facts.

But even among the active supporters of our French work there is not the living interest which should accompany their financial support. Many good friends of missions know by name every one of our missionaries in India, for example, but they would be sadly perplexed if asked to name our French Missionary in Quebec or in Joliette let alone our worthy brother who is laboring in Algoma. Let us hope that the difficulty of pronouncing French names accounts for this.

#### THE PROTESTANT PRESS AND ROME.

Another discouragement is to be found in the attitude of the Protestant secular press. It is, as a rule, most sympathetic to the institutions of Romanism, and utterly indifferent, if not hostile, to our missionary endeavors. The Church of Rome has no need of special organs to make her men and her works known. The Protestant secular press is quite willing to do that gratuitously. If a prince of the Church visits this country he is interviewed, described, lauded. The private car placed at his disposal, the banquets tendered him by Protestants, the distinguished men who called on him, all these things are spoken of with enthusiasm. There is a halo artificially woven about his head which follows him about everywhere and which sets in relief the man, his church, and his work. All this creates an interest in the Roman Catholic church, and gives her an official set-off such as no Protestant minister or church ever receives. All of which goes a long way with the lovers of gewgaw to make them more deeply attached to their church and more indifferent to the call of the simple Gospel.

#### THE LABOR DIFFICULTY.

Then there is the attitude of Protestant employers of labor. Those of our converts who belong to the laboring classes, cannot, except in rare instances, expect to secure employment from Roman Catholics. As



soon as their religious status is found out, as a rule they are dismissed. They naturally turn to the only labor bureau open to them, their minister. Through his influence work is sometimes secured, for there are Protestants who manifest a generous interest in our work by employing converts upon our recommendation. There are others who will not lift a finger to help in this connection. There are others, again, who prefer to employ French Roman Catholics, and who give our men the gratuitous advice that they would have done far better to remain Roman Catholics. There are known instances where converts were dismissed, not because their services were unsatisfactory, but because their presence in the manufactory gave rise to some slight disturbance on the part of some Roman Catholic employees. One word to these from the manager would have been sufficient to restore peace, but it was thought wiser to dismiss our men, who were not the cause, but only the occasion, of the trouble. Hence it is that many of our converts, unable to secure employment here, are compelled to emigrate to larger labor markets, causing in our congregations a constant drain which is most discouraging to our missionaries.

#### INTERFERENCE OF OTHER BODIES.

The misplaced zeal of other missionary bodies is also a hindrance to the successful prosecution of French Evangelization. In some fields occupied for years by the Church, other Protestant churches have seen fit to send missionaries to set up a new church alongside of our own. The common people cannot understand why two missionaries, believing the same Gospel, should occupy the same ground and build up two different churches. To them it is bewildering. The priests make the most of such an occurrence. They point out the variations of the Protestant Church, and her sectarian divisions, as proof that she errs, and that the only true Church is the old unvarying Catholic and Apostolic Church.

In large cities, where there is room for all, where none need trespass on another's ground, there can be no objection to evangelistic efforts by different religious bodies, but what we object to is that another denomination should send missionaries to small country places where

we have been at work for years. If these new-comers were to address themselves to Roman Catholics, and seek to evangelize those we have failed to reach, we might rejoice, that, whether in pretence or in truth, Christ is preached. But they do not stop at that. They go among our people and tell them that they have not obeyed all the commands of Christ.

In some instances these missionaries, some of them free lances, succeed in winning to their own creed scores of our people, to the great delight of the Roman Catholics, but to the sorrow of every friend of Christ's Kingdom and of fair play. And the wonder of it all is, that conscientious grounds are advocated to justify such conduct. It is strange how some people's consciences are so very sensitive on a matter of religious ceremony, and apparently so blunt with regard to a procedure which the lowest standard of morals would not allow.

#### ROME AND THE BIBLE.

Then there are difficulties arising from Romanism itself. The greatest obstacle to the progress of our work is the attitude of the clergy toward the reading of the Word of God. It is universally prohibitive. In spite of the Pope's commendation of the Word, in spite of the people's desire to read it, the priests of Rome remain firm in their prohibition of the Word of God. They forbid their people to buy it, to have it in their possession, to read it. They tell their people that it is a bad book, and command them to burn it. If it were not for this stand of the clergy, there would be hope that the light would soon dispel the darkness. Only let the people freely read the Bible, and in the next twenty-five years there would be in this Province an upheaval which would shatter the Church of Rome to its foundation.

But in the meantime, the situation is this : We offer the Bible, we distribute a number of copies of it, we sow the seed, but before it has had time to take root, the enemy not only sows tares in the field, but he picks up all the seeds he can find and burns them. Only such people as have stiff backbones dare resist the pressure of their priests. They read the Bible, and in many instances they follow its teachings. But the great bulk of the simple, obedient, rural popula-

tions are as clay in the potter's hand, and continue to be moulded- and fashioned by their religious leaders.

#### THE FRENCH NATIONAL SPIRIT.

The question of nationality also plays an important part. The French-Canadians have been taught for generations that their nationality and their religion are inseparably bound together. To lose the one is to lose the other. To lose their nationality means to lose their language, traditions, customs, laws. With the French people, English and Protestant are synonymous; and although loyal, they are intensely attached to their nationality. They look with suspicion at anything which will disintegrate their nationality. And they are taught that Protestantism is a disintegrating agent. The priests are not slow to foster this national prejudice. Hence the hold which they have on their people.

#### IGNORANCE OF THE MASSES.

Another very effectual hindrance to our work is the dense ignorance which prevails among the rural populations. Education has always been controlled by the clergy of the R.C. church. And they have chosen for the people a system of education which does not educate. Children who have attended school four or five years come out with a fair knowledge of the Catechism and the church prayers. But their intellect is intact. It has not been touched by the breath of knowledge. It is quite a feat in after life to be able to sign one's name. A few years ago a bill was introduced in the Provincial Legislature making it compulsory for School Trustees to be able to read. I am not quite sure if writing was also required. At any rate the bill was thrown out on the plea that if it were allowed to pass, some municipalities would be unable to secure school trustees. Peradventure there would not be found three men in the municipality who would come up to the standard.

Because of this illiteracy of the masses our colporteurs do not sell as many copies of the Scriptures as they would otherwise do. They often meet with people who would read the Word, but cannot. And this obstacle stands not only at the initial stage of our contact with the people—it is found further on. It is somewhat difficult to convey spiritual ideas to people who have always dealt

in the concrete. Spiritual worship is well nigh meaningless to those who have been taught by symbols, beads, scapularies, crucifixes. Hence the objection we often hear, that our churches are naked. We have no images, no crosses, no holy water, no incense, no tapers. We have nothing to feed the senses. The common people are slow to understand and to practice a worship which is in spirit and in truth.

Besides these general obstacles to the progress of the work, there are some special ones, such as the boycott to which our converts are subjected, social ostracism, the loss of their neighbors' respect, of their relatives' affection, persecution in various forms. All these are sufficient to make a man think twice before forsaking the multitude to cast his lot with the despised few.

#### SOME RESULTS OF THE WORK.

Yet, in spite of these difficulties and many others known to those engaged in this work, the progress of our missions has been constant, the results encouraging, and the present outlook is hopeful. Statistics might be given to show that numerical progress of a most encouraging nature has been made. We have to-day 93 mission stations, a Sabbath attendance of 2,415, 928 families, 1,079 church members, 990 pupils in our Sabbath schools. In our Mission schools there is an attendance of 809 pupils.

But these statistics fail to give an idea of actual results. They are far below the mark. They have been gathered from the missionaries of our Board. But there are many families and individuals who are no longer under the care of our missionaries. Thousands of them have removed to the United States. Hundreds of them are scattered throughout the Dominion, in places where we have no missionaries. There are few English-speaking churches in Montreal and in the Province which have not worshipping with them, and in active membership, some French-Canadian converts. They have gone thither, drawn by the attraction of the larger body, by family ties, by inter-marriages, by many causes which operate to the loss of our mission churches, but to the gain of the church at large.

It is a reasonable estimate which places at 25,000 the number of French converts. They are to be found in all the walks of life,



farmers, traders, druggists, doctors, lawyers, ministers, professors. Scattered throughout the land, they are standing among their fellow-countrymen as so many interrogation marks; for every time that a French Protestant comes in contact with his fellows, the question is asked: Why are you a Protestant? Why have you shaken off the yoke? When and how did you obtain your freedom? And as a rule, the convert is not slow to testify to the saving power of the Gospel. For if there is one characteristic of our converts more marked than any other, it is this readiness always to give an answer to every man that asketh them a reason of the hope that is in them. This readiness to confess Christ before men, to preach the Word, to be instant in season, out of season, is very gratifying. It takes hold of every opening to testify to the truth. Thus every convert becomes a co-worker with his pastor, a shining light amidst the surrounding darkness, a willing missionary to his own people.

The particular results of our work have begotten general results. There is a spirit of toleration abroad in this Province. Our converts are no longer openly persecuted. There are still occult influences at work, the source of which is pretty well known, but open, popular persecution is getting to be a thing of the past.

This spirit of toleration, the disappearance of fanaticism, the loosening of the priest's grip on the exercise of the franchise, the demand for better schools, the broadening of the mental vision—these are important results, bearing on the national life of the Province and of the Dominion, and for which we claim some credit. And the presence of this reaction among the people bodes well for the future.

#### WHAT OF THE FUTURE.

The future—what of it, may be asked. Will the French people forsake the church of their fathers in a body? Will there be large accessions to our ranks, and that speedily? We do not believe that such will be the case. The Roman Catholic Church has a remarkably strong hold on the French people, and she knows it. Conscious of her strength, she is building as though she were sure that the future belongs to her.

#### POWER OF THE PRIESTS.

It is evident that the priests have lost some ground. The people have won their political freedom from the clergy. The majority of them have cast a free vote at the last elections, and they will likely continue to do so. But it is a long way from political to religious emancipation. Because the majority have asserted their freedom in politics, because they have relegated the priest within the church where he belongs, and where the people intend to keep him, it does not follow that they are worse Catholics for that. There are accommodations with the church, and somehow or other the Pope will find a way of giving his blessing to the Liberals without losing his dignity. In religious matters the priest continues to reign supreme, and it takes more than one bad break on the part of a priest to shake the people's confidence in him as a religious authority.

A few years ago, a priest of this diocese committed a grievous sin. There was an immediate outburst of popular indignation. The newspapers were filled with accusations against several other priests who had sinned more grievously than the notorious abbé. Priests were almost hooted on the streets of Montreal. But that passed away. The abbé was not excommunicated. He is probably exercising now his ministry of consolation somewhere, and he is still in odor of sanctity wherever he is. As far as Montreal is concerned, not one Roman Catholic forsook, on that ground, the church in which such gross abuses are tolerated. And the reason of it is that the man and the priest are two different beings. The man may be bad, a notorious profligate, but he is still a good priest. He can still absolve from sin, consecrate the host and transform it into a god. For all religious purposes he is as good a priest as the most correct and moral of prelates. It is not a matter of conduct, but of dogma. Once a priest always a priest. As long as the French people believe that, no amount of political interference and no degree of degradation on the part of their clergy will drive them in a body out of their church.

#### ROME AND DOGMA.

Then there is another matter which must not be lost sight of. To-day questions of

dogma do not impassion men as they did three centuries ago. Popular movements which were possible in the middle ages would fall flat to-day. The crusades would not be popular now. Times have changed. Sentiment has weakened. Dogma has fought and won its battles. Even in the Protestant Church there is a disinclination to fight over dogmatic questions. It is felt by many that Christianity is more a matter of life and conduct than a mere matter of dogma. And enlightened Roman Catholics are sharing this view. A dogma more or less to a church which has so many already does not make much difference. Hence the universal acceptance of the dogma of the Pope's infallibility after the subsiding of a few ripples of discontent.

To many French Roman Catholics, Protestantism is Christianity with a few less dogmas than Romanism. Why make a fuss about it, they say. Why encounter the ill-will of the masses and the anathemas of the church for the sake of such a small matter? We are agreed on the Divinity of Christ, and that being the main question, we are satisfied. Thus reason some of the foremost Roman Catholics. As the others become more enlightened, they will reason likewise, and many will be satisfied to stay where they are.

#### PROGRESS OF FREE THOUGHT.

Apart from this, free-thought is making headway among the French people. It is safe to say that among the liberal professions a large number of men are no longer Roman Catholics in the strict sense of the term. They have thrown overboard the cumbersome baggage of Romish superstitions and vain ceremonies. They have built for themselves a religious system which satisfies their conscience, while it does not bring them into open antagonism with the church. But they go no further, because if they did they know full well that their bread supply would be cut off. Needless to say that they are not the stuff out of which Protestants are made in a hurry.

But beside these reasons which antagonize the belief in the speedy conversion of the French-Canadians, there is another reason, universal in its application and stated by the Master Himself to explain a still greater unbelief: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." It is even so now. The call to a holy life is heard by many. It is heeded by few. The worldly-minded, the selfish, the self-seeking, the grossly immoral,

are in no hurry to welcome principles which antagonize their beliefs and condemn their conduct. The statement that large numbers of French-Canadians are coming to Protestant ministers, beseeching them for light, is not warranted by facts.

Such things occur in France, where whole communities, headed by their mayor, ask that a preacher of the Gospel be sent to them. But in the Province of Quebec such popular movements do not occur as yet. There is no such hunger and thirst after righteousness. The great bulk of the population seek an easy way of salvation through bodily exercise rather than through Godliness. They wish to be saved, but it must be through the manipulations of the priest, the sacraments, the extreme unction, rather than through the living faith in Christ, working out a perfect character, fruitful in good works. It is true that there is a spirit of enquiry among the French people, that our missionaries find more numerous openings and a more cordial reception, and that is hopeful, but the field is not yet ripe for a wholesale harvest.

#### OUR DUTY.

But whether the French people accept the Gospel in a body or one by one, our duty is clear: "Go and preach the Gospel." If we neglect to do so, our condemnation is equally plain: "Woe is me if I do not evangelize!" The seer who has visions and does not prophesy will cease to have visions, and the gift of prophecy will be taken away from him. The church which has life and neglects to impart it will die of paralysis.

It is not whether we have few or many converts, but whether, having the light, we put it under a bushel or let it shine. We have the Gospel, let us make it known, and when its leaven has leavened the whole lump, as it is bound to do, when the French-Canadians have broken their shackles and entered into the freedom of the children of God, the French problem, solved by the Gospel, will be no more. Quebec, now at a standstill, will move forward. At one with her sister Provinces on religious ground, she will gradually see eye to eye with them on all matters of social progress, education and public morals. A mighty fraternal bond will unite divergent elements, and weld into a powerful nation the two races which God has brought face to face in this Dominion. Let us work to that glorious end. God has given us the seed, let us sow it and trust Him who giveth the increase.



## Our Foreign Missions.

The W.F.M.S., East, raised \$8000 last year, and promised to raise enough above that sum this was to support one missionary in Korea should the Synod decide in opening a mission there. The latter step has now been taken. Two missionaries will likely be sent.

A most impressive meeting was a gathering for conference, of teachers in the Chinese Sabbath-schools in Montreal, on Oct. 20. About a hundred were present. The spirit of deep earnestness was marked. As Montreal is a distributing centre for the Chinese, much of the fruit passes beyond the workers' ken, but at the last quarterly communion in Knox Church, Montreal, ten Chinamen, the fruits of our mission, sat at the Lord's table.

Three marked events have taken place in the Home Department of our Foreign Work during the past few weeks. The Maritime Synod has decided to open a Mission to Korea, and will probably send forth two missionaries. From the West, two new men, Percy C. Leslie, M.D., and Rev. John Griffiths, have been commissioned to Honan; while in Toronto has been opened the Ewart Training Home, an institution under the auspices of the W.F.M.S. for the training of young women for the Foreign Field and for Christian work at Home.

The Annual Thank-offering Meeting of the Montreal Women's Missionary Society, on Oct. 8th, was large and representative. The attendance of delegates, from both country and city auxiliaries, was good. Rev. Norman Russell spoke on "The women of India: their condition, circumstances, needs, and sufferings." The men have kept them in bondage for ages, and now the women are unconsciously having their revenge, for the women are one of the greatest hindrances to the evangelization of India today. Mr. Russell also spoke of what the women at home can do for their sisters in India, and the need and value of organized effort that all may be at work. The Society hopes to add a number of new auxiliaries this year.

Mrs. Annan, of Santo, writing of the change on Nguna, one of the New Hebrides Islands, which she visited recently, says:—"I was delighted at seeing the wonderful change which the gospel has wrought among the people of that island. I remember how very dark all the people there were on my first visit to Mrs. Milne, twenty years ago. At that time, after having been toiling for some years, they had only four little boys attending school. Now they have a splendid Sabbath-school of at least 400, with a fine lot of men and women teachers. We have 20 students from there. While I was there the pupils made us a present of nearly a ton and a half of good yams for our training school." Those who remember the wonderful changes in some of these islands in the early days of the mission will rejoice to know that the days of miracles there are not past.

Concerning the work among the Chinese in Montreal, the Foreign Mission Committee of Presbytery, submitted to Presbytery, at its last meeting, the following report:—"There has been a measure of opposition to this work, some of which has been of a very trying character. Your committee has exercised constant and careful supervision of the work in all its departments, and expresses its entire confidence in the way in which it is carried on. Dr. Thomson continues to command our esteem and confidence, as a diligent and faithful missionary of Christ, and a true friend of the Chinese population. This opposition may be permitted by our Heavenly Father to test our work, and to teach valuable lessons to those engaged in it. Hath not our Master said, 'Blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.'"

The Presbytery also adopted the following: "That the Presbytery assure Dr. Thomson of its entire confidence, and its sympathy with him in the difficulties met with in his work, with the prayer that God may grant special manifestations of His favor in bringing many into the light of the gospel."

The latest from Hsin Chen, Honan, is that "the medical work is going on nicely just now, but the people and the officials remain hostile."

The Ewart Missionary Training Home in Toronto, under wholly Presbyterian auspices, for the training and education of young women in all lines of religious work, should receive the cordial co-operation of all loyal Presbyterians. That our denomination is broad, liberal, unsectarian, beyond most, all history proves. And tis well. In proportion as a Church is near to Christ, it will love all His people of every name.

It is also true, that, as a rule, they best serve Christ, do most for Him, who, while loving all, concentrate their energies along the lines of their own church work. The social ideal is not the merging of the family in the community—but—each family working for, and caring for, its own, and living in peace and love with its neighbors. So with the different families of the Church. More especially is this necessary in our present imperfect condition, when some families of the Church of Christ make it a matter of conscience to disseminate, where they can, their own special views on minor matters not affecting salvation, and unsettle the minds of those whose knowledge may be imperfect.

It is therefore well, at the present stage of the millennial dawn, that our young women, in their study of religious truth, should be thoroughly grounded in the doctrines of our own Church, which, as a Church, we believe to be in closer line with the Word of God than the doctrines of any other.

We trust that the W. F. M. S. will receive, as they deserve, the hearty support of the Church in this effort for the Church's good.

#### THE 'DAYSPRING' QUESTION.

The more the facts about any work which our Church supports, are lost sight of, the more should these facts be restated. In connection with renewed appeals for a mission vessel for the New Hebrides, the following facts should be borne in mind:—

1. We have three missionaries in the New Hebrides; Robertson, Mackenzie, and Annand; each of whom has been there twenty-five years, a longer term of work in the Islands than any others, except Messrs. Watt, of Tanna, Milne, of Nguna, and McDonald, of Efate. Each of our men has behind him a noble record of work, with its toil and danger and success.

2. All of these three, our whole staff, together with other experienced missionaries, are strongly opposed to the mission having a vessel of its own, as it gives a much poorer service, once in ten or twelve weeks, as against the commercial service, monthly; and at much greater risk and cost to the mission.

3. The steamship company, now doing the work of the mission, to which some apply the term 'Godless,' is made up, almost, if not entirely, of Presbyterians, of Sydney, Australia; who, when the mission was in need and danger, and the French were trying to get commercial supremacy in the group, came to the rescue and started this service, at a heavy financial loss for a time; and to them in some measure it is due that the French have not greater control to-day, with our mission sharing more of the fate of Madagascar. It is safe to say that there is scarce another trading company in the world whose aims in starting and carrying on their work have been so unselfish and benevolent.

When the last 'Dayspring,' was put upon the route, two years ago, and the work of the mission taken from the company, they were on the point of giving up the effort, and selling out to the French. The wreck of the 'Dayspring,' prevented this for a time, and again they came to our aid, and are doing their work well.

4. The 'Dayspring,' Board, which for many years has managed the work of the mission vessels, is unanimously opposed to another 'Dayspring.' The Foreign Mission Committees of most of the Australasian churches, and that of the Free Church of Scotland, are also opposed.

5. The fact which should be conclusive for us, as a church, is that, so far as we are connected in any way with the mission, there is nothing but opposition to a new vessel. Our Foreign Mission Committee, East, which supports and controls our New Hebrides work, disapproves of it; and all our missionaries in the field are opposed to it. They do not want to be made dependent upon it when they may have so much better and more frequent service at a cheaper rate. This one fact should be sufficient for us, when others who have no connection with our church ask us to help in a mission vessel. Remember it is inflicting upon our own missionaries, a hardship which they all wish to be free from.



A correspondent, a lady, of very practical ideas, writes, suggesting, in view of the state of our Foreign Mission Funds, and the rapidly enlarging work, that instead of the "hap-hazard" method of depending upon collections, each person in every congregation be canvassed, and their subscription obtained, payable monthly, weekly, or at any other regular time. The result would be that each subscriber would feel an individual responsibility now unknown, interest in Missions and giving to Missions would be greatly increased, and the Foreign Mission Committee, knowing from subscriptions exactly what money it would receive, could arrange its expenditure accordingly. The idea of this good lady, with system and organization, is helping to make the W.F.M.S. so successful. What is needed in every congregation is the Missionary Society, consisting of all the congregation, organized for work.

The story of the sending of Dr. Leslie and Rev. Mr. Griffiths to Honan should be an example and a stimulus to the Church. The former, when very young, gave himself to the Foreign Field, and studied medicine to that end. When his course was completed, and he offered his services to the F.M. Committee, a few months ago, they could not with the present debt upon the Fund, assume new burdens.

Ersine Church, Montreal, of which he was a member, guaranteed, by individual subscriptions, his support for five years, in addition to her present giving for missions. His appointment was accordingly made.

But there was another young man, Mr. Griffiths, who last spring completed, at Knox College, his course for the ministry. He too wished to go, but there were no funds. Dr. Leslie, who has a little private means, devoting it, as well as himself, to God, for humanity; got two or three others to join him in guaranteeing support to Mr. Griffiths for four or five years, and now both are on their way to the work to which they have given their lives. These examples shew what can be done when there is a willing mind, and should soon lead to the clearing off of the debt on the F.M. Fund, East and West, and the sending of more men and women to the work.

Perils of various kinds attend mission life. The Editor of "The Exchange," the MS. weekly of Hsin Chen, Honan, says:—"Within a week's time four scorpions were killed in the Editor's office—to wit, his bedroom. While at morning ablutions, one was found in the face cloth, three others were discovered at different times by the side of the bed, while still another was found near the knob on a door in another room. Well-armed search parties, with lighted candles, can be seen every night, about eight o'clock, when the enemy, who has been lying in ambush all day, comes out from under cover to frolic and forage."

#### FALLEN AMONG THIEVES.

Perhaps there is "nothing new under the sun," but there are some things that, to say the least, are not common. Our Missionaries at Chang te Fu, Honan, one morning found their well stolen, i.e., all of it that could be carried off.

Another time some curtains that enclosed a part of their Chapel and dispensary disappeared in a very mysterious way.

"A very mean man stole the wheel of Mr. Goforth's barrow the other night. Perhaps he is the man who started about a year ago to steal our well, and brought the bricks to sell to us."

Another theft at the same station is described as follows:—"One morning we were rudely awakened by the announcement of our cook, that some one had stolen the kitchen chimney. Since the well and curtain episodes, we have been prepared for almost anything; but we were simply astounded at the sight that met our eyes. Of that chimney, the crowning effort of Mr. McGillivray's architectural genius, nothing now remained but the lower half and a hole in the roof. Entering the kitchen through this hole, the thieves carried off about everything that was small enough to go through the hole. Up to date about 30 articles have been missed, including the week's washing, tea kettle, teapot, dishes, etc., etc.

Breaking into the cook's strong box, which contained over 7,000 cash (\$3.50), they abstracted the cash and some other things.

The only clue we have so far is the certainty that the thief who entered the kitchen could not have been more than 14 inches in diameter.

## LETTER FROM TRINIDAD.

BY MISS BLACKADDER.

Tacarigua, 18th Aug., 1897.

Dear Mr. Scott,—

It seems a long time since I wrote you, but we are busy, and life appears to get more filled with cares and duties as one grows older.

I have better health and feel stronger than I ever did. I can do a day's work now as well as ever, though by the time this reaches you I will have been here twenty-one years; and have only been away twice in that time.

Dr. and Mrs. Morton are well, and as hard worked as ever. Some of the help in men and money that are so generously given to Korea, might serve to make the latter years of our senior missionaries longer and easier.

On Saturday I took breakfast with Dr. Whittier, and made arrangements with him for one of his bright and interesting lectures, which he will give in a few weeks.

Rev. Alex. and Mrs. Ramsay, of the Free Church, are well, and are expecting later a party of friends from Kingston.

I spent a week with Mrs. Thompson at Couva. She and her husband, with Miss Fisher, lead a busy life. Spent a day in San Fernando with Mrs. Fraser and a fine young missionary that has come to her home. Called on the family of Rev. Dr. Grant, and found all well.

The new hall, called Oriental Hall, has been put in good order, and is a very respectable addition to the Mission buildings. Miss Archibald presides with grace and dignity in the new hall. Her flock numbers some two or three hundred pupils, Eastern and Western tribes combined.

Mr. Clarke is at the head of the Training School, and the College is just near; so you have a kind of Trinidad Northfield.

Mr. Macrae has been honoured by a visit from the Governor and his lady. I think this finishes the personalia.

We have had some hot days, yet the general health is good. A depression in the sugar market has made times hard, and now that the price of flour and rice has gone up, the poor will feel it very much.

New railways and harbour works have been constructed, and some public buildings have gone up.

Drinking still goes on, and I think there are more murder cases to be tried next court than ever have been known at one time. Just as I was coming from church this morning a row had taken place; one man had

bitten the other's ear off, and the biter had a long cut from a razor on the arm! Pleasant sight on a lovely Sabbath morning.

## A BEAUTIFUL DEATH.

The angel of death has been at my home, and with infinite tenderness carried home little Rukmin. She had been ailing for a year. We did all we could, but consumption had the child in its relentless grasp, and we could only try to keep her happy and comfortable. The dear little girl was so patient, so thankful, so happy. Her faith was so strong, death had no terror for her. Dr. Morton visited her. She told him once she thought it "was sad to die alone;" the Doctor said to her, "Well, you go to sleep all alone; and so, one time you will close your eyes in this world, tired out and weary, and you will open them in such a beautiful place, where there is no sorrow or pain."

It was so. On Monday, 31st August, the call came. She seemed restless, so we lifted her up, and our kind servant James carried the little girl out to another room, let her look out of the door, then she lay down and rested.

Later all was still, when she said: "I am going now." She then clearly repeated, "Gentle Jesus," the Creed, the Lord's Prayer, and asked me to hold her. As I put my arm around her, she sighed gently, and was away.

Such a clear, beautiful night, within an hour of midnight. Only the two faithful dogs were with me and our dead. No human friend with us, but our Father gave courage to close the dear eyes and go out for aid. Our good Bible-woman came, then we two women went and rang the school bell—that is known as a signal for help. Our Catechist came, and some of the teachers. They watched with us, and next day we laid our dear little girl to rest beside others of her country-people in the quiet churchyard at Arouca.

We met at the school-house. Six young men carried Rukmin to Rev. Mr. Dickson's Church, where a comforting service was held, and dear Rukmin was left to rest 'n peace and quiet till all the dead shall arise.

Our home is silent now. There is not so much to do; we can rest all night; but, oh! we miss her still! It has been such a precious reward for care and nursing to have led those lambs to the fold. To know they are safe forever.

Rukmin was an orphan. She had been with me for nearly five years. When baptized she was called Sarah J. McCurdy (for



Mrs. M., of Truro). They were both lovely and pleasant in life, and were not long divided by death.

## INCIDENTS FROM TRINIDAD.

BY MR. H. M. CLARK, HEAD TEACHER OF  
THE SAN FERNANDO SCHOOL, TRINIDAD.

San F'do, Trinidad,  
27th September, 1897.

Editor of the "Record":

Although it is but a short time since I first set foot in Trinidad, in that short time I have seen enough to make me very sad on the one hand, and glad on the other, and I have thought that perhaps the folks at home might be interested in and helped by reading a short account of one or two little incidents in connection with our work.

Trinidad is in almost every sense as truly a foreign mission field as any occupied by our Church, and it has given me the greatest joy to see cases existing in real life before my eyes exactly similar to those which used to interest me so much at home, when reading our "Missionary Records."

I will try and tell of two incidents that have especially interested me since coming to San Fernando. The first might be called: The conversion of a Hindoo Boy; and the second: Review Sunday in San Fernando; and I can only assure the people of our Church that if they could be present on some of the occasions about which they read, their interest would be deepened many fold.

### CONVERSION OF A HINDOO BOY.

The Indian boy of whom I wish to tell was a Hindoo of the very highest caste; so high, indeed, that he has told me his fellow-countrymen have knelt at his feet to worship him. His father at one time was a bitter opponent of Christianity, but he died some years ago and left considerable property to his son. Before he died, however, a seed sown by one of our missionaries or catechists had found a lodging place in the heart of the boy, which, by God's grace, never died, but was destined to grow and bear fruit after many days.

Time went on, and the faith which had found birth in the heart of the boy grew stronger with the years, until about four weeks ago, when the boy, of his own accord, and impelled by his own convictions alone, sought baptism from Mr. Fraser.

No sooner did the young Hindoo thus profess Christianity, however, than his fellow countrymen began to persecute him. They were especially angry at the thought

of losing him—for two reasons—first, because he was of the Brahmin or priestly caste; and, secondly, because he had property which he is to receive at the age of twenty-one. They threatened him with personal violence, told him they would take away all his property, etc.; but the boy remained steadfast. At last his own mother, the angriest one of all, turned him out of the house without food or money, and almost without clothes.

He came to the Mission for sympathy and help. We found a place for him to stay, and also gave him clothes, most of which came from Canada.

He seemed to have great courage and fearlessness. I asked him what he would do if they took away his property, and he said: "Perhaps God will give me something better than that." He told me he had read of boys being burned for Christ's sake, and I asked him what he would do if the Hindoos would try to do something like that to him, and he replied: "I would not be afraid—Jesus died for me, and I must die for Him, too."

A few days after his conversion one Hindoo offered four hundred dollars for his recovery to Hinduism; but we are not afraid of losing him. We have prayed together many times, and he seems full of child-like faith and trust.

He has been attending the Training School ever since, and we hope and pray that he may become an active worker for Christ.

This is only one of the many such cases. Others of my own pupils who come from other parts of the Island have told me similar stories of their lives.

### REVIEW SABBATH IN SAN FERNANDO.

To come now to the second incident, which I hope will be interesting to the readers of the "Record," namely, the Review Sunday in San Fernando.

I remember of hearing many times at home about the Indian boys and girls who knew their Catechism and Golden Texts so well, and I remember how I felt ashamed when I heard about them, and last Sunday, which was Review Sunday, made me feel something as the Queen of Sheba must have felt, for I was almost ready to say that the half had not been told.

Review Sunday is a sort of quarterly religious competition and oral examination for the children of all Sunday Schools within a few miles radius of San Fernando, and they begin to gather in from the country sometimes two hours before the Sunday School is opened.

The children, representing one Sunday School at a time, stand up on the platform in full view of all, and without being asked a question, they go through the lessons of the quarter, giving Titles and Golden Texts without a pause. Then they answer the most difficult questions in the Catechism.

At two o'clock p.m. last Sunday, Susumachar Church was crowded with over two hundred eager children, almost all of whom were East Indians, but sprinkled very slightly here and there with Whites, Africans and Chinese.

The first to come on the platform were ten boys from Petit Morne Sabbath School, about three miles from San Fernando. It gave me the greatest pleasure to see these boys go through the lessons from beginning to end without a single mistake, and answer without the slightest hesitation the hardest Catechism questions asked by Dr. Grant. Ten boys there were, and I think not one of them hesitated or made a blunder.

When they had taken their seats, twelve boys from Corinth Sabbath School took their places on the platform. If possible, these boys were even better than the first; as Dr. Grant said, "It was quite perfection."

One Golden Text particularly struck my attention every time it came around. It was Paul's words in 1 Cor. 3 : 11 : "Other foundation can no man lay than that is laid, which is Jesus Christ." It made me think of the day which God has promised shall come when men shall worship Him every one from his place, even all the isles of the heathen.

And now I will tell what is perhaps the strangest feature of all.

After the boys from Corinth had answered every question they were asked, without even the appearance of a mistake in either Titles, Golden Texts or Catechism questions, Dr. Grant, for the benefit of the listeners, asked them one by one if they were Christians, and to my surprise everyone of the twelve, but one, said "No!" That means that they have never been baptized, and that their parents are still heathen or Mohammedan, and in many cases violently opposed to Christianity.

They are taught Bible truths by our Christian secular school teachers, and this will help to show the members of the Church at home the value of our educational work and of our Training School for native teachers.

The father of one of these very boys is bitterly opposed to Christianity, and would not give his son clothes fit to wear to Sabbath School, and again the clothes from Canada supplied a pressing want.

One other of the boys who repeated so distinctly and so well the text, "Other foundation can no man lay than that is laid, which is Jesus Christ," has a Mohammedan father who hates the name of Christ, but who may some day learn to accept and love Him from this very son.

Other Sabbath Schools were heard in order, each one keeping up the standard. At last San Fernando stood on trial, and forty-seven girls, with about half as many boys, went to the platform for examination. It was wonderful to me to hear both small boys and large boys, small girls and large girls, repeat verse after verse almost without a single failure.

The whole service lasted about two hours, and prizes will be given to the most deserving.

As I went to my room my heart was full and I resolved that if hearing of these things would in any way be helpful to the church at home, I would at least do what I could to let them know about them.

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### POVERTY, CRUELTY, VILENESS IN INDIA.

BY REV. W. J. JAMIESON, OF UJJAIN.

A man with a pair of oxen and cart was passing a few days ago with a load of bricks to the new palace that is building for the native king not far from our house.

One of the poor oxen fell, and could not rise. The man began beating him with a large stick, so that the sound of the blows on the bare bones, ribs or any place that he thought would be specially tender, could be heard at a considerable distance.

When I reached him, I found a very dilapidated beast, very, very poor, bruised and bleeding, with the driver cursing and torturing it in every way that he could think of. I had water brought, but the poor animal would not drink.

We had our oxen out, and drew the man's load to the new building, and had his oxen brought to our compound and fed so soon as the fallen one could rise.

On talking to this man, I found out that he and his oxen could earn about 17 cents per day drawing bricks for the city. He had a family to feed, as well as his oxen and himself, out of that.

Last year he said an ox died, and he was afraid this one was going to die, and, said he, "What can I do?" No doubt he ascribed all his troubles to fate, and believed that it was all written in his forehead.

He was an old man with gray hairs, and



had evidently been toiling hard all his life in the struggle for mere existence.

Now, this is not an exception to the general class of people in these parts of India. I believe you cannot match the Hindoos for cruelty. I see every day many animals bearing the marks of abuse. Some of them are cut to the bone in great scars, on shoulders, legs or ribs, partly from wanton cruelty and partly because the people think the lameness, or whatever trouble there may be, arises from some demon inside that particular place, and must be let out.

This principle they carry out in regard to their children also. I have seen boys with great scars and burns upon their faces for toothache, and even upon their breasts. Superstitious ideas might cause them to burn the boy for toothache; but nothing can excuse them for such cruelty as twisting the tail of an ox out of shape, broken and soft.

Seeing such things daily gives a feeling of impatience with those in the Home-land who exalt the Hindoos for their model treatment of animals; and especially when men talk about Buddhism's lofty morality, and contrast Hinduism with Christianity so unfairly.

Missionaries are often charged with magnifying the faults of Hinduism, and even with falsely representing India's religions. But when studied on their own soil, and from their own sacred books, there is not much chance of making them too black.

To see their festivals, hear them on their "holy" days; in their temples and on the streets; to know them in their belief and doctrine, is almost more than one can stand. It is most depressing and saddening. A great people, numerous as the sand of the seashore, with every conceivable corruption and perverted truth that man could frame, incorporated into and forming part of their system; and then calling it "Religious worship!" Within the walls of Ujjain city I could show you things connected with and part of the religious system of these people that would make you shudder. Once to see "and realize the precise condition of India's religious systems is never to forget it."

"We have about 220 famine orphans in the Mission at present," writes Rev. Dr. Smith, from India, "and a number more will force themselves upon us, and we feel that the people at home, who have already done so well, will be willing to do more when the necessity arises."

#### "PRESBYTERIAN COLLEGE, HONAN."

"I suppose if we spoke of the 'University of Honan, or Honan Theological College,'" writes a Missionary, "our readers would smile, but we have already the germ of either the one or the other. However, we will just call it the Boys' School at present. We have eight boys now, and ten is the limit.

From early morning till noon they sing away at their lessons, with one hour's intermission for worship and breakfast.

At worship each boy repeats a verse from the New Testament lesson, and all help in the singing. Sin Tung has a remarkably clear, sweet voice, and acts as precentor at most of our services. I wish you could hear him sing some of our hymns in Chinese; such as 'All hail the power of Jesus' name,' 'I'm not ashamed to own my Lord,' etc.

After dinner, for which they have an hour, the time is spent in reading and writing, till 4.30 p.m., when they are free, and it only takes about a minute to find them all in the back yard, ready for whatever is on hand; light work, such as shovelling or digging, or a game of ball. They enjoy immensely both the work and games, both of which are new to them.

When Mr. Goforth is at home, and not out on his preaching tours, they have a Bible lesson for an hour in the morning.

We provide them food at the cost of 60 cash (3 cents) per day. As we are anxious to develop the industrial idea to some extent, the boys take turns preparing the food. Perhaps some time I will let you have a peep into the kitchen while a meal is being prepared.

In a few minutes three of the boys will come in and help me with the printing of the 'Hsin Pao.' One puts on the paper, while two others fold. Then they do the stamping and inclosing in the envelopes, all three of them meanwhile asking questions as fast as they can about persons and things Canadian.

In the school they study the Catechism, St. Matthew's Gospel and Dr. Martin's 'Evidences of Christianity.' We hope soon to teach them some arithmetic and geography. There is no special fund for the maintenance of school work, but thus far three of our boys are supported by members of the Mission, at a cost of about twelve dollars each a year. We still have a few boys left for any friends who would esteem such work a privilege."

## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY THE REV. R. D. FRASER, COVENER.

The present topic concludes the series for 1897, and the Committee desires to express its gratitude to the writers who have furnished articles upon the Topics for these columns. The articles have been of true merit, and have proved of great assistance to the very wide circle of young people who have followed the course of study from month to month during the year.

With the "Record" for December will begin the series of Topics for 1898. A circular containing full information has been issued, and copies sent to the ministers and secretaries of Young People's Societies throughout the church. Y.P.S.C.E. Topic Cards, embracing the Plan of Study for 1898, are being issued by the "Record." Application for specimen copies and orders for full supply should be made to the Editor, Rev. E. Scott, Y. M. C. A. Building, Montreal. The cards, which are similar in form to the ordinary Y.P.S.C.E. Topic Cards, are furnished at 60c per 100, and Booklets containing the same matter, with Daily Readings, will be supplied at \$1.00 per 100. Any Society using either the Topic Card or Booklet will be fully equipped for all the meetings of the year.

Topic for Week beginning December 12.

#### WHAT THE YOUNG PEOPLE MAY DO FOR THE CHURCH.

Psalms 122; Luke 2, 72-75.

#### Points For The Programme.

The meeting should be practical. It might be well to consider first, in some detail, what the church has done for the young people, under such headings as—What the Pastor and Elders do; What the Sabbath School has done; What the Public Service has done; What the Missionary Societies have done; What the Presbyteries and General Assembly have done.

Then there might follow in similar fashion a discussion of the point—What the young people may do for the Church; As Sunday School scholars; Through their various Societies; In the home; In social life; In special individual work.

A very interesting series of short papers might be written upon the work done by the young people for the Church last year. Where congregational reports are published, these would supply material; and the vari-

ous Assembly Reports on Missions, Sunday Schools, Young People's Societies, will be found quite rich in facts in regard to work accomplished. The suggestive paper by Mr. McLaren which follows, supplies an excellent outline for the meeting. The points of his paper will each repay amplification and illustration.

#### WHAT THE YOUNG PEOPLE MAY DO FOR THE CHURCH.

BY REV. E. D. MCLAREN, B.D., VANCOUVER.

The church's prosperity is essential to the nation's well-being. Patriotism and religion go hand in hand. The best citizens are always those who recognize that their "citizenship is in heaven." It can never be to the disadvantage of a country to have amongst its inhabitants people who "desire a better country, that is an heavenly." The men whose lives have been most helpful to the world, and whose influence for good has been most far-reaching and permanent, have been Church men, men of deep religious convictions, men whose loyalty to God and truth has made them loyal servants of their fellow-men. It is to the Church of God that the world owes—directly or indirectly—all its most cherished possessions.

To seek the Church's good is, therefore, the wisdom of men of the world, as well as the privilege of followers of Christ. And it ought to be a matter of great satisfaction to those who look at the subject only from this selfish, material point of view, as it certainly is a cause of deep gratitude to God on the part of those whose outlook is wider and whose aspirations are of a loftier character, to find so many thousands of young people earnestly considering how they can employ their talents to the best advantage "for Christ and the Church."

#### What Can Our Young People Do For The Church?

1. They can give their ministers and the other office-bearers of the Church the invaluable assistance of their loyal, appreciative sympathy.

We may sometimes find it impossible to take upon ourselves even the smallest fraction of the burden of our friends' weary toil; but we can always nerve them to more patient and brave endeavor by some indication of our hearty appreciation of their efforts. Far more precious than the actual help that a tired mother may receive from a lovingly thoughtful child is the stimulus of the comfort she experiences as she follows, with grateful look:



"Heart and hand that move together,  
Feet that run on willing errands."

Many a weary, discouraged minister has found a wonderful inspiration and refreshment of heart in some unexpected token of his young people's sympathy and appreciation.

2. They can serve the Church as well as encourage the minister by relieving him of whatever duties they can discharge as efficiently as he himself can.

In some Christian Endeavour Societies there is a "Whatsoever Committee," to whose members the minister can turn over all sorts of odds and ends of work, which would make serious inroads upon his time if he were obliged to give them his personal attention. The time thus set free can be devoted, with great profit to the Church, to other and more important forms of service.

3. They can do a great deal to retain in connection with the Church the large numbers of young people who are in danger of drifting away from all active interest in the Church's work.

In the past, one of the most discouraging features of Church life has been the apparent impossibility of keeping in touch with the great mass of young men; and in these days of wider and more independent life for women, this steady drain upon the Church's energies is becoming doubly serious. If all who are reared in the Church would be held for the Church, the Church would very soon be immensely stronger at home and capable of far greater things abroad. The work of holding the young people, and winning them to more loyal and sympathetic relations to the Church, must be accomplished mainly by our Christian young people if it is to be accomplished at all.

The splendid success of women's work for women may have its blessed parallel in the results of young people's work for young people. There will be comparatively few defections from the church in any congregation where there is even a small band of consecrated young people planning wisely and working hopefully "for their friends' and companions' sakes."

4. They can do a great deal towards creating in the congregations they belong to a deeper and more intelligent interest in the work of the Church at large.

Already in many places it has been the privilege of young people's societies to show how much can be accomplished by enthusiastic, persevering effort. Congregations can hardly fail to realize how shamefully they have neglected the duty of giving freely

what they have so freely received, when they learn that a little handful of their own young people have contributed to the schemes of the Church a larger amount than all the rest of the congregations combined.

The steady growth of the Christian Endeavour Tithe Legion is surely a happy omen, an augury of a better state of things soon to be ushered in, when surpluses shall take the place of deficits, and the windows of heaven shall be opened for the outpouring of a rich blessing upon the Church at large.

Careful study, by Young People's Societies, of the different departments of the Church's work, will certainly result, not only in increased financial assistance to that work, but also in a larger measure of prayerful sympathy with it on the part of those who have come to realize its vast extent and great importance.

5. They can keep before the minds of their fellow Christians a higher ideal of Christian living.

The great trouble with the life of the average Christian is that it is so colourless and common-place. It is sadly deficient in the sublime, the heavenly.

"The world is too much with us; late and soon,  
Getting and spending, we lay waste our powers."

It is the privilege of young Christians, while maintaining always a modest demeanour, to show to the Church "a more excellent way"—the way of lofty aspiration and heroic effort.

Youth is the time for seeing visions; and in every department of human life and in every age of human history it has been the men of visions, the men of deep insight and wide outlook, who have ruled the world.

If our Christian young people cherish lofty conceptions of life and duty, and drink deeply of their Saviour's grace, the whole Church will speedily feel the spiritual uplift of their whole-hearted consecration and enthusiastic zeal.

7. They can "pray for the peace of Jerusalem."

"More things are wrought by prayer  
than this world dreams of."

We may rule our lives according to one of three laws. The first law of nature is self-preservation—here we are one with the brutes. The second is self-realization—here we are merely human. The third is self-surrender—here we link ourselves with the Divine.

### PLAN OF STUDY FOR 1898.

A circular containing the Plan of Study for the Young People's Societies for 1898 has already been sent out to the ministers, missionaries and secretaries of Young People's Societies throughout the Church. It follows up the general survey of the history, policy and work of the Church embraced in the Plan of Study for the present year.

The heading of the Plan for 1898, "Our own Church, some books, fields and men," will give an idea of its scope.

The books are : "The New Book of Praise," which is to be taken up in January, and the "Shorter Catechism, its makers, merits and influence," the Topic for March. It is itself a course in theology to study the new Book of Praise, so varied are its contents, and so carefully have those who had charge of the indexing of the book done their work, whilst to learn how to use the book is a part of the education of the young people which will tell not only in their meetings but in all the public worship of the Church.

The Shorter Catechism seems to have taken on fresh life, and the celebrations of the 250th anniversary of its composition, which are to be held during the later months of this year, will only sharpen the interest of the young people in that wonderful little book when it comes up for discussion in March.

As to the Fields, the Home Mission Field is taken in connection with some early pioneers. McGregor of Nova Scotia, McDowall of Eastern Ontario, Black of Kildonan, and Jamieson of British Columbia, will furnish subjects for articles in the "Record" in connection with these Topics, and Societies will be at liberty to consider any other of the pioneers that may be specially known to the various localities.

The Presbytery comes in, as a Topic, for the first time, and the young people cannot but profit by the study of their "Own Presbytery, its strength, its work, its Young People's Societies," as is proposed in the Plan.

A glimpse is taken in the June Topic of "What the School has done in our French Work."

In October "The Genesis and Growth of the Augmentation Scheme" is considered.

For men, we have "The Scottish Covenanters" in May; "Our Three Home Mission-

ary Superintendents and their Fields" in July; Geddie of the New Hebrides in November; and McKay of Formosa in April.

In addition there is to be a meeting devoted to the question of "Baptism," and the closing month of the year brings the young people face to face with the work that lies nearest to their hand, "The Congregation, and what the young people may do for it."

Not the least attractive and valuable part of the Scheme is the series of articles to be published in our columns on the Topics. The authors are all specialists on their respective subjects, and the list which follows shows that a feast is in store, and it reveals also the readiness with which the leading men of the Church give themselves to the service of the young people.

For the January Topic—Rev. J. Somerville, D.D., Owen Sound, and Rev. A. McMillan, Toronto.

For February—Rev. Prof. Gregg, D.D., Toronto, Rev. James Black, Hamilton, and Rev. D. McRae, Victoria, B.C. (expected).

March—Rev. Principal McRae, D.D., Morrin College, Quebec.

April—Rev. J. A. McDonald, Editor "Westminster," Toronto.

May—Rev. Prof. Ballantyne, Knox College, Toronto.

June—Rev. Jules Bourgoin, Principal of the Pointe aux Trembles Schools.

July—Rev. C. W. Gordon, B.A., Winnipeg, Rev. R. N. Grant, Orillia, and Rev. Geo. Bruce, D.D., St. John, N.B.

August—Rev. J. Thompson, D.D., Sarnia.

September—Rev. R. Campbell, D.D., Clerk of Assembly, Montreal.

October—Rev. Principal King, D.D., Winnipeg.

November—Rev. Geo. Patterson, D.D., New Glasgow, N.S.

December—G. Tower Ferguson, Esq., Toronto.

We expect that there will be a very large increase in the number of Societies following the Plan of Study in the coming year, and an extensive demand for the Y.P.S.C.E. Topic Cards and Booklets with Daily Readings, which are being issued by the "Record."

We regard this scheme as one of very great educational value, and it is worth the while of ministers, and indeed of all who have the opportunity of promoting the welfare of the young people to render what assistance they can in the discussion of the Topics as they come up month by month.



## Church Notes and Notices.

### CALLS.

From E. Lake Ainslie, C.B., to Mr. Neil Currie.

From Chalmer's Church, Toronto, to Mr. S. P. Clements, of Pittston, Pa.

From St. Andrews Church, Markham, to Mr. R. Martin, licentiate.

From Manitou, Manitoba, to Mr. F. W. Fraser, declined.

### INDUCTIONS.

Mr. D. McLeod, into Little Narrows, C.B., 13th October.

Mr. L. H. McLean, as ordained missionary, at Port Hastings and River Inhabitants, C.B., 12th October.

Mr. J. B. McLean, into Stewiacke, Truro Pres., 19th October.

Mr. D. Fraser, called from Hampton, N.B., into Kingston and Richibucto, N.B., 14th October.

Mr. J. A. Callan, as ordained missionary, at Metis, Quebec Pres.

Mr. J. E. Smith, into the congregation of First Essa, Burns, and Dunn's Churches, 14th October.

Mr. D. McG. Gandier, into Rossland, B.C., Kamloops Pres.

Mr. J. H. Jarvis, of Manitoba College, into Austin, Man., and associated stations, 5th October.

### RESIGNATIONS.

Mr. Joseph McCoy, of Chatham, N.B.

Mr. M. C. McLennan, of Dunville, Hamilton Presbytery.

Mr. A. Hudson, of Maxwell, Orangeville Pres., and retiring in old age from active work.

Mr. Cochrane, of Sundridge and Bloomfield, Barrie Pres.

Mr. Buchanan, of Longford and Uptergrove, Barrie Pres.

Mr. James, of Midland, Barrie Pres.

### STATED COLLECTIONS FOR THE SCHEMES.

Augmentation Fund, 3rd Sab. January.

Aged and Infirm. Min. Fund, 3rd Sab. Feb.

Foreign Missions, 3rd Sab. March.

French Evangelization, 4th Sab. July.

Home Missions, 4th Sab. August.

Colleges, 3rd Sab. September.

Widow's and Orphan's Fund, 3rd Sab. Oct.

Assembly Fund, 3rd Sab. November.

Manitoba College, 3rd Sab. December.

Directed also, by Assembly, that all congregations and mission stations to be enjoined to contribute to the schemes of the Church.

Further, that contributions be sent to the agents of the Church as soon as possible after the collections are made.

## PRESBYTERY MEETINGS.

### Synod of Maritime Provinces.

1. Sydney, Louisburg, Nov. 2, 7 p.m.
2. Inverness, Lake Ainslie, 16 Nov., 11 a.m.
3. P.E.I., Charlott'tn, Zion, 2 Nov., qtrly.
4. Pictou, New Glasgow, 2 Nov., 1.30 p.m.
5. Wallace, Parrsboro, 9 Nov., 4 p.m.
6. Truro, Up. Stewiacke, 19 Oct., 2 p.m.
7. Halifax, Elmsdale, 11 Nov., 11 a.m.
8. Lun., etc., Lun., 1 Mon., Dec., 10.30 a.m.
9. St. John, St. John, St. A., 3 Tu., Jan.
10. Miramichi, Bathurst, 21 Dec., 10 a.m.

### Synod of Montreal and Ottawa.

11. Quebec, Sherbrooke, 14 Dec., 8 p.m.
12. Montreal, Montreal, 14 Dec., 10 a.m.
13. Glengarry, Maxville, 14 Dec.
14. Ottawa, Otta., Bank St., 2 Nov., 2 p.m.
15. Lanark, etc., Carl. Pl., 2 Nov., 10.30 a.m.
16. Brockville, Kemptville, 14 Dec., 2 p.m.

### Synod of Toronto and Kingston.

17. Kingston, Belleville, 21 Dec., 2 p.m.
18. Peterboro, Peterboro, 14 Dec., 9 a.m.
19. Whitby,
20. Lindsay,
- 21.—Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 9 Nov., 10.30 a.m.
23. Barrie, Barrie, 7 Dec.
24. Algoma, Sudbury, March.
25. Owen Sd., O. Sd., Knox, 3 Tu. Dec. 10 a.m.
26. Saugeen, Mt. Forest, 14 Dec., 10 a.m.
27. Guelph, Guelph, Chal., 16 Nov., 10.30 a.m.

### Synod of Hamilton and London.

28. Hamilton, Ham., Knox, 16 Nov., 9.30 a.m.
29. Paris, Paris, 14 Dec., 11 a.m.
30. London, St. Thomas, 9 Nov., 11 a.m.
31. Chatham, Chatm., 14 Dec., 10 a.m.
32. Stratford, Strat., Knox, 9 Nov., 10.30 a.m.
33. Huron, Clinton, 9 Nov., 10.30 a.m.
34. Maitland, Wingham, 16 Nov., 10 a.m.
35. Puce, Paisley, 14 Dec., 10.30 a.m.
36. Sarnia, Strathroy, St. A., 7 Dec., 9 a.m.

### Synod of Manitoba and the North-West.

37. Superior, Port Arthur, 1 March.
38. Win., Man. Col., 2 Tu. Nov., bi-mo.
39. Rock Lake, Manitou, St. And.
40. Glenboro,
41. Portage, Portage, 1 Wed. Mar., 7.30 p.m.
42. Brandon, Brandon, 1 Tu. Mar., 10 a.m.
43. Minnedosa, Birtle, 1 Wed. Mar., 8 p.m.
44. Melita, Melita, 1 Tu. March.
45. Regina, Qu'Appelle, 9 Dec., 9 a.m.

### Synod of British Columbia.

46. Calgary, Macleod, last Wed. Feb.
47. Edmonton, Edmon., 8 Mar., 10 a.m.
48. Kamloops, Revelstoke, 2 Mar., 10 a.m.
49. Westminster, Wstr., 7 Dec., 2 p.m.
50. Victoria, Victoria, 7 Dec., 2 p.m.

## Life and Work.

### RULES FOR PLEASURES.

Do they rest and strengthen, or weary and weaken the body ?

Do they strengthen and rest, or weary and weaken the brain ?

Do they make resistance to temptation easier or harder ?

Do they increase or lessen love for virtue, purity, temperance, and justice ?

Do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature ?

Do they increase or diminish respect for manhood and womanhood ?

Do they draw one nearer to or remove one farther from Christ ?

### CONDUCT AND CHARACTER.

Life tests all things, and tests character most of all. Conduct may be three parts of life, but character is five parts of conduct, and holds sway over other realms of life. It is character which determines the quality of our joys, and it is in this sense true that heaven is character.

The reason that we must do as well as hear the sayings of Christ, is not in any merit in the doing, but rather in the simple fact that to hear without doing is to reveal deep defect of character. The lack of action betrays the weakness and insincerity of the character, as action itself consolidates the character and deepens its earnestness.

The reason we deplore those sad moral catastrophes which sometimes occur in the life of a man seemingly good and upright is because they reveal the rottenness of character which lay behind specious and pleasing behaviour. Life has tested him, and he has gone to pieces under the test.

—Spurgeon.

### PRESBYTERIAN CHRISTIAN ENDEAVOR.

BY JOHN WILLIS BAER.

Interesting and valuable is the following article in the "Presbyterian Journal," by the Secretary of the C.E. Society, who is, in such large measure, a leading spirit in the world's C.E. movement. It should be very instructive and helpful to the young, with regard to their work in the Church and their duty to it; and it should help to re-assure those who may fear for the denominational loyalty of young people trained in the C.E. movement:—

"I have heard several speak about the 'undenominational' Christian Endeavor Society. In the early days it was often

spoken of, and we had hoped that, as the true principles of Christian Endeavor became better known, the term would cease to be applied to Christian Endeavor. Now I am wondering that what seems so plain to us here is not as fully understood in every community throughout the country. Why is it that after sixteen years of blessed history the term undenominational is occasionally used in connection with Christian Endeavor ?

"It is a fact that each local Christian Endeavor Society is 'first a denominational' Society. For example, the one of which I am a member is a subordinate part of the First Presbyterian Church of Boston. Our Society does not 'belong' to any other Church or to any other denomination than the Presbyterian, nor does it 'belong' to any organization outside of our own Church. But we do belong to the First Presbyterian Church; we are Presbyterians. The pastor of the Church is pastor of the Society, as he is of the Sabbath-school, and the other branches of the Church work. As I have intimated, 'ours' is a 'Presbyterian' Society of Christian Endeavor, and I speak the truth when I say our Society is not undenominational; and if there were any tendency toward undenominationalism, our pastor and session would be heard from in no uncertain way.

"Our local Society, as long as it is loyal to the Christian Endeavor principles, cannot, in the very nature of the case, be anything but a denominational Society. We members are individually pledged to be loyal to our own church. Not to the People's Temple across the street, not to the Berkeley Temple only a few blocks from us, but to 'our own' church, the First Presbyterian.

"In each of the other churches I have referred to there are Christian Endeavor Societies. One of them is a 'Methodist' Christian Endeavor Society, the other a 'Congregational' Christian Endeavor Society,—each a denominational Society—not undenominational. True, we members get together sometimes in Christian Endeavor conventions, Local, State, National, and international, and enjoy blessed fellowship but that doesn't make us undenominational Societies nor undenominational conventions—not a bit of it; it does give us 'inter' (get the right word now)—it does give us inter, 'inter,' INTERdenominational fellowship.

"Again I say that each local Christian Endeavor Society is denominational; the world-wide movement is interdenominational; there is no place for the word undenominational in the vocabulary of Christian Endeavor. Let us examine it.

"Now and then we hear some Christian Endeavor speaker, who really ought to know better, use the term 'undenominational,' and picture the death of the denomination. Well, I am not a prophet, or



the son of a prophet, and I always feel my limitations at such times, for my vision in its less extensive sweep never takes in any such possibility. Because there would have to be a complete re-organization of Christian Endeavor principles, if Christian Endeavor is to destroy denominations, and become undenominational. 'Each Endeavorer is pledged to his own church, remember, and as long as that is true, Christian Endeavor can take no steps without its church's leadership, and each church will have to give up its denominational affiliation before Christian Endeavor can be undenominational. We have to-day in the Christian Endeavor conventions the best example I know of spiritual interdenominational fellowship, and I like it, and believe in it, and praise the Lord for it; but at the same time I never expect to see undenominationalism promoted by Christian Endeavor principles. I don't, and I want to be put on record as saying so, too.

"So let us have a general shaking up on this matter. Let us get thoroughly right ourselves. Ask God to keep us from making mistakes, and I, for one, want to raise my voice as loudly as I can for the principles of Christian Endeavor, which have taught, and are teaching, me to become a more loyal Presbyterian at the same time reminding me that Presbyterians have not a monopoly of the grace of God, and that I can gain inspiration and enthusiasm by gathering with other children of God from other folds? Yes! I am a Presbyterian, Christian Endeavor makes me more so; but I tell you plainly I am first a believer in the Lord Jesus Christ, and bow to Him as my Leader and King."—Pres. Journal."

#### A WORD TO THE WEARY.

There recently lived and died in New York a woman who, by reason of the unselfishness of her life, merits that her name should be written high among "those who loved their fellow-men." She was not rich, or handsome, or learned; she had founded no institution, nor given her name to any great movement; but many called her blessed, and in her humble circle she was more beloved and mourned than many called great in this world's reckoning.

Her name was Mary Carew, and she stood for so many years behind a certain counter in one of the largest shops that the oldest employees had almost forgotten when she came, and to the younger ones she seemed a part of the store itself. Indeed, to many she was the best part; for life to shop girls and errand boys is not easy, and kindness such as her's is not frequent enough to be undervalued. Every one in the establishment knew her and loved her. From the "floor walker" to the smallest cash girl,

every one had at some time received kindness at her hands.

It was Miss Carew who spoke a word of welcome and encouragement to the new clerks, and did what she could to help them in their work. She always knew if one was sick or disheartened, and in sorrow, or death, or poverty, she was always at hand to console and help. Somehow she kept a watch over the thoughtless among the girls, and her gentle guidance saved them from many of the follies of their class.

No home was too humble, or dirty, or unattractive for her to visit, when there was need, among her boys and girls, as she called them; and she was never too tired to welcome them to her own cheery, home-like room. In the dull season when many of the girls were turned off, and were homeless and helpless, they found shelter with this good woman, and she often went without the things really necessary to her comfort, to help others, poorer than herself.

She never "preached," she never rebuked; but her few gentle words of advice or entreaty were rarely unheeded, and many a soul owed its birth into the kingdom, under God, to this humble woman. She had but one talent—the talent of loving; but in her sphere she became a power for good.

Year after year passed away in an unending round of work for others. She rarely took even a day's rest, but worked over hours for the sake of earning a little more to help her needy ones. She sat up late at night beside the sick or dying, and denied herself every luxury.

Gradually her health began to fail, her step grew feeble, and she had a troublesome cough. She had saved nothing in all those years of toil; the necessities of others had been too great; and so, when she became too ill to work any more, she went to a hospital.

She seemed to think that her life had been in no wise exceptional, and was surprised and touched by the concern manifested for her by her friends.

Each day the clerks from the store, or the customers she had served for years, would come to see her, and her eyes would fill with tears in speaking of their kindness or in showing their little gifts of fruit or flowers. Perhaps this servant of God received part of her reward as she lay suffering in that charity hospital, but surrounded by the love of those to whom she had ministered.

One day, as she was failing fast, one of the shop girls, kneeling by her bed, begged Miss Carew to "tell me the secret of your life, why does every one love you so, and why are you so happy, even when suffering?"

"There is nothing to tell, dear child," said the sick woman, "except that I found my work." When I was a girl it seemed as if there was no work for me. I should have liked to be a missionary, or do something great for God and the world, but I was not

clever, you know, and I had little money or time.

"One day, when I came home from the store very tired, for you know fitting gloves is weary work, and people are often hard to please, I opened my Bible at the verse: 'The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.' Somehow I felt a special interest in weary people, and it came to me that perhaps God would teach me to speak this word. I prayed that it might be so, and I have prayed every day since, for grace and wisdom to speak the word in season. When one thinks of it, it seems as if there were so many tired people in this world. Almost everyone has a weakness of some sort, and there is only one 'rest' for all the heavy laden and weary ones.

"As I thought over it and prayed over it, I saw that the young and the rich and the learned, as well as you girls who work so hard, had a weariness and heart hunger, and it seemed as if God had put me in that very place to look for the tired ones, and to try, in my feeble way, to help them. I have failed, O, so often, but the Father knows that I have tried, and that is all he asks of his children."

When the girls came the next day to ask for Miss Carew, they found that her gentle life had ended, and there were unaccustomed tears in the nurse's eyes as she told them of that quiet falling asleep. And when the girls knelt by that quiet form, it seemed as if the bravery and sweetness and meekness of her life shone from her pale face, and they forgot to mourn for their friend, for it was indeed as if she had but entered into glorious rest.

And one by one all who knew and loved her came and stood beside that humble coffin, and one dropped a flower and one a tear, but each went away comforted and ennobled for having known the power and beauty of a Christ-like life.

—"Presbyterian."

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#### GIVING AND GETTING.

"I don't see how foreign missions help the home churches," said Lou Baker, looking up at her mother. "The preacher said they did yesterday when he was preaching about missions, you know."

"Do you remember the beautiful bed of nasturtiums Mrs. Snow and I had last summer, Lou?" asked her mother.

"Yes. But——"

"But what has that to do with missions?" replied her mother, smiling. "Let's see. Mrs. Snow would not cut her flowers, you remember. Her bed was a perfect blaze of color for a while. She wanted it to be the finest in town, and for a short time it was. Then the vines began to die, though she

gave them the best attention. Before August there was nothing but dry stems left, the flowers had bloomed themselves to death, and withdrawn all the life from the roots.

"This year she did not plant nasturtiums; she said they did not pay. My bed bloomed until frost. I was on the flower committee for the hospital, and sent great bunches of my nasturtiums every week to the sick people. I could not help it—they were so lovely, and brought so much brightness into the long bare wards. I never thought of saving my plants by giving away my flowers, but so it was."

"So you think, mamma, that the more we give to foreign missions, the more we have at home?" asked Lou.

"There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty," quoted Mrs. Laker. When I saw the joy those flowers, gleaming like great pieces of red and yellow sunshine, brought into the days of those poor sick ones, I loved my flowers more than ever before, and thanked God more heartily than I had ever done for the beautiful gift of the flowers. They taught me a lesson on foreign missions:

"If we do not share our blessings and our joys, the beautiful flower of unselfish love will dry up and die in our hearts. When we give of our means and see the blessings we have sent bringing such joy and blessing into dark, sin-sick lives of others, our hearts are filled with a greater love than ever before to God who gave us these blessings, and so more and more He pours in upon our hearts, thus open to receive it, His love, that we may in turn pour this love out upon others. Now, dear, do you know what the preacher meant when he talked of a church's drying up; and on the other hand, do you see what our dear Saviour meant when He said, that 'to him that giveth shall be given?'"

And Lou, looking far into the evening sunshine, thought she saw—"Mission Journal."

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#### "IT'S THE ONLY WAY."

"What shall I do to get rid of the load of sin on my heart?" asked a Hindu of a Brahmin.

"How long have you had it?" asked the Brahmin.

"For many years. It began to press heavily when I was yet young, and now, in my older years, is almost crushing my soul. Is there no help or hope?"

"Yes, certainly. But how did you get it?"

"I cannot tell, except that years ago my sins began to trouble me, and the trouble has grown with every new sin. The load is so heavy now that it almost overwhelms



me. Can I find a place where it will be removed?"

"Yes, many places."

"Tell me of one, and the nearest, that I may go at once, for it seems that I must die if relief does not come soon. And if I die, must my soul bear this load forever?"

"My poor friend, I am glad that I can tell you a way to be rid at once and forever of that load. Go to the river Ganges; wash in its sacred waters, and your sins will disappear—your burden be gone forever. Then come back and tell me."

"Oh, thank you! Thank you! I shall be only too glad, when the burden is gone, to come back and show you my gratitude."

Some days later the poor sinner returned, disappointed, sad, and burdened heavier than ever. When asked if he had bathed in the Ganges, and with what results, the man answered:

"I entered the sacred water and washed my whole body from head to foot, but found no relief. Again I entered the river and bathed more thoroughly than before, but in vain. For a short time I sat weeping on the bank, and was asked by a stranger why I mourned. When he knew, he advised me to plunge into the water again, and remain beneath the surface until exhausted. Obeying, I remained until death was near, hoping thus to destroy sin, but it was useless. The burden was heavier when I came out than when I entered, and has grown ever since. It will crush me unless relief be gained soon. Can you direct to a better place? Is there something, no matter how difficult, that I can do? If you will only tell me I will do it, and forever after thank you for your wisdom and kindness."

"Yours is no doubt a very, and unusually heavy load, and cannot be removed by the ordinary means. There is another, a far better, but much more trying and painful way; and a way that cannot fail. It is so severe and painful, that only men of great courage and determination dare try it. Are you willing to endure great suffering that you may be rid of that load?"

"Oh, sir, tell me what it is, and I will try at once. It cannot give worse suffering than I endure now. And shall I fear to endure the torture of an hour, a day, a year, if I may be rid of this overwhelming load and agony for a life-time—no, an eternity?"

"Are you willing to swing for hours in the air with an iron hook thrust into your back, and holding you before the gaze of thousands?"

"Willing, yes; and glad to do that or anything else. But will that save me? Will that take away my load of sin?"

"Without doubt it will, if you can endure the suffering."

"It is but a question between a few hours agony and of an eternity. I will go at once. When my load is gone I will return to thank you."

With an iron hook thrust into his back, the poor wretch hung for hours from a pole swung in the air, and patiently hoped thus to gain pardon and peace to his soul. People looked on and wondered. They praised his courage, and declared that he would some day be one of the holiest of men; and that through this sacrifice and suffering he would win an untold amount of merit with the gods.

But when the poor creature was lowered, and the hook removed from the bleeding, mangled muscles of his back, the old burden remained; and the pain of soul was greater than that of his wounded and torn body. People little thought his groans were because of sin rather than bodily suffering.

Weak and exhausted, he set out again for the Brahmin's home, but before reaching it saw a piece of paper in his path. Picking it up, he read among others these words:

"And the blood of Jesus Christ, His Son, cleanseth us from all sin."

He stopped, read again and again the precious truth. What did it mean? Who is Jesus Christ? Who His Father? How could he get that blood applied to his soul? Would it give relief? He had tried other things in vain; would not this prove as helpless? Where could he learn more?

Taking the scrap of paper to a foreigner who happened to be a missionary, he soon learned all he wished to know. And, what was far more to him, he found Jesus Christ, and when the blood was applied, the poor man found pardon, peace, and joy such as he had never known before. Instead of the overwhelming load, he was nearly overwhelmed with delight. He could hardly keep from shouting his joy and telling everyone he met what Jesus had done for him.

One day the happy soul sought the Brahmin. With face glowing, and heart full, he met his former adviser and was gladly welcomed.

"Ah, you have come, and you took my advice and found it good, I see. Is the load all gone?"

"Yes, all, and forever. I am so thankful. I never was so happy before in my life, and the joy grows as days pass."

"Yet it was a painful remedy."

"Oh, you mean the hook? Yes, I did try it, and that load was heavier than ever. No, not the hook. That gave agony, but no relief. I have found something better. It took all my sin away. It is the only thing that can do it. It is the only way." After telling about the piece of paper and the missionary, he repeated: "It's the only way, the only way. The missionary told me of the blood of Jesus. I went to Him, and His blood washed all my sins away. The Ganges will not do it; the hook will not do it. Nothing but the blood of Jesus will. It is the only way. It is the only way."

—"The Presbyterian."

## Receipts.

For the month of Sept'r,  
by Rev. Robt. H. Warden,  
D.D., Agent of the  
Church. A d d r e s s :  
Presbyterian Offices,  
Toronto.

## KNOX COLLEGE FUND.

Reported .....	\$575 90
Brookdale .....	1 50
R H M. ....	20 00
Ayr Knox .....	30 23
Campbellvil. ....	20 00
Dunwich, Duff. ....	8 00
Amos .....	9 65
Maple Valley .....	4 00
Singhampton .....	3 25
Rev J T Hall .....	5 00
Napier .....	2 00
Wroxeter .....	5 81
Scott, Uxbridge .....	5 00
Williamsford .....	1 75
Crawford .....	1 45
Carl Pla, Zion .....	25 00
Eden Mills .....	2 00
Moore, Burns .....	10 00
Dunsford .....	2 00

\$732 54

## QUEEN'S COLLEGE FUND.

Reported .....	\$36 60
Roslin, Thurlow .....	2 00
Hemmingford .....	5 00
Dunwich, Duff .....	5 00
Napier .....	1 00
Scott, Uxbridge .....	2 00
Carl Pla, Zion .....	18 00
Eden Mills .....	2 00
Consecan, Hill'r .....	4 20

\$75 80

## MONTREAL COLLEGE FUND.

Reported .....	\$36 00
Hemmingford .....	15 00
Napier .....	1 00
Scott, Uxbridge .....	2 00
Carl Pla, Zion .....	18 00

\$72 00

## MANITOBA COLLEGE FUND.

Reported .....	\$315 97
Hemmingford .....	2 00
Friend, Map Val. ....	3 00
Napier .....	1 00
Wroxeter .....	5 75
Scott, Uxbridge .....	2 00
Carl Pla, Zion .....	10 00

\$339 72

## HOME MISSION FUND.

Reported .....	\$7,644 44
Bolsover .....	2 80
Claude, hms. ....	16 00
Blake .....	13 36
Mrs McEwan .....	150 00
E & Mrs Pater-son, Carl Pla) .....	
Hillsburg .....	1 25
Kirkfield .....	2 00
N Ekfrid .....	5 25
P'r Dr Morrison .....	42 00
Ainsworth .....	27 00
Belmont .....	8 10
Wetaskirvin .....	3 55
Kennebec Road .....	32 00
Brookdale .....	3 75
Thames Road .....	45 00

Kirtion .....	\$ 50 00
Oneida .....	2 50
Ardrea .....	4 40
Chatsworth ce. ....	6 25
Lake Charles ce .....	1 50
N Derby .....	3 87
Lanark St A .....	60 00
Bathurst etc. ....	12 00
Hills Green .....	3 74
A friend Keene .....	10 00
Keene .....	10 00
Springhill, Man .....	6 00
Bobaygean .....	6 00
Plantagenet .....	5 46
R H M. ....	29 50
Wm'ston Heph. ....	20 00
Campbellvil. ....	21 76
Greenbank .....	78 00
Orellia whms. ....	50 06
Alex R Goldie .....	2 00
Leduc .....	13 80
Oseola .....	10 00
Keewatin .....	29 60
Amos .....	5 03
L in Luther ch. ....	9 10
Beausjour .....	12 00
Little M'tn. ....	22 55
Admaston .....	20 20
Northcote .....	5 90
Kippen .....	9 62
Pierson .....	5 00
Kippen ss. ....	15 23
Rosebank .....	5 00
Sylvester .....	3 50
Bells Corners .....	7 00
Motherwell .....	24 00
Avonbank .....	9 00
Nassagwaaya .....	25 00
Napier .....	12 60
Rosdale .....	6 15
Dunford .....	2 00
Ydenham, St P .....	17 00
St Vincent K'ox .....	8 25
Midman, Scot'd .....	19 34
Drum'ond Hill .....	46 40
Wroxeter .....	55 00
Watford .....	38 50
For St Enoch's .....	6 00
Scott, Uxbridge .....	12 00
Orangeville .....	15 00
Centre Bruce .....	9 00
ss. ....	4 44
Clandeboyce etc. ....	15 00
Calgary .....	13 65
Ventry .....	9 60
Dundalk .....	4 00
E. Lancaster .....	9 00
Binkham ss .....	75 00
Bessie Ross .....	1 00
Consecan etc. ....	5 10

\$889 84

## AUGMENTATION FUND.

Reported .....	\$964 20
Belmont .....	2 00
Wetaskirvin .....	1 00
Brookdale .....	1 50
Parkhill .....	10 00
Keene .....	10 00
R H M. ....	20 00
Gainsboro .....	3 50
Campbellvil. ....	10 00
Leduc .....	1 00
Hensall .....	38 86
Scarboro, Knox .....	21 00
Wm'ston St And .....	40 00
Scott, Uxbridge .....	8 00
Orangeville .....	5 00
Calgary .....	2 25

\$1,138 31

## FOREIGN MISSION FUND.

Reported .....	\$23,091 24
Hillsburg .....	32 02
Aines Bruce .....	25 00
Carman .....	10 50
Meriden .....	4 50
Pilot Md. ....	6 15

Kennebec R'd .....	\$ 15 00
Brookdale .....	3 75
Thames Road .....	45 00
Oneida .....	2 50
Bathurst, etc. ....	12 00
London, Chal. ....	2 25
Friend Keene .....	5 00
Kounthwaite .....	2 00
Bromley, D'las .....	30 00
English Sett. ....	39 00
R H M. ....	20 00
Campbellvil. ....	20 00
St Andrews .....	20 00
Bryanston .....	2 00
Keewatin .....	3 00
Amos .....	5 00
For Men East .....	25 00
Win Knox ch. ....	35 00
Sylvester .....	15 00
J S Smith K'ps .....	3 50
Nassagwaaya .....	25 00
Tor St Enoch's .....	6 50
Scott, Uxbridge .....	20 00
Orangeville .....	15 00
Clandeboyce etc .....	15 00
B'dgetown, N S .....	7 31
Calgary .....	1 00
Binkham, u.s.s. ....	75 00
Bessie Ross .....	1 00
Tor Doverc't .....	18 00

\$23,589 22

## WIDOWS' AND ORPHANS' FUND.

## Collections, etc.

Reported .....	\$225 60
Hemmingford .....	10 00
St Andrews .....	8 00
Napier .....	3 25
Scott, Uxbridge .....	3 00
Orangeville .....	2 00
Kennebec Road .....	7 00
Moore, Burn's .....	6 00

\$264 94

## Ministers' Rates.

Reported .....	\$194 25
Dr McTavish .....	8 00
Dr E F Torrance .....	8 00
Dr J McRobbie .....	8 00
A H Macfarlane .....	214 85

\$433 10

## AGED AND INFIRM MINISTERS' FUND.

## Collections, etc.

Reported .....	\$533 65
Bayfield Road .....	3 00
Brookdale .....	1 50
Stonewall .....	8 00
Hemmingford .....	11 00
St Andrews .....	8 00
Mitchell .....	4 20
Scott, Uxbridge .....	3 00
Orangeville .....	2 00
Kennebec Road .....	7 00

\$581 35

## Ministers' Rates

Reported .....	\$101 55
Rev C B Pitblado .....	10 00

\$111 55

## ASSEMBLY FUND.

Reported .....	\$232 62
Bayfield Road .....	3 50
Strathalbyn .....	5 00
St Croix Ellerh's .....	3 00
Kennebec Road .....	3 00
Woodville .....	10 00

Keene .....	\$ 7 00
Freherne .....	1 00
Hemmingford .....	5 00
St Andrews .....	5 00
Carl Pla, Zion .....	10 00

\$285 12

## FRENCH EVANGELIZATION FUND.

Reported .....	\$2,106 73
Valcartier .....	2 15
St Hyacinthe .....	12 45
Bayfield Road .....	13 00
Strathalbyn .....	20 00
St Croix, N S .....	4 00
Halifax, Grove .....	10 00
James Ramsay .....	2 50
Thorburn .....	19 00
X Y Z .....	75 00
Margaree Har .....	10 00
Bathurst, yg'h. ....	1 50
Bathurst Vil. ....	12 10
Whyocoma .....	26 00
Warring .....	18 00
Loggieville .....	4 82
St Johns, St Jhs .....	4 00
Dalhousie .....	37 00
Wallace, St Mat .....	16 00
Killarney .....	13 00
Lamon ss .....	2 45
Portsmouth .....	1 37
Collins Bay .....	1 39

Kennebec Road .....	10 00
Brookdale .....	3 00
Oneida .....	5 00
Woodville .....	33 00
Hills, Green .....	2 54
Keene .....	6 00
For Emman'l's .....	2 00
Brant, Argyle .....	5 06
Dunwich, Duff's .....	10 00
Ventry .....	6 15
R H M. ....	20 00
Wm'ston Heph. ....	9 65
Freherne .....	5 00
Campbellvil. ....	10 00
Greenbank .....	25 00
Hemmingford .....	26 00
Westmeath .....	6 00
Masham .....	4 58
Amos .....	17 30
Wm'ston, St A .....	24 00
Kippen .....	8 15
Lancaster ss .....	16 53
Pictou .....	7 30
B'k R'v Napan .....	8 25
Napier .....	8 00
Scott, Uxbridge .....	3 00
Orangeville .....	3 00
Londesboro .....	6 81
Mrs Mackie, Tor .....	5 00
Bessie Ross .....	1 00

\$2,610 72

## PTE. AUX TREMELES.

Reported .....	\$528 75
St Croix, etc. N S .....	4 00
Barton, ss ce .....	5 00
Miss M Laury .....	3 50
Daywood, etc .....	3 00
J H Converse, Phil .....	25 00
Cornwall Knox ss .....	50 00

\$619 25

## INDIAN FAMINE FUND.

Reported .....	\$1,558 95
Prescott ss .....	5 00
Mrs AY Hen's'n .....	1 50
Kincardin Chal .....	9 50
Mrs J Lennan .....	4 00
Crow's Nest Ry. ....	3 00
Mem Rylstone .....	50 00

\$1,582 45

In the July Record  
the amount from La-  
uerre and Port Lewis

should have been \$32.35  
instead of \$2.35.

## S. S. COMMITTEE.

Carl Pla, Zion ss .....	\$5 00
Williamsford .....	1 60
Crawford .....	2 10
Glenallen .....	6 02
ss .....	3 41
Hollen .....	3 74
Hespeleers .....	3 00

## UNAPPORTIONED CONTRIBUTIONS.

Tait's Corners .....	\$ 8 15
Appin .....	10 60
Orunstown Vill ss .....	10 00
Acton Knox .....	23 50
Hamilton Knox .....	300 00
Tor Westmin'r .....	300 00
Guelph Knox .....	200 00
Dundas .....	29 50

## Receipts.

During the month of Sept.  
by Rev. P. M. Morrison,  
D.D., Agent at Halifax,  
Office, 39 Duke Street.

## FOREIGN MISSIONS.

Reported .....	\$1,802 18
Dr Lawson, M F .....	24 00
Sheet Harbor ss .....	5 00
Old Barns ju ce .....	8 50
Willsville .....	25 00
Dalhousie .....	100 00
Middleton .....	7 04
Saltsp'ngs Eben .....	46 00
Bedford .....	7 50
Rothsey .....	2 00
Beq'Oh'tina Leck .....	25 00
Caraquet .....	13 39
J M McDougall .....	5 00
Cook's Brook ce .....	1 00
Wolfville ce .....	5 00
Mrs. A. Beaton .....	2 00
Elmsdale .....	7 00
Shenogue .....	23 00
Mabou .....	24 00
Port Hood .....	5 80
Harvey .....	19 72
W F M S East .....	8,155 13
Friend .....	500 00
Bermudam St A .....	12 16
Ingonish .....	3 00
Riverside, N B .....	32 00
Kensington ss .....	25 00
Lynfield, etc. ....	5 00
Stellarton .....	74 61
James Ramsay .....	5 00
Grand Falls .....	1 55
Milford ce .....	10 00
Loggieville .....	5 13

\$10,986 62

## HOME MISSIONS.

Reported .....	\$1,686 7
Wentworth .....	8 00
Milford ce .....	4 13
Tabusintac .....	11 29
Kerrs .....	2 40
Northport ce .....	5 00
Westville .....	44 00
Ferrona .....	17 00
N Glasgo United .....	100 00
Merigomish .....	50 00
Friend .....	2 00
Campbellton .....	71 00
Mrs A Beaton .....	2 00
Elmsdale .....	5 00
Shenogue, etc. ....	21 00
Mabou .....	14 80
Andover .....	3 00
Tilley .....	1 40
Bermudam St A .....	12 16
Ingonish .....	3 00



THE PRESBYTERIAN RECORD.

Lyndfield.....	4 00	Div P bek of Hx\$	90 00	AGED MINISTERS'	J H Kirk.....	\$ 6 00	PTE AUX TREMBLES.	
Shubenacadie..	\$5 00	Milou schl coop	18 00	FUND.				
Fairville.....	15 00	Int J H Marks.	78 00					
W F M S St J.	17 62	Int Mrs Archb'd	10 20	Int. & Collections.		\$42 00	Reported.....\$ 4	
Kennetcook, etc	16 65	Elmsdale.....	2 71				Hx Park ss....\$ 50 00	
St John Pres..	113 95	Int Mrs Kelley.	54 00	Reported.....	Grand Total,	\$915 46		
		Ingonish.....	1 37	Int J K Munnis	—		\$54 00	
		Lyndfield, etc...	1 50	Int C J Kelly..			Grand Total, \$755 92	
		Sunny Brae etc.	10 00	Int Geo C Peters.				
Truro St A Im.bs	60 00	Int P Monahan	6 00	Campbellville..				
		Rent Dr Gordon	100 00	Bermuda St A..	FRENCH EVANGELIZA-			
		Dr Currie.....	100 00	Margaree Harbor	TION FUND.		ASSEMBLY FUND.	
	\$2,326 14	Pf Falco'r.....	100 00	Linden.....				
AUGMENTATION FUND.								
Reported.....	\$390 83		\$2,907 95		Reported.....	\$416 98	Reported.....\$43 50	
Milford, Gay's R.	8 72				Tatamagouche..	17 00	Sunny Brae, etc.	3 00
					Noel.....	15 17		
	\$399 55				N Glasgow United.	156 49		\$46 50
					Lockport, etc..	3 00		
					Milford, etc....	38 28	WIDOWS' & ORPHANS'.	
					Campbellton...	40 00		
COLLEGE FUND.				Ministers' Rates.	Sunny Brae, etc.	7 00	Reported.....	\$37 00
Reported.....	\$2,336 17		\$112 10		Strathlorne....	8 00	Campbellton.....	2 00
					D McKinnon....	3 00		
					E. Gillies.....	3 75		\$39 00

‘THE HOLY LAND IN GEOGRAPHY AND  
HISTORY.’

(By Townsend MacCoun, M.A.)

Is the title of two small volumes, which contain, for students of the Bible, whether minister or teacher, more of value to the page, than most books extant. They are really small atlases, one page being an excellent map, prepared with great skill and care, from the most recent and reliable surveys, while the opposite page is descriptive of what the map pictures.

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## A SHORT CATECHISM FOR YOUNG

(By Rev. Geo. S. Carson, Pictou, N.S.)

This little book, noticed in a previous 'Record,' is now completed, and on sale by A. and W. Mackinlay, Halifax, N.S., Send a five-cent stamp, for a sample copy, and examine it: or \$3.50 for a hundred copies.

Probably one-half of the rudeness of youths of this day, that later in life will develop into brutality, is due to the failure of parents to enforce in the family circle the rules of courtesy. The son or daughter who is discourteous to members of the family, because of familiarity with them, is very likely to prove rude and overbearing to others, and

very certain to be a tyrant in the household over which he or she may be called on to preside.

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GLEANINGS.

Labor to keep alive in your breast that little spark of celestial fire called conscience.  
—Washington.

Christianity represents God as seeking man; all other religions represent man as seeking God.

There are two things which we should thoroughly train ourselves—to be slow in taking offence, and to be slower in giving it.

Don't try to hold God's hand; let him hold yours. Let Him do the holding, and you do the trusting.—H. W. Webb Peplow.

The more godly a man is the heavier often doth he find his crosses, for the pain of exile is the greater because of his love.

—Thomas A Kempis.

The man who can sit around with a lot of foul-mouthed jesters and enjoy their jokes and tell them himself, is not a Christian, no matter what he may confess.

The one who will be found in trial capable of great acts of love is ever the one who is always doing considerable small ones.

F. W. Robertson.

A selfish soul would be utterly miserable in Heaven. Its society would not be congenial to him. Each of us will find hereafter the home for which he lives here.

Unbelief does nothing but darken and destroy. It makes the world a moral desert, where no divine footsteps are heard, where no angels ascend and descend, where no living hand adorns the fields, feeds the birds of Heaven, or regulates events.

The mother who will dress her child like a doll in order that others may admire it, and thus beget in it a spirit of vanity, is sowing to the wind and may some day reap the whirlwind. Children should be neatly dressed, but the true mother will be far more ambitious to teach her child lessons in humility than in vanity.

The parents who are more anxious to have their daughters marry wealth than character, will live to see how great was

their mistake. Given a poor young man, with a sense of honor, and of the true dignity of life, and as a husband he will stand head and shoulders above your wealthy young man, who likes loose living.

The experience of countries shows that you will in vain endeavor to preserve Sunday as a day of rest unless you preserve it as a day of worship. To make the Sabbath a rest-day by legal enactment is right, and should be demanded, but this will not preserve it, and its advantages, unless in practice Christians make it a sacred day.

—Joseph Cook.

Just as the mother would not love a child the better for its being turned into a model of perfection by one stroke of magic, but does love it the more deeply every time it tries to be good, so I do hope and believe our great Father does not wait for us to be good and wise to love us, but loves us and loves to help us in the very thick of our struggle with sin and folly.—J. H. Ewing.

While a number of young men in the waiting room of an English railway were discussing the merits of total abstinence, a policeman came in with a handcuffed prisoner and listened to the dispute, but gave no opinion. A minister of the Gospel, who was also present, stepped up to the policeman and said: "Pray, sir, what have you to say about temperance?" "Well," replied the guardian of the law, "all I have to say is that I never took a teetotaler to prison in my life."

During the teaching of the temperance Sunday School lesson, an Indian boy, ten years old, was asked: "What does alcohol do to a man's brain?" He answered: "It makes him think crooked."

"I am asked what is the remedy for the deeper sorrows of the human heart—what a man should chiefly look to in his progress through life, as to the power that is to sustain him under trials, and enable him manfully to confront his afflictions. I must point to something which in a well-known hymn is called 'The old, old story,' told in an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind."—Gladstone.



# The Record

OF THE

Presbyterian Church in Canada

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What ?

shall I render  
unto the Lord  
for all His . .  
Benefits . . .  
towards me .

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# Presbyterian Record.

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No. 12.

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## TRY OUR OWN SABBATH SCHOOL LESSON HELPS FOR 1898.

### THE CLOSE OF ANOTHER YEAR.

This is the last issue of the year. Thanksgiving and Christmas and New Year give wide scope for moralizing; but our issue is monthly; moralizing in advance is profitless, and by next month stale.

All we can do, is, say—not sing—Amen, to all the good printed and preached; and urge that thanksgiving for the year's mercies be not the vapor of speech and song but the solid sweet remaining; and that it be moulded into effort to give others the good, of every kind, for which we are grateful.

Much of our own land needs more light. More than two thirds of the race beyond are in dark hopelessness. The past cannot be retrieved or improved. Let new and better thanksgiving mark the coming year.

As a church we can do more and there is more to do. Larger are the throngs of millions ever nearing our doors, starving for the Bread of Life. Shall they die hungry in larger measure than we can prevent.

The Eastern Section with no small debt already on its Foreign Mission Fund, has decided to open up a new mission in Korea. Larger giving, each one a little more, some a good deal more, will be necessary to meet what they have undertaken. The Western Section has heavy obligations. See statement of the schemes on another page. Let thanksgiving be shown by meeting them.

Let not the calls of God be looked upon as burdens, or merely as duties, but as high privilege. Co-workers with Christ in the world's uplifting to better things.

And now a word as to our own work.

1. Special thanksgiving from the RECORD and its readers to those who have, with no little care and work, and sometimes at personal loss, helped to make it successful by aiding the circulation.

Will pastors, elders, and all of our Christian workers join in the effort to get it, as far as possible, into all the homes of our Church for the coming year.

As the *Children's' Record* is in some places unknown, it will be sent, for the year 1898, to *all new places*, where it has not been before taken, at ten cents per copy in parcels, only two-thirds the regular price.

3. See advertisement of our Sabbath School Helps, on page 336. Try them for a year. Send to this office for *Teacher's Monthly*, for *Quarterlies*, and for *Leaflets*. See advertisement for other helps.

4. Young Peoples' Societies will find the Topic Cards and Booklets, supplied at this office, of great help. See advt. page 336.

And now for the future. Time does not wait. There is no resting place between old and new years. On. On. To the true toiler there will be rest enough, but not too much, when *New Years* come no more.

"The morning cometh and also the night," the answer, with its sad refrain, to the watchman's cry, finds illustration every day. Truth and right are advancing. Dark lands are lightening. But shadows gather here and there in Christian lands that make the outlook gloomy. One of these, mourned by the "Christian Leader," is the change in public opinion which seeks, and permits, the establishment of Sunday open air concerts at the historic castle in old Edinburgh, so long a Sabbath stronghold. The Scottish Sabbath with its teaching has no doubt had much to do with Scottish character. And as one thinks of Parisian and Continental Sabbath and the life behind it, one may well be anxious about such influences upon young Scotland, in this dishonor of God's Holy day.

A few years ago, Ingersoll's lectures and writings, full of bad and bitter railing against God and the Bible, had hosts of hearers and readers. Now his name is rarely mentioned. He lectures bitterly as ever. Few listen, and the press takes small notice. Contrast Moody. For thirty years he has told the Old, Old, Story far and wide, and still the multitudes throng him. Those who know it best seem hungering and thirsting to hear it like the rest. And those who do not accept it, find nothing in the other to satisfy their longings, and their consciences tell them that God and his claims are true and for their good. Well may Christian workers possess their souls in patience, nor grow weary or fearful when men insult God and other men hear and echo the blasphemy.

Long has been the courtship between the Free and U. P. churches, Scotland, with sometimes lovers' quarrels. A new phase is now seen in the joining of individual congregations, who cannot wait for the coming Union. In the parish of Old Deer, Aberdeenshire, one of each recently became one. Principal Rainy and others took part, and spoke of it as a happy harbinger of better days hoped for in the nearing future, when with a United Church they could do so much "for dear old Scotland and for the world."

## BAPTISM; WHAT? WHO? HOW?

### 1. WHAT IS BAPTISM.

Baptism is the sign, the seal, the outward token, of the covenant, or agreement, or bargain, which God makes with men, and they with Him. It is a seal of "our engagement to be the Lord's"; and of His engagement to be ours.

Two men make a bargain. They put their agreement in writing, and have their seals and signatures attached. The signing and sealing in the presence of witnesses, is a token to the world that each one has pledged himself to the other, to fulfil his own part of the contract.

When God first made agreement with man, with our first parents; there was no distinctive sign, and no need for it, for all were supposed to be included.

But man broke that covenant; and when God in His goodness, making atonement for man's sin, offered to receive back again all who were willing to enter into agreement with Him, on the new basis of free forgiveness, He gave an outward sign, by which His church, His chosen, those who had thus entered thus into covenant with Him, might declare themselves His people.

In the 17th chapter of Genesis is found the story of the first marking of that covenant so far as the outward seal is concerned. In verse 10, after telling Abraham that He is going to make this agreement with him; God says, "This is my Covenant which ye shall keep; every man child among you shall be circumcised; and *it shall be a token* of the covenant betwixt thee and me." Here then we have the beginning of God's covenant people, sealed by an outward sign; the beginning of a visible, organized, people of God in the world.

### II. THE CHANGE OF SEAL.

The token of the Covenant between God and man to-day, the outward seal of the church of God, is Baptism. It is of Christ's own appointment. He did not introduce any new thing. Converts from heathenism to Judaism were baptized, as a token of their cleansing from sin, before receiving circumcision the seal of God's covenant people. Baptism was also common among the Jews as a sign of purification. And Christ merely took this familiar



ordinance and invested it with a new meaning, making Baptism in the name of the Trinity to be henceforth the sign or seal of His professed followers. He told His apostles to go into all the world, telling the good news, and to baptize all who accepted it.

The Apostles did as they were bidden. The same is done yet. Our missionaries tell their good news to the heathen, and those who accept Christ are baptized. In the mission field to-day, baptism is the token to heathen and christian around him, that a man has finally and forever renounced his old gods and accepted the new.

### III. ONE COVENANT UNDER OLD AND NEW.

Though the seal of the Covenant has been changed, the Covenant is the same. The church under both dispensations is one.

When God made agreement with Abraham, He said, "I will establish my Covenant with thee and with thy seed after thee for an Everlasting Covenant," Gen. 17, 7. And in thee and thy seed shall all families of the earth be blessed."

In English,—seed is a plural word, but in this promise the Hebrew word was singular, and it means "In thee and in thy child shall all families of the earth be blessed." And so we read in Gal 3: 16, "Now to Abraham and to his seed were the promises made. He saith not, 'and to seeds,' as of many; but as of one, 'and to thy seed,' (thy child,) which is Christ."

Again, in Gal 3: 7. "Know ye therefore that they which are of faith, the same are the children of Abraham," and again, v. 29. "If ye be *Christ's* then are ye Abraham's seed and heirs according to the promise."

The Covenant therefore between believers and their Savior to-day, of which Baptism is the outward sign, is not merely a similar covenant, in its meaning, to that old one made with Abraham. It is the same Covenant. When God chose Abraham and entered into agreement with him, it was not as the father of the Jew, but the "father of the faithful." The "seed" that were included in that Covenant were not Jews, as such, but Christ and His people.

In Scriptural pictures the same truth is taught. In Jer. 11: 16, the Church of God,

which was then confined almost wholly to the Jews, is compared to a "green olive tree, fair and of goodly fruit." In Rom. 11: 17, Paul, writing to the Roman Gentiles, uses the same figure, and speaking of the Jews, says. "Thou (Gentile) being a wild olive tree, wert grafted in among them, (the Jews) and with them, partakest of the root and fatness of the olive tree."

The New Testament church is not merely an olive tree, like unto the old; but the same old tree, with some new branches, the Gentiles, grafted in.

Again in Eph. 2. 11-22 the church of God is represented as an house, a spiritual temple; and Paul tells the Ephesian Gentiles, v. 14, that Christ broke down the middle wall between Jews and Gentiles; and that, v. 17, "ye (Gentiles) are now no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are builded upon the foundation of the Apostles, (New Testament) and Prophets, (Old Testament) Jesus Christ Himself being the Chief corner stone; in whom *all the building*, (Old Testament and New Testament wings of the great Spiritual House) fitly framed together, groweth unto an holy temple in the Lord."

One covenant, one church, one spiritual temple, one household, one family of God, under the Old and New Dispensations; the outward point of difference being that the household mark was circumcision, now it is baptism.

### IV. WHY INFANTS ARE BAPTIZED.

From what has been said, it follows that all conditions laid down when the Covenant was made, if not cancelled, are yet in force.

When men make laws these laws are in force until done away. So when God instituted a Church, a covenant people, upon certain conditions, and with certain privileges, these conditions and privileges must be yet in force if not taken away by Him who gave them.

One condition which God laid down when He first founded this visible Church and directed that His covenant people should be known by a visible sign, or seal, or token, was that this seal should be affixed, not only to those who entered into covenant with Him, but to their children

as well. In Ex 17 : 10, 11, after making His covenant with Abraham, God directs that as an outward token of the covenant just made, Abraham must be circumcised : "*It shall be a token of the Covenant betwixt thee and Me.*" Not only so, but "He that is eight days old among you shall be circumcised." "The uncircumcised man-child," v. 14, was not to be reckoned as one of the covenant people, "he hath broken my Covenant."

This condition of the Covenant, this duty which God laid upon His people, this privilege which He gave them, He has never withdrawn. The form of the seal has been changed ; but the command to believers to affix the seal of the Covenant to their children has never been cancelled by Him who gave it. The duty is still binding. The privilege still belongs to His covenant people.

#### V. A DIFFICULTY AS TO THE BAPTISM OF INFANTS.

"Did not Christ command that believers should be baptized ? Is not New Testament Baptism 'believer's baptism' ? And an infant cannot believe." That is true, but the Old Testament seal of the Covenant as well as the New, was the believer's seal. Read Rom. 4 : 3, "Abraham *believed* God, and it was reckoned unto him for righteousness." And again, verse 11, "and he received the sign of circumcision, a *seal of the righteousness of the faith* which he had" before he was circumcised.

The Old Testament seal was the believer's seal ; but the believer was privileged, commanded, to affix it to his children, and that privilege God has never withdrawn ; that command He has never cancelled.

#### VI. THE BAPTISMAL OBLIGATIONS OF PARENTS.

If Baptism be a seal of a covenant, it means that each party is pledged to the other ; God to the child ; the child to God. In infancy and childhood, the parent plans for, and acts for, the child. The child's coming and going and thinking and speaking and doing, depend upon the parent ; and the seal means that the parent is pledged, so far as parental leading is concerned, that the child shall be led, guided, taught, prayed with and prayed for, for God.

Though the child cannot understand the meaning of the seal, either old or new, the command is rich in meaning. It means that in all that the Christian parent can do with and for his child, the child's part of the Covenant will be fulfilled ; and that he will do what he can, in dependence upon the Holy Spirit, that the child shall ever thus choose to live and walk.

The seal is also a comfort to the parent in the work of training the child. He sees in it God's own appointed pledge that He will bless to the child the teaching and training that may be given.

#### VII. THE OBLIGATIONS OF BAPTIZED CHILDREN.

As young people grow up to think and act for themselves, the fact of their having received the seal of the Covenant imposes obligation upon them. They should, so soon as they come to know their duty, realize that their side of the agreement now rests not with their parents but with themselves. If they do not fulfil that part by yielding their hearts to God and serving Him, they are breaking God's Covenant. The seal remains with its obligation, and they are disowning and dishonouring it if they refuse to surrender to Christ and become his professed followers.

It may be said that parents have no right thus to impose obligations upon their children ; that they should leave them free. It is the right, the duty, of Christian parents, to do the best they can for their children, and the best they can do is to seek to have them within the pale of God's covenant people, both in name and in reality ; and children have a right to complain, if their parents, through neglect, deprive them of any good which they might otherwise have. God knew what parents had a right to do, and what was best for the children, when He first gave to these the seal of the covenant.

#### VIII. WHY BAPTISM IS ADMINISTERED BY SPRINKLING OR POURING.

There is not much room, in the limits of a short article, to enter into the question of the mode of Baptism. The chief reasons for Baptism by sprinkling or pouring may be summed up as follows :

Because the validity of the sacrament does not depend upon the quantity of



water used, any more than does the Lord's Supper upon the quantity of bread eaten.

Because baptizing a person with anything, implies the application of the element to the person rather than the person to the element; the seal to that which is sealed, rather than the reverse.

Because Scripture baptisms and washings of all kinds, as symbols of spiritual cleansing, were usually by sprinkling or pouring.

Because the New Testament use of the word *baptizo*, sometimes translated baptize and sometimes wash, was in no case certainly immersion, while in a number of cases, it was certainly not immersion.

For these and other reasons, we believe that sprinkling or pouring is the Scriptural mode of baptism.

#### X. SOME DIFFICULTIES AS TO THE MODE OF BAPTISM.

Is it not said that Jesus after He was baptized "went up out of (Rev. Ver. from) the water;" and that Philip and the eunuch "went down into the water" and "came up out of the water."

It is; but that does not decide how the baptism was performed after they went into the water. The earliest picture of John baptizing Jesus, is one found on the walls of the catacombs at Rome, and dating back nearly to the times of the Apostles. It represents John and Jesus standing in the water, in the edge of the river, and John dipping the water in a small shell-shaped vessel and pouring it on Christ's head.

In the case of Philip and the eunuch, travelling along a lonely road, coming to a small stream—for the place afforded no large body of water—the most natural method would be that both should step down out of the chariot into the little streamlet running across the way, and that, dipping up the running water with his hand, Philip should sprinkle or pour it upon the head of the eunuch. More especially fitting would be such an act when we remember that the passage of Scripture which the eunuch was reading, and which Philip was explaining, told of the coming Messiah, to "sprinkle many nations."

Thus the words "into the water" and "out of the water" do not imply that the baptism which followed was by one dipping the other under the water.

#### XI. "BURIED BY BAPTISM."

There are two other passages that at first sight present difficulties to some minds. One of these is Rom. 6: 4, "therefore we are buried with him by baptism into his death, that like as Christ was raised from the dead by the Glory of the Father, so we also should walk in newness of life."

In Acts 1: 5, Christ speaks of two kinds of baptism; with water, and with the Holy Spirit; one the outward symbol, the other the renewing of the heart. Now the "buried with Him by baptism" in Romans 6: 4, refers to a baptism which makes men "walk in newness of life" a thing that only Spirit baptism can do.

When the Spirit renews our hearts, unites us by faith to Christ, we share in His death. It is as if we had died when He died, and had made atonement for our own sins. We are, when united to Him, made sharers in His death. We are "*buried with Him*." There is thus no reference whatever to the burial of the body in water, but to the effect of the Spirit's baptism in making us sharers in Christ's death and burial.

Another passage of the same kind is Col. 2: 12, "Buried with Him in Baptism." But read on—"wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead."

Here again the reference is not to the mode of applying the water of baptism, but to the baptism of the Spirit, uniting us to Christ and making us sharers in His death and resurrection.

The same idea is in the previous verse, which refers to the "*circumcision made without hands*."

Let us thank God for this precious privilege of the Covenant, Infant Baptism. Let us seek to realize more of the blessings it confers, and the duties it involves; and above all to pray that our children may receive that Baptism which "buries us with Christ into His death," and makes us "walk in newness of life."

---

A pleasing fact, not generally known is the great decline of the opium traffic, which last year, in India, yielded a revenue of about twelve millions of dollars, as against between forty and fifty millions of a former time.

## Our Home Work.

TRY OUR OWN CHURCH S. S. LESSON HELPS  
FOR 1898.

Will our Maritime people please read carefully the Home section of the RECORD this month. The facts are largely Western but the principles apply equally to East and west. Moreover East and West are only comparative terms. The older Provinces are all East, far East, to the great far West; and they all have in it an equal share. Their strong and sturdy sons are going to work out their life plan on its prairies and in its mines and mountains; and it is a great privilege that when they go beyond our care, we can still reach out, with our Home Mission work, and make that new land a place where they may go without so much risk of being led astray.

Rev. Dr. Clark, father and President of the world's Christian Endeavor Society, writes to Rev. R. D. Fraser, regarding the Assembly's "Plan of Study" for 1898, as follows:

"It seems to me that it is an admirable plan in every respect, and I do not see how it could well be improved. I should think that Christian Endeavor societies everywhere would wish to take it up. I am glad to see from your letter how thoroughly you appreciate the genius of Christian Endeavor and see that its object is to work *in* and *with* the nominations for the church of which it is a part. I am glad that your Church is indoctrinating your Endeavor societies in the shorter catechism and in these other topics which should be familiar to every young Presbyterian."

Now that the General Assembly's Committee on Young People's Society has with great care prepared a "Plan of Study" for the Y. P. S. of our Church; and has issued Topic Cards and Booklets containing this "Plan of Study," together with the Uniform Topics of the C. E. Society, it is hoped that all our Y. P. Societies will take it up. The Topic Cards and Booklets are published by the Presbyterian Record. See advertisement 336, see also what Father Endeavor Clark says about it on this page.

The Presbyterian College, Halifax, nearing its four score years, with its strength neither labor nor sorrow, opened the work of another session, on Nov. 3rd, with a lecture by Prof. Falconer on "Ministry, or the Priesthood—which? The first great necessity in these times is to keep well to the front the great themes that circle around the cross. Another necessity which will help rather than hinder the first one, is that the main doctrines and principles of evangelical Presbyterianism, be made prominent. The most intelligent lovers of their own Church, and its work, are the best helpers for the Church at large.

### MISSION WORK IN THE KLONDYKE.

As our readers are aware the Home Mission authorities of our Church lost no time in sending in a Missionary to the new gold fields. The gentleman selected was the Rev. R. M. Dickey. Through the kindness of Major Walsh, our missionary accompanied the Government party, and has been for the last few weeks at Skaguay. He is evidently a man of the right stamp, with special adaptation for the position. He has succeeded in enlisting the sympathy and co-operation of the people in Skaguay, including Roman Catholics, as well as Protestants of every denomination, who have contributed money and labor for the erection of a church there.

Our missionary is the only missionary of any church that has gone into the new gold district, and there is no doubt that the prestige of this will be very helpful in furthering the interests of Presbyterianism through that whole territory. In a letter just received, Mr. Dickey says:

"Major Walsh returned yesterday from inspecting the passes. I had a talk with him regarding my future procedure. He proposes that I should start with Capt. Wood, and a police party, in a month or six weeks for the Klondyke. This means a tramp over the snow of 600 miles, or more, but I think I can stand it.

To pack my year's provisions and clothing, for the pass alone, would cost me \$800, and then I would have 600 miles to take it after that. On the plan proposed by Major Walsh, my only expense will be



to hand over six months' provisions to the police, and they will supply me with all my provisions on the journey, which will probably take two months, and then Major Walsh says that I can live with him until the river opens in the spring.

I am assured of the co-operation of every member of government party. I will have a good opportunity of visiting every camp along the route, and so will be better able to advise you regarding appointments for the spring.

This town of Skaguay consists chiefly of American people, is one of the important gates to British Territory, and nine tenths of the people that are now here, and that will pass through here in the spring, will locate in British Territory.

It is of the greatest importance that a man be at once sent to take my place here, — a man that can accommodate himself to any circumstances, for our congregation embraces all denominations, even Roman Catholics, Jews, and Theosophites.

Get a strong man physically, for although I do not anticipate that he will have much hardship here this winter, yet on the trail there will be unquestionably hardship.

As to the outfit required, two things are necessary, lightness and warmth. I do not propose taking much of my clothing with me, as they would not stand the trip. I will probably get one suit for the journey, and take one other with me.

Any missionary you send in by the trails should only take with him what is absolutely necessary, and send the rest of his baggage *via* St Michaels. This will be much the cheapest way. Indeed everything considered, some of our men might go that way. It will cost \$700.00 and he cannot get to Dawson City Hall till June or July, but that may be as cheap, or cheaper, than he could manage any other way. Certainly if you are sending a married man for Dawson City, let his wife go that way.

Of course, there is just a possibility of not being able to leave at the time mentioned, as it is difficult here to make definite arrangements a week ahead, but in case I do not go through the pass then, when a man comes here to take my place I can find more than enough work at Dyea and other camps in the vicinity.

Major Welsh will look around during the winter and select a suitable site for a city, where he will establish himself in the spring. This new city, he is determined, will be clean and clear from the corruption that disgraces so many places up here. One missionary, he says, is worth six policemen for the purpose of accomplishing this, so send along as many as you can."

In a letter written a few days later (25th Oct.) Mr. Dickey says:—

"We had a fine service yesterday. I told the people that we required \$120.00 more, before we could take any further steps in reference to the Church building. There and then they subscribed over \$200.00. Two men I met coming down the street gave me \$5.00 and \$10.00 respectively. To-day another man gave me \$50.00.

Yesterday at service a little Indian boy about four years old, came up and gave me five cents. I took him up in my arms and said, "Here is a boy that has given what is more to him than a hundred dollars to many of you."

Close on \$500.00 has been raised, and enough work has been promised to put up two churches. Surely, send along a good man at once. He will have a good church to preach in and a comfortable place to board and live, and if he be the right kind of man, will have a hearty reception. I suppose I can scarcely ask you to send a second man for Dyea. There is surely need enough however, for one.

On Saturday I was out along the trail inviting the men to the service. A man who overtook me said that where a number of men were working, one man, after I left them, made some sarcastic remark about religion, when another spoke up and said: 'Boys, I won't stand that. I always admire a true Christian.' Not another word was spoken. Was he thinking of his mother?"

The sending in of missionaries to these new gold fields is an expensive matter, but the money expended in this way will be well spent, and it is exceedingly encouraging to know that we are to have the active co-operation of Major Walsh, a man who values missionaries at their true worth, and who is determined to do all he can to establish the new country in righteousness, and make it a safer place for our boys and young men to go to.

## THE FOREIGNERS IN THE WEST.

BY REV. DR. ROBERTSON.

I am anxious that our heterogeneous population should be assimilated and unified. In former times this was overlooked, and hence racial and religious animosities that did incalculable harm to Canada. Let us avoid past mistakes. The process of unification may be greatly helped by judicious, christian effort. We have many foreigners; with them as with us their most sacred possession is religion; for themselves and their children they prize it, and they are anxious that their altars may be reared in the land of their adoption—I speak from what I know. They are too poor to do this alone, some have appealed to us for help. Shall we turn a deaf ear to their appeal? or plead that we are too busy in Japan or China or India or the South Seas to attend to them? “Inasmuch as ye did it to one of the least of these my brethren, ye did it unto Me,” is ringing in my ears continually as I write.

Visiting a foreign settlement lately, we had a meeting in the school house. Every seat was occupied, and some persons were standing. Men, women and children were plainly but neatly dressed. Not a bang, nor a friz, nor a bonnet or hat, with one exception (the teacher's.) The girls were bareheaded, the women had neat kerchiefs of various colors over their heads. The address was in English and the people understood the language imperfectly, but better attention no speaker ever had. At the close, one of their number rose to thank the church for the interest taken in them; informed us that there were 56 families and a number of single men in the settlement; that they did not wish services in their own language, because they wished to learn English; that they had come to a good country; that they had such large *liberty*, such liberty as they never knew before; that what they earned and made was their own, and that no Government robbed them of it; could we give them some help to erect a church? All the work they would do themselves, but they could not buy the lumber and hardware required to finish the building. The statement was so simple, the tone so sincere, and the plea so touching, that my

eyes filled in spite of me. Assurances were given as to services and building, and the beaming faces of these simple people were ample reward.

## HOME MISSIONS.

The following is the substance of a conversation that took place the other day between Dr. Robertson and a member of the Church not far from ———.

“But does not the Home Mission Committee get much more from the Church to-day than ever before?”

“It got from the congregations in the western section \$40,196 in 1897 and \$40,448 in 1890; and \$1,000 better in 1891; so you see we are getting less now than seven years ago, although the membership of the Church has increased 25 per cent. in that time.”

“Does the Foreign Mission Fund suffer in the same way?”

“No, the receipts for 1897 were about \$20,000 in advance of 1890.”

“What rate per communicant does the Western Section give for Home Missions?”

“Not quite 26 cents, half a cent each per week. In proportion to her size and resources the Church has the largest Home Mission field in the world; our future as a people depends largely on this work being well done, and done now; and we give half a cent each per week to do it!”

“Have missions in the Western Section increased since 1890?”

“In 1890 we had 276 and now 365, one for every day in the year and more to be born next spring.”

“How, with a growing work and a declining revenue, do you make ends meet?”

“Ends do not meet; last spring we had a deficit of over \$4,000, and, but for the help given by British churches and the Maritime Provinces, we should have been stranded.”

“Do you think this help from Britain will continue?”

“I do not; nor do I think it desirable if it leads our people to lean on it and neglect their own duty. No self-respecting man could go home to advocate this work if our contributions continue so laughably scant.”



"Is it likely that the work will grow?"

"Is it likely that Western Canada will grow? With the discovery of valuable mines—placer and other—over wide areas, with higher prices for wheat and cattle, and the promise of a good market for all farm produce, and with illimitable areas of fertile land, the country is sure to grow. This autumn we have already had the premonitions of a rising tide in immigration, in largely increased land sales. If the country fills up the work is sure to grow."

"But with such wealth in wheat and minerals should not the West largely support its own work?"

"The West gave for all purposes last year \$13.90 per communicant. The average for the whole Church was \$10.90. But one good crop, with good prices, does not make a rich people. The arrears of past years have to be wiped out, and the future has to be provided for, to escape from the money-lender and the implement man. Then, too, mines may be rich, but the owners live in Spokane, New York, London, Montreal, or Toronto, and only the poor miner or prospector is with us. And, should a miner or prospector 'strike it rich,' he packs his grip, forsakes the camp, and is hereafter known as an Eastern capitalist. No, rich men do not fancy a mining camp for a home. Our flocks are largely composed of the hard working and the unlucky, and they give well for their means."

"Are all the stories we hear about the drinking, licentiousness, and gambling in mining camps true?"

"It is difficult to exaggerate. Saloons and bars are open every day in the week and every hour in the day. You talk about a plebiscite. We have a law closing saloons and bar-rooms on Sunday, (no self-respecting community would be without such a law) but it is a dead letter. In a camp of 1,200 or 1,300 people, I was told that there were over 100 prostitutes and that the daily receipts were between \$750 and \$800. The receipts over the bars in the camp would be at least twice as much."

"The speakers at the W. C. T. U. in Toronto dwelt on 'the moral contamination of the future husbands and fathers of England being a calamity immeasur-

ably greater than that of their physical deterioration.' Do our good Canadian women know that their own sons and those of their friends and relatives, are, in their own country, undergoing this same deterioration, and that pure women in too many instances are the victims? Let Canadians encourage British people to right the wrongs of India; but let us gird ourselves to right the wrongs of Canada—let us close the open sores that are draining our vitality and sapping our virtue. Go West and look round."

"Do missions effect any change in social conditions?"

"Everywhere the Gospel has shown itself the power of God to save; and because of this the pimp and the saloon man oppose strenuously all Christian work. Said one of them, 'I am opposed to the Church because the moment a parson strikes a town that moment it begins to decline. And I will tell you how. Miners make money, but unless that money goes into circulation it does the camp no good. These men go to the saloon and the brothel and "blow in" their money, and then it gets into the street and we all get our share. But the parson comes, gets around these men, gets them to attend church, and then they 'turn pious' and the money is put in the bank or sent East and it is lost to the town. No, sir! mining camps don't want churches."

"There is not a single mining town in the West where a mission has been planted that does not show a marked change in morals. At Nelson and Rossland we have self-sustaining congregations, at Kaslo an augmented congregation, and at Sandon, Trail, Greenwood, Slocan City, New Denver, Nakusp, Fairview, etc., good congregations are growing and their influence is felt."

"Why do we not hear more about this work? I have not heard a Home Mission address for years?"

"Home missionaries do not care to write about their work; nor do they ever get a furlough, and hence they have no opportunity of going through the Church to state the facts; and I fear that ministers do not master the reports and lay the case before congregations. A week ago one of the young ministers of the the Church told me that the reading

of the Home Mission report was to him a revelation, and he promptly got his people to give a special contribution of \$100. Let ministers become alive to the importance of this work and in a couple of years 50 cents per communicant will be given, not 25 cents.

SCHEMES OF THE CHURCH.

WESTERN SECTION.

In view of the fact that the time is approaching when many congregations and Missionary Societies allocate their money for the Schemes of the Church, we append herewith a statement from the Agent of the Church of the amounts required this year for the respective Schemes, Western Section :—

Home Missions.....	\$80,000 00
Augmentation of Stipends.....	30,000 00
Foreign Missions (exclusive of W. F. M. S. requirements).....	77,694 00
French Evangelization (including Pointe-aux-Trembles Schools)	40,000 00
Colleges, viz. :	
Knox.....	12,000 00
Queen's (including deficit of \$9,000).....	13,000 00
Montreal.....	5,000 00
Manitoba, (exclusive of amount from Synods of Manitoba and British Colum- bia).....	5,000 00
Ministers' Widows and Orphans' Fund (over and above Minis- ters' Rates and Interest from Investments).....	10,500 00
Aged and infirm Ministers' Fund (over and above Ministers' Rates and Interest from In- vestments).....	15,000 00
Assembly Fund.....	6,000 00

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other schemes are for the Western Section alone.

In order to give congregations an idea of the amount they might be expected to give, the following is the average sum per member required to make up the amount named in the above estimate :—

Home Missions.....	52 cents.
Augmentation.....	20 "
Foreign Missions.....	51 "
French Evangelization.....	21 "

Knox College.....	8 cents.
Queen's College.....	8½ "
Montreal College.....	3½ "
Manitoba College.....	3 "
Ministers Widows and Orphans Fd	7 "
Aged and Infirm Ministers Fund..	10 "
Assembly Fund.....	3½ "

It is hoped that in every congregation and Mission station an effort will be made to reach the average per communicant. In the larger and wealthier congregations, both in town and country, this average will, of course, be very greatly exceeded, It may be interesting, and will serve to some extent as a guide to congregations, regarding the amount they may be expected to contribute, to compare the amount required this year, with the amount actually received last year for the several Schemes. Along with this there is appended a column showing the amount actually received to the 1st. Nov. for the current year.

	Received last year.	Required this year.	Am't Rec'd this year, to 1st Nov.
Home Missions .....	\$69,735	\$80,000	\$12,270
Augmentation .....	22,958	30,000	1,357
Foreign Missions....	72,061	77,694	10,173
Fr. Evangelization.	31,720	40,000	3,836
Knox College.....	12,350	12,000	839
Queen's College.....	3,107	13,000	96
Montreal " .....	2,123	5,000	95
Manitoba " .....	3,120	5,000	366
Widows and Orphans	6,123	10,500	375
Aged and Inf. Minis- ters.....	7,261	15,000	653
Assembly Fund.....	4,488	6,000	327

It will be noticed from the last column of the above table how small is the amount received thus far this year, although only five months of the Church year yet remain. While little has been received, the expenditure has gone on from month to month, it being necessary to meet the salaries of Missionaries, etc., and at the present time the several Schemes are in debt to the extent of \$95,000. With a view to keeping down the amount of interest on borrowed money it is very desirable that congregations forward their contributions as early as possible.

Special attention is called to the fact that the Church year now terminates on the 31st of March, one month earlier than heretofore. As the Church books close then it is important that all money for the several Schemes be forwarded before that date,



## AUGMENTATION OF STIPENDS.

WESTERN SECTION, 1897-1898.

The Augmented Congregations have been passing through their ordeal. Deputations have visited them, presbyteries have considered their condition; synodical committees have passed judgment on their claims; and the Assembly's committee has fixed the grant in each for another year. Now the appeal has to be made to those who hold the ropes, asking them to take a firm grip that we may reach the year's end safely—with a surplus.

## WHAT OF LAST YEAR?

We all but missed the surplus, being \$30.00 short on ordinary revenue, but a legacy came and we ended with a small balance. We spent \$22,000.00 in assisting 140 congregations. It was a little less than usual, but we knew why, and managed to make it do, thanking God that so many loyal hearts were stirred and determined not to begin economizing by withholding from the Mission Funds. So may it always be!

## ARE THE FUNDS CAREFULLY HANDLED?

Naturally you wish to know that your gifts are neither lavished nor used to bolster up unworthy cases. You would be satisfied on these points if you could spend a day at our meetings. The presbyteries are more than satisfied, all declaring that we cut terribly close. The congregations find the matter of self-help a live question which they have to face year after year; and we can confidently say, "the list is a fair list, and the grants are as small as they can reasonably be made."

Put it in this way: Augmented congregations contribute to stipend at the rate of \$11.78 per family, or \$6.74 per communicant. Find out what your congregation does? Enquire what some well-to-do neighboring congregation does? Likely you will get new light and discover that Augmented Congregations are easily first in this respect, and doing well for the Mission Schemes besides.

## WHAT ARE THE RESULTS?

One wouldn't expect much financial advance in such a year as last, and yet 12 congregations became self-sustaining, and others took forward steps, so that we were enabled to take on 16 new congregations with larger grants than those which passed

off, and without increase of our liabilities.

The record also of 14 years' work should be considered by our friends and by those who are in doubt. There are 850 congregations to-day in the Western Section of the Church; 460 of these have been on our list, of which 270 have become self-sustaining, 140 are on the list still, and 50 have either gone back to the Home Mission list, because of changes or re-arrangements, or they have been dropped for sufficient reasons.

Put it in this way: More than half of all our congregations, and a good deal more than a third of our self-sustaining congregations, have been assisted by the Augmentation Fund, and you will see clearly that it OUGHT to have hosts of grateful and enthusiastic friends. When they all gather round us the days of pinching will pass away.

## PLEASANT FEATURES.

Very pleasant is it to know that so many lights are kept burning in the Province of Quebec, and that especially in the districts where there is but one Protestant Church. It is good to hear of congregations that seemed to be doomed, but are now reviving and some of them even becoming self-sustaining. It is above all gratifying to hear it said that the exodus of English-speaking people has ceased in certain districts since the assured prospect of Church privileges was given the people.

In the Synod of Hamilton and London, also, there is an interesting development. Home Mission work had its greatest triumphs there. Every inch of the ground was enthusiastically wrought. Many large and thriving congregations were built up. But, as was to be expected, some have continued weak and needing help from some source. The Augmentation Fund has laid hold of these and has taken under its care all but a few scattered mission stations in that large Synod, with the result that Home Mission funds and Home Mission enthusiasm are freed and finding large scope in the great work of the "far West."

Akin to these are many other pleasant features of the work in east and west that might be mentioned. They remind one of the story of the little Hebrew maid, content to serve, and remembered because she served well. Such an unobtrusive

place as hers we are well content to fill.

#### THE FAR WEST.

It has always been our desire to help in those far western fields, but we have been so much hampered for lack of means. We see the Home Mission Committee, with hands full, striving to supply new fields, that are opening every day. We believe that if we could take hold of their consolidated fields, whenever they are ready for a settled minister, great benefits would ensue. The various Synods and the General Assembly have encouraged us to press on, and have all agreed that we should, at once, have \$5,000 a year more for such expansion in the West. Already we have taken up several new fields, and, if the Church heartily responds, more will be done next spring. We had to wait, lest the burden might fall on the 140 ministers of Augmented Charges, whose grants would have had to be reduced at the year's end, if the Church had failed to respond.

#### WHO CAN HELP US?

Ministers can help us most of all, by laying the facts fully before their congregations, and rallying them to our aid. Remember that the congregational contribution has been the only appreciable source of revenue for this Fund.

The Assembly has sanctioned an appeal to Young People's Societies and Sabbath Schools, and here, ministers, superintendents, presidents and secretaries can do much by becoming co-workers with us.

A large edition of this leaflet will be published and supplied by Rev. Dr. Warden in such numbers as may be asked for, and we trust it may be helpful in arousing interest and securing aid in many quarters.

#### WHAT MAY WE EXPECT?

The Church is virtually pledged to give us between \$28,000 and \$30,000. That looks easy when you put it in this way: 36 cents per family, instead of the 29 cents of last year. All the same, kindly thoughts and words, backed by generous deeds, will be required if we are to have the increase. We are ready to trust again those who pulled us through last year; good reason have we for THIS YEAR IS SO DIFFERENT.

There is the sound of abundance of gold on the Klondyke; but, better still, there is the reality of more gold in grain bins and

dairies and cattle ranches, and a hopeful outlook in factories and warehouses and counting-rooms.

We believe that the returns at the Church offices will be better, and that a share of the increase will come our way. There can be no talk of failure in this wonderful year, in which we gathered round our beloved Queen, and the spirit of nationhood was breathed upon us, and high ideals came into our vision.

Statesmen are saying: "Canals, railways, swift steamships, every facility for trade and commerce must be provided that we may seize the markets of the world;" and we are rightly willing to provide the means, expecting to reap where we have sown. God is saying: "Blessed is that nation whose God is the Lord." The Church is acting on that message in sending out her missionaries and ministers everywhere, "to prepare a high way in the desert for our God" "to lift up a standard for our people," to declare "the Gospel of the Grace of God" to every soul.

This is the work that shall "exalt our nation in righteousness," and we may be joyously willing to provide the means for carrying it on, as we are assured that if we sow generously we shall reap abundantly for "God loveth the cheerful giver."

On behalf of the Augmentation Committee.

R. CAMPBELL, Convener.

ROBT. H. WARDEN, Secretary.

#### MORAL GEOGRAPHY.

The largest river is Time.

The deepest ocean is Death.

The highest mountain is called Success.

\* The most highly civilized country is To-day.

The region where no man hath ever set foot is called To-morrow.

The region where no living thing hath habitation is called Yesterday.

Few reach the top save those who watch sharply for the passing of the spirit of the mountain, Opportunity, who carries upward all those who seize hold upon him.

The greatest desert is called Life, and it hath many oases. \* These are called Hope, and Ambition, and Love, and Charity, and Home; and of them all, the last is the most beautiful. Besides these, there are many others, smaller in extent, whence the traveller obtaineth refreshment during the weary journey through life.—Selected.



## Our Foreign Missions.

Rev. Murdock Mackenzie has gone back alone to China, leaving Mrs. McKenzie and little Eric in Canada, the health of the child making unsafe at present his return to that climate.

After long illness, the result of hardship and unhealthy surroundings in their work in India, Mrs. Dr. Buchanan is somewhat better; and now, leaving her and the children behind, Dr. Buchanan is on his way alone to India, to open up his new mission among the Bheels.

How the meaning of words changes with time. "Prevent" used to mean "precede," 1 Thess 4: 15. Now it means hinder. Furlough used to mean rest; but not now to our returned missionaries. Meetings once and twice a day, week after week, are Mr. Russell's furlough as they were Mackenzie's who has just returned to Honan. Among the gifts for the Fund, after one of Mr. Russell's meetings a few days since, was a fine horse, to be sold for the work.

Crescent St. Church, Montreal, which supports Dr. McClure in Honan, is now providing him with a hospital and house. And it was needed. In a room 13 x 17 ft. with brick floor and corn-stalk ceiling, Dr. McClure (a Weelum also) has treated as many as 1,200 patients in a week. It is poor economy, not to speak of humanity or Christian duty, to allow our representatives in the foreign field to wear out their lives with needless exposure when we can prevent it. Some of our missionaries have suffered in the past from neglect of this kind.

The latest from the New Hebrides is a letter from Rev. Dr. Annand, of 15 Oct., from Sydney, Australia, where he and Mrs. Annand had just arrived, for repairs, after more than five years steady strain and work. A quarter of a century have they and the Mackenzies and Robertsons given, doing our work in the evangelization of these islands.

Of his ~~teaching~~ school for native helpers

for the group, Dr. Annand says: "Our household was in good working condition when we left. Mr. Bowie had been installed as our successor for the time of our furlough. He and Mr. Lang will carry on the work in our absence.

The number of pupils is rapidly increasing. There are now sixty-six men and boys on the roll, and twenty-one wives with eight children, giving us a family of *ninety-five*, all told, to care for, teach, feed, and clothe. To us they look for everything required both in sickness and in health, hence you see that we have our responsibilities. On our return we shall probably have large accessions to our pupils as many are wanting to attend. I wish the Canadian church would help us more in the Institution.

In the death of Dr. Geo. Patterson, of New Glasgow, N.S., a link with the far past is severed, both in our foreign work and in the early history of the RECORD. He was one of the most active members of our first Foreign Mission Committee, when Dr. Geddie was beginning his work in Aneityum. The only other member of that Committee, now living, is Sir Wm. Dawson.

Dr. Patterson was also in a sense, the first Editor of the RECORD. When Mr. Geddie's letters, almost peerless of their kind, began to come home, there was need for some medium to print and circulate them among the people of the Church in Nova Scotia; and the *Missionary Register*, the first church organ of any branch of the Presbyterian Church in Canada, was started, with Rev. Geo. Patterson, then a pastor at Green Hill, N. S. as editor. Other periodicals were afterwards started by other branches of the church, but the process of union has merged all again into one, THE RECORD, so that the *Register* of nearly fifty years ago is the predecessor of the RECORD of to-day.

His busy pen too has given us the lives of Dr. Geddie, the Mathesons, and Johnson, the beginning of our own missionary biography. Of great and lasting value has been his work for Foreign Missions. A most fitting tribute to that work it was, when Mrs. Harrington of Halifax, a daughter of Dr. Geddie, sent for his coffin a wreath of "ferns from Aneityum."

## INDIA'S BONDS. I. IDOLATRY

BY REV. NORMAN H. RUSSELL.

India has three hundred millions of people, but she has three hundred and thirty million gods; gods of clay, wood, and stone; gods of brass, silver, and gold. It is true that many Hindus see beyond the image of brass or stone some personality of which it is only a representation; but the large majority of worshippers in India as they bow before their idols, believe that they have the very god himself before them.

This is seen in the superstitious reverence they pay to these idols. If I inadvertently place my leather-shod foot upon the platform of the god, there is a howl of indignation from the horrified worshippers that the god is being defiled. A temple near to Mhow was in a state of decay, and it was seen to be about to fall. With great ceremony and much muttering of *mantraes* the threatened idol was carefully removed, none, however, but holy Brahmin hands being allowed to touch it.

A missionary after a long discussion with the people of a certain village, persuaded them to permit him to have a tussle with the god. He picked it up and to their astonishment threw it down the well, without himself suffering any bodily injury. What was his astonishment, however, a few days later to find the same idol restored to his former pedestal and seemingly none the worse of his ducking. The villagers had fished him out, and spite of his undignified downfall, had set him up again as their preserver and saviour.

But to those who do see beyond the piece of brass or stone, what is the character of the personality which the image represents? Hindu worshippers may be roughly classed under two cults:—Vishnuvites and Sivites. As a representative of the objects of worship of the former class is *Krishna* one of the *avatars* or incarnations of Vishnu. No god is more popular or more widely worshipped throughout India.

One image of this god represents him in the act of stealing, another in the company of a woman *Radha*, the wife of another man. His story as told in the *Prem-*

*sagar* or "Sea of love" is a tale of gross licentiousness. During the time of *Krishna's* annual festival, most immoral practices are resorted to. Women are known to leave their own husbands and live with other men, excusing themselves on the plea that their god did it.

*Mahadev*, the most popular god of the other sect or *Sivites*, is most commonly represented by the *linga*, an image whose significance is too gross and vile to be described, an image that can only suggest evil to the thoughts of the worshipper. And yet this image is more frequently met with than any other in Central India.

The story of this god also is a vile parody on the name of god; he was an adulterer and the associate of prostitutes. I have seen things done in connection with his worship that would almost pass the conception of human imagination to believe. And as for the licentious and grossly immoral rites of the *Sakti* or left hand worshippers of this sect, it is impossible for me to even hint at them. As a fit companion for this god is *Kali*, his spouse, whose insatiable appetite is fed annually by seas of blood.

The number of the gods of India has swelled to three hundred and thirty million, for the Pantheistic principles of the Brahmin have allowed him to absorb all the gods and devils of every conquered race and tribe, into the Hindu pantheon. These gods are images "like to corruptible man and to birds and four-footed beasts and creeping things." *Ganesh*, the god of wisdom, with elephant's head and glutton's stomach, and *Hanuman*, the monkey-god, are among the most popular.

It would be wrong to say that none of the objects of worship in India present any better characteristics than those just described; but these are the most popular and whose names are on every lip. Nor does any Hindu deity nor group of deities represent God as we know Him. Instead of power, wisdom, holiness, justice, goodness and truth, the too common picture is a mixture of selfishness, deceitfulness, revenge and immorality, set off it may be by a touch of barbaric generosity, or questionable good nature.

Truly said the Apostle: "The things which the Gentiles sacrifice, they sacrifice to devils and not to God."



## Young People's Societies.

### THE ASSEMBLY COMMITTEE'S "PLAN OF STUDY."

CONDUCTED BY THE REV. R. D. FRASER, CONVENER.

The Monthly Topics of the Plan of Study for 1898 bear the general title, "Some Books, Fields, and Men," and are so arranged as to be adapted to the various sorts of Young People's Societies. They are set down for the second weekly meeting of each month, and the Topic is treated in the Record of the month preceding, in order that Societies may have the materials for the meeting on hand well in advance.

Attention is drawn to the fact that a specially prepared Topic Card for Presbyterian Y.P.S.C.E.'S is published by the "Record" at 60 cents per 100. Less than fifty, one cent each. It is issued by arrangement with the Assembly's Committee and embraces the "Uniform" Topics, the Monthly Topics of the Plan of Study, and the Questions on the Shorter Catechism for each meeting throughout the year. A Booklet containing the same matter and, in addition, Daily Readings for the whole year, is also ready, at \$1.00 per 100. Less than fifty, one and a half cents each. Orders for the Topic Cards or Booklets should be sent to Rev. E. Scott, Y. M. C. A. Building, Montreal.

Topic for Week beginning January 9th.  
THE NEW BOOK OF PRAISE, WHAT IT CONTAINS, AND HOW TO MAKE THE MOST OF IT. Psalm 148.

#### LITERATURE.

The Prefaces, Table of Contents, and Indexes of the Book of Praise, have been prepared with great care and are very valuable.

The selections from the Psalter, which form the first part of the Book, are preceded by an alphabetical list of tunes with name and date of author, a metrical index of tunes, and an alphabetical list of the first lines.

The Table of Contents of the Hymnal is, in itself, a pretty full outline of Christian Doctrine, and the Indexes at the close of the Book, in addition to a list of tunes, and a metrical index similar to those prefixed to the selections from the Psalter, embrace, also, a detailed index of subjects, and an index of Scripture texts illustrated

or referred to in the Hymnal. The alphabetical index of first lines includes also the author's name and date.

Careful study of the varied material mentioned above will afford valuable insight into what the Book contains and how to use it.

Morrison's Hymns of the Church, \$1.25, and Studies of Church Music, by J. Spencer Curwen, will be found useful; also, where available, Duffield's Larger Book on English Hymns.

#### Points For The Programme.

1. Papers on the general Topic of Praise, which may embrace such points as,—

The Scripture teaching in reference to Praise;

Praise in Public Worship in the Old Testament;

Praise in Public Worship in the New Testament;

Praise in Public Worship in the Early Church;

Praise in Public Worship in the Pre-Reformation Church.

Praise in Public Worship in the Church since the Reformation;

2. The History of the Book of Praise. The Prefaces will be found helpful. Some attention might also be given to the Books in use in the different branches of the Church before the Union of 1875, as well as to the characteristics of the Hymnal which has now been displaced.

3. The Contents of the Book might be outlined on the blackboard, and a familiar explanation of the outline given.

4. A Paper on the Indexes; or a brief paper showing how to use them to profit; or a short paper on each Index.

5. A Brief Drill on how to find Hymns on any particular given Topic would be entertaining and of practical advantage.

6. The Special Use of the Book by the Choir.

How may the Congregation best become familiar with the New Hymns and Tunes.

How may the Sabbath School and the Young People's Societies make the most profitable use of the Book and so help the Congregation in the service of praise.

The article by Rev. A. McMillan, which follows, is worthy of very special study, especially in the way of giving practical effect to the suggestions herein contained.

7. A few Hymns might be selected and members asked to give the authorship of the Hymn and incidents connected with its use.

8. Papers on the great names among the Hymn writers.

9. Members of the Society might be asked beforehand for a list of their favorite Hymns and a selection from these sung at the meeting.

10. As the question, how to make the most of the Hymnal, is a practical one, to which the pastor, who is mainly responsible for the service of praise, the choir master and the organist, have all doubtless given much attention, an address from each of these upon some phase of the Topic is suggested.

### THE BEST CHURCH HYMNS.

Dr. Benson, referred to in Dr. Somerville's excellent article below, writes in a recent number of the Sunday School Times:—

A former article handled the question, "What are the Best Church Hymns?" It was there shown that, while every one is at liberty to choose the hymns that are best to him, only the church decides which are the best church hymns. The church hymn is intended for congregational use, and the best hymns are those which best fulfil that use; those, in other words, which have won the widest approval and use by the church. A list of the thirty-one best hymns was given, and the article closed with the suggestion that it would be worth while to examine the characteristics of these hymns, so as to gain an answer to the question, What is to-day the standard of the best church hymns?

Of these thirty-one hymns, only two are of the seventeenth century,—Bishop Ken's "Awake, my soul, and with the sun," and his "All praise to thee, my God, this night."

Of the eighteenth century, Dr. Watts leads with five,—“When I survey the wondrous cross;” “O God, our help in ages past;” “Come, let us join our cheerful songs;” “Jesus shall reign where'er the sun;” and “There is a land of pure delight.” Charles Wesley follows with four,—“Jesus, lover of my soul;” “Hark! the herald angels;” “Christ the Lord is risen to-day” and “Lo! he comes with

clouds descending.” John Newton, with two,—“How sweet the name of Jesus sounds,” and “Glorious things of thee are spoken.” And these others with one each: Toplady, “Rock of Ages;” Doddridge, “Hark the glad sound! the Savior comes;” Perronet, “All hail, the power of Jesus' name;” Cowper, “God moves in a mysterious way;” Williams, “Guide me, O thou great Jehovah;” and Cennick, “Children of the heavenly King.”

Of the nineteenth century, Lyte leads with two: “Abide with me,” and “Jesus, I my cross have taken;” and these have one each: Keble, “Sun of my soul;” Adams, “Nearer, my God, to thee;” Heber, “From Greenland's icy mountains;” Montgomery, “Hail to the Lord's Anointed;” Grant, “O worship the King;” Marriott, “Thou whose almighty word;” Elliott, “Just as I am;” and the anonymous recast of an older hymn, “Jerusalem, my happy home.”

Of the nineteenth century also are two versions of Latin hymns: Neale's “Jerusalem the golden,” and Caswall's “Jesus, the very thought of thee.”

The first thing the reading of this list suggests is the catholicity of the church's judgment; for Roman, Anglican, Independent, Moravian, and Wesleyan, alike, are allowed to contribute to it. The church's unity, indeed, is foreshadowed in her hymnody.

One is impressed also with the absence from this list of all recent hymns. There is none less than forty-five years old. At first, this would seem to indicate the judgment of the church that in hymnody “the old is better.” But the fact is rather that a hymn makes its way slowly, and naturally it takes a great while for any hymn to attain a use so general and widespread, and among so many branches of the church.

### THE BOOK OF PRAISE, ITS HYMNS.

BY REV. JOHN SOMERVILLE, D.D.,  
OWEN SOUND.

The introduction of the Presbyterian Book of Praise will call forth from hundreds of our pastors and leaders in the meetings of young people references to the subject of praise in general, and to the particular features of Divine praise as represented in the new book. It will be of service to have the subject more fully and



definitely dealt with, by giving an evening to the consideration of it in the Young People's Society.

Inasmuch as the book has been prepared by the Church to provide a comprehensive collection of hymns suitable for the worship of God in congregations, in Sabbath schools and Bible classes, in prayer meetings, in families, in home and foreign missionary meetings, in young people's societies, and in special evangelistic services, it is expected that the book will be used in the young people's societies in all our congregations.

The contents of the book are arranged in two divisions, I. Psalms, II. Hymns.

We shall examine these sections separately.

### I. SELECTIONS FROM THE PSALTER.

Some years ago Mr. George Hood published a monograph on the "History of Music in New England." His investigations reveal some startling facts. He shows that some of the more rigorous Puritans questioned the lawfulness of singing psalms in "meter devised by man," and so a prose version was prepared divided mechanically into bars which could be sung to a psalm tune. "Some believed that christians should not sing at all, but only praise God with the heart." "Others believed it right to sing, but deemed it wrong to sing the Psalms of David." "Some believed it wrong for any but christians to sing; and others thought one only should sing, while the assembly should join in silence, and respond, 'Amen.'" In dealing with this part of the Book of Praise it may be well to answer briefly a few questions.

#### 1. Why were selections made?

Because that has ever been done by the individual minister or leader, and it was deemed wise to make a wide and judicious selection of the Psalms and portions, usually sung, and make them, or the whole psalter, an integral part of every edition of the Book of Praise put into the hands of our people. It was done to ensure the singing of psalms, if possible, in all the services.

Why were changes made in the portions selected?

Because the infelicities of the metre, the awkward double rhymes, and other

metrical blemishes, stood in the way of their being generally used. Besides in some cases, the old version did not express clearly or accurately the truth of God's word.

Let the reader compare the fourth stanza of the second Psalm with the old version, and also the first line of the sixth selection as examples. Compare also the use of the Divine names. The old metrical version uses the terms God and Lord almost indiscriminately. In Psalm 67 the old version uses "people" while the true reading is "peoples," thus giving a narrow meaning to the Psalm. In Psalm 61 also, "land" is used for "earth," giving the wrong conception.

Every candid observer who compares carefully the new version with the old metrical version, and with the revised translation of the Bible, will see a decided improvement, both in the form and matter, and will see that the new is much more closely in accord with Divine truth.

The new versions of Psalms, giving variety in metre, and thus permitting the church access to the treasury of sacred music, which is the heritage of God's people, will be welcomed as a decided gain to the Church. Although selections have been made from the metrical Psalter for use in the service of praise, the Psalter itself still stands untouched in the Word of God.

### II. THE HYMNAL.

This is the Hymnal which was formerly in use revised and enlarged. It contains the great majority of the hymns of the old Hymnal, as well as a large proportion of those in the Sabbath School Hymnal. The Table of Contents, and the Index of Topics will show how large also is the addition of new matter.

The Rev. Louis F. Benson, editor of the excellent Hymnal recently prepared for, and adopted by, the Presbyterian Church (North) of the United States, writing in the Sunday School Times in September, gives an analysis of thirty-one hymns over fifty years old, which have been all but universally adopted, and finds five elements which they have in common. These form a very fair canon by which any hymn or book of hymns can be tested. A hymn likely to endure will possess,—(1) Lyrical quality,—(2) Literary excellence,—(3)

Liturgical propriety, that is, will be suitable for expressing the praises of God in the congregation,—(4) Reverence, and—(5) Spiritual reality, that is, will be true to the word of God, and a true and sincere expression of spiritual experience.

Examined by these tests, many hymns which have been, and are, popular in congregations, Sabbath schools, and young people's societies, are found wanting. Many which have had wide spread, but ephemeral, popularity violate every one of the five eminently fair canons of Mr. Benson. They possess no lyrical unity, have no literary merit, are sentimental and egotistical rather than reverential, are not in accord with the truth of God's Word, and cannot be sung with sincerity in a general congregation.

On such grounds, hymns found in the old Hymnal were not allowed to pass into the Book of Praise. The last two lines of Hymn 104 of the old book shut out the whole hymn, and the last stanza of Hymn 288 was dropped on similar grounds. Let every society which has not adopted the Presbyterian Book of Praise, test by these rules the book it is using, and then compare our authorized book with them, and it will see abundant reason for adopting it at once in its meetings.

Insincerity and unreality should exclude any hymn which knocks for admission at the door of any church, or society, or book of praise.

How then shall we make the most of our Book of Praise in the meetings of our young people's society? Above all things the meeting must be Spiritual. And how may the book be made to help the meeting spiritually? Every leader knows the advantage and the Spiritual power gained when there is unity in the exercises. If the Bible reading points in one direction, the address in another, if the pleadings in the prayers are foreign to the subject in hand, and if the praise is a sort of Gatling gun firing all around the horizon, every one leaves the meeting feeling that somehow there was no Spiritual power in it. They may not be able to say definitely what caused the lack, but they feel instinctively that power was absent.

How shall we secure unity? The leader must give time and thought to the selection of psalms and hymns. To do this he

must make himself familiar with the book as a whole. All the more is this needed when the book is new, and the tunes not fully known. The hymns should be studied in themselves as well as in relation to others with which they are classified. A personal knowledge of the contents of the book is indispensable on the part of the leader, and if the hymns are to be sung with the heart and understanding also, the members must make themselves familiar with them.

There are besides valuable aids in the book to facilitate the making of a wise choice. There is a very full Index of Scripture texts, quoted, illustrated, or referred to in the hymns. If the text wished is not found in that index, very likely a parallel text is given. Then the comprehensive table of contents at the beginning of the book is supplemented by the expansive Index of Topics at the end.

By help of these two tables it will be strange indeed if a leader cannot find hymns eminently suitable for the praise service of any meeting; and it is sincerely to be desired that psalms will never be ignored or forgotten.

Many will be pleased to note that in closing the hymns with "Amen" the Presbyterian church in Canada in its service of praise is brought into the goodly fellowship of the great bodies of Christendom. It would seem like schism to cut ourselves off in our praises from the three great Presbyterian Churches in Scotland, from the Presbyterian Church of England, and that of Australia, from the great Presbyterian Church (North) of the United States, from the Congregational Churches of England and Wales, and from the Protestant Episcopal Church of the whole world. And what can be more appropriate than that we should "in testimony of our desire and assurance to be heard, sing 'Amen'" at the close of hymns which are prayers addressed to God in song?

May we not hope for a spiritual revival throughout our church by God's blessing upon our new Book of Praise? Every revival in ancient or modern times has been accompanied by an outburst of spiritual song. In David's day, in Luther's day, in the times of Wesley, sacred song accompanied and fostered the spiritual revival. Our hope and prayer is that



our new Book of Praise will bring the whole church into closer communion with her Lord.

### THE BOOK OF PRAISE, ITS MUSIC.

BY REV. ALEX. MACMILLAN, ST. ENOCH'S CHURCH, TORONTO.

The Book of Praise is now the possession of our young people's societies. As no part of the church organization may do more to make the Book, through the blessing of God, a means of Grace to societies and congregations, we would ask the question, how can they make the most of it? We will consider the question from the point of view of the music, as far as the nature of the case will admit.

First of all I would advocate the formation of a band of singers, afire with enthusiasm for the praise of God, gifted with sweet voices, and having a moderate knowledge of musical notes. This choir, gleaned from the membership of the society, must be prepared to study. For a study of the words it is of importance that either the minister or some one who has given special attention to the subject lead in examination of the words; while the choir master or other qualified person assist in the study of the music.

Let the Psalter portion be studied first of all. Impress upon the young people that the words and music of the Psalter combine to form the grandest praise we have, and that these must be in the forefront, if we would not become a feeble race than our fathers. Of the music of the Psalter I confidently say that it is, by its inherent worth, fitted to take a foremost place. The melody is generally clear and attractive, apart from the harmony; the chords which form the harmony are at once simple and grand; while through the whole there breathes the very spirit of worship. Let the young people therefore study the melody, harmony, and spirit, of these tunes separately and together, and "approve things that are excellent."

The hymnal portion may then be considered. The most thorough method would be a study, from the outset, of the historical development of worship music. As this, however, is hardly to be hoped for as yet in the great majority of cases, a simpler

plan may be suggested. Separate the tunes into the *three music classes*:—

1. The older tunes already referred to, with clearly marked melody, and simple yet majestic chords.

2. The more modern simple tunes with flowing melodies, easily learned, immediately enjoyed.

3. The more complex tunes, with harmonies sometimes subtle, representing high development in the production of worship music.

In the "practice" of particular psalms and hymns, there must be, besides attention to the proper use of the voice and distinct pronunciation of each word, careful regard to *time* and *expression*.

With regard to *time*, one hymn is no law for another, one tune is no law for another. The words must first be examined. Are they utterances of praise, prayer, aspiration, or exhortation? Is the rhythm stately or does it flow as if rapidly? Then the tune must be examined in itself and in relation to the words. Such tunes as "Hermas" with the words "Saviour, blessed Saviour," and "Laudes Domini" with the words "When morning gilds the skies," ought to be sung brightly, even quickly. But psalm tunes must not be sung with such speed that their dignity is lost or even lessened, nor yet so slowly as to effect dull monotony and heaviness. Again, within one psalm or hymn the speed may vary when very pronounced change in the thought takes place.

The *expression* also demands close attention. The marks of expression have been prepared with very great care, yet are intended only as a series of suggestions. The best guide to expression of the sentiment is earnest thought upon the meaning of the words, the marks being intended not as a substitute for this, but as an adjunct. Expression, in its rise and fall, must be dignified and usually gradual.

A word on the place of the organ must be added. The voices must always lead, the organ simply accompany, blend into unity various kinds of voices, and keep the singers from falling in pitch. As Mr. Spencer Curwen says in his admirable "Studies in Worship Music." "As musical culture spreads, an improved feeling will no doubt arise, and the organ will assume

its right and lovely office of waiting upon the voices."

The choir will now be able to fulfil a threefold office to the Society; to illustrate by musical renderings the teaching on the Book of Praise at the January meetings; to lead the song service which may with profit occupy the first fifteen minutes of each service for some time to come; and to lead in all the praise of the Society.

It will also have a marked influence upon the Church Praise. If all members of the young people's society, whether in this band or simply helped by it, were to use all their powers, scattered as they are through the congregation, others all around would be encouraged to sing. Here we see one very great advantage from having one Book of Praise in Church Service and in the young peoples' society alike.

Their influence will be felt also in the home. By the attraction of sacred song they can brighten family worship where it is observed; and may succeed in re-establishing it where it has been long neglected.

In many cases it may be desirable that this band of singers be the regular church choir, and that they take up such line of study as suggested. Where it is not so, it may be a valuable training school for future members of the church choir. I need hardly add that the suggestions made, apply to the church choir as fully as to any choir of the Young Peoples' Society. These suggestions are humbly submitted for consideration as a possible means by which the Young Peoples' Society may be a blessing within its circle and beyond it, in advancing the worship of God.

There are many shining qualities in the mind of man; but none so useful as discretion. It is this which gives a value to all the rest, and sets them at work in their proper places, and turns them to the advantage of their possessor. Without it, learning is pedantry; wit, impertinence; virtue, itself, looks like weakness; and the best parts only qualify a man to be more sprightly in errors and active to his own prejudice. Though a man has all other perfections, and lacks discretion, he will be of no great consequence in the world; but if he has this single talent in perfection, and but a common share of others, he may do what he pleases in his station of life.—Addison.

## Church Notes and Notices.

### CALLS.

From Sheet Harbor, etc., N.S., to Mr. W. W. McNairn. Accepted. Induction at Sheet Harbor, 8th Dec.

From Bedford, Waverly, and Sackville, Halifax Pres., to Mr. A. P. Logan. Accepted. Induction, 29th Nov.

From River Hebert, Wallace Pres., to Mr. F. L. Jobb. Accepted. Induction, 30th Nov.

From Melville ch., Westmount, Montreal, to Mr. T. W. Winfield, of Ottawa.

From Alexander, Roseland, and Kemnay, N. W. T., to Mr. R. Nairn of Rat Portage.

From Hespeler, Ont., to Mr. J. E. Scott.

### INDUCTIONS.

Into Port Hastings and River Inhabitants, C. B., Mr. L. H. McLean, as ordained missionary, 12th Oct.

At Little Narrows, C. B., 13th Oct., Mr. D. McLeod.

At E. Lake Ainslie, C. B., 16th Nov., Mr. Neil Currie.

At Elmsdale, 11th Nov., for Elmsdale and Nine Mile River, Halifax Pres., Mr. A. V. Morash.

Into, Chesley and Cantley, Ottawa Pres., for two years, Mr. S. Logan.

Into, Eglinton and Bethesda, 16th Nov., Mr. J. C. Tibb.

Into, Hawkesville and Linwood, Ont., Mr. Simon Cunningham, ordained and inducted.

Into, Markham and Cedar Grove, 9th Nov., Mr. Robert Martin.

Into, Harrow and Kingsville, 26th Oct., Mr. A. McGregor.

Into, Maiton, Man., 2nd Nov., Mr. Thomas Beveridge.

### RESIGNATIONS.

Of Coburg Road, Halifax Pres., Mr. Wm. S. Fraser.

Of Port Credit and Dixie, Tor. Pres., Mr. C. R. Linton.

Of Summerstown, Glengary Pres., N. T. C. McKay.

Of Smithville, Ont., Mr. Alex. Mann.

Of Maxwell, Orangeville Pres., Mr. A. Hudson.

Of St. Andrew's and St. Paul's, Vaughan, Ont., Mr. C. A. Campbell.

Of Morningside and Fer. Av., Toronto, Mr. R. C. Tibb.



## OBITUARIES.

Rev. George Patterson, D.D., L.L.D., fell asleep at his home in New Glasgow, N.S., 26th Oct., aged 73 years. He was born in Pictou, N.S. 30th April, 1824, was educated at Pictou Academy, Dalhousie College, and the U. P. Theological Hall, Edinboro. On his return to N. S. in 1849, he was ordained and inducted as pastor at Green Hill, Pictou Co., N.S., where he labored for twenty-seven years, until 1876. He then resigned and removed to New Glasgow where he has since resided. On Sabbath, 17th Oct., he preached at Stewiacke N.S., and lectured there on Monday evening. On Tuesday he returned home, where a cold, contracted on Sabbath, developed into pneumonia, and on the following Tuesday came the end of a long, busy, and most valuable life, along various lines, but especially to the church in the Maritime Provinces.

Rev. John Ewing, was born in County Antrim, Ireland in 1820. He was educated in Ireland and settled there for a time. About 1853, he came to Canada, and was settled at Omemee, Mt. Pleasant, and Bethany; where he was pastor for forty years. Four years ago, he retired from the active work of the ministry; and on the 9th of November last he passed to his rest, at the ripe age of seventy-seven years.

Rev. Dr. Clarke was born at Chatham, N.B., in 1827. He was educated for the ministry, in Halifax, N.S., and in Glasgow, Scotland. He was one of the first students in the Free church College, Halifax. After teaching for a time in Toronto, he studied medicine there, and then practiced for two years in Toronto and nearly twenty-two in Paris, Ont. In 1885, at the age of fifty-eight, he entered the ministry of our church, and was called to Bracebridge, Ont., where he labored for the past twelve years. On Nov. 11th, he passed away, after a short illness, in the seventieth year of his age.

"Rev. George Flett, founder of the Okanase Presbyterian Mission on the Little Saskatchewan, passed away at his home, Strathclair, Manitoba, on the morning of Oct. 28th, aged 80 years. Mr. Flett resigned his charge two years ago owing to ill health, after twenty-one years of active missionary work on behalf of his race, and to him is owing much of the success of our work among the Indians.

## PRESBYTERY MEETINGS.

*Synod of the Maritime Provinces.*

1. Sydney.
2. Inverness.
3. P.E.I., Charlottetown.
4. Pictou, New Glasgow.
5. Wallace, Riv. Hebert, 30 Nov.
6. Truro, Lower Stewiacke, 18 Jan., 2 p.m.
7. Halifax, Bedford, 29 Nov., 3 p.m.
8. Lunenburg, Lun., 6 Dec., 10.30 a.m.
9. St. John, St. John, 18 Jan.
10. Miramichi, Bathurst, 21 Dec., 10 a.m.

*Synod of Montreal and Ottawa.*

11. Quebec, Sherbrooke, 14 Dec., 8 p.m.
12. Montreal, Montreal, 14 Dec., 10 a.m.
13. Glengarry, Maxville, 14 Dec.
14. Ottawa, Otta., Bank St., 1 Feb., 10 a.m.
15. Lanark, etc.
16. Brockville, Kemptville, 14 Dec., 2 p.m.

*Synod of Toronto and Kingston.*

17. Kingston, Belleville, 21 Dec., 2 p.m.
18. Peterboro, Peterboro, 14 Dec., 9 a.m.
19. Whitby, Pickering, 3 Tu. Jan.
20. Lindsay, Lindsay, 21 Dec., 10 a.m.
21. Toronto, Tor., Knox, 1 Tu. ev. mo.
22. Orangeville, Orngvl., 11 Jan. 10.30 a.m.
23. Barrie, Barrie, 7 Dec.
24. Algoma, Sudbury, March.
25. Owen Sd., O. Sd., Knox, 21 Dec., 10 a.m.
26. Saugeen, Mt. Forest, 14 Dec., 10 a.m.
27. Guelph.

*Synod of Hamilton and London.*

28. Hamilton, Ham., Knox, 18 Jan. 9.30 a.m.
29. Paris, Paris, 14 Dec., 11 a.m.
30. London, Glencoe, 10 Jan., 7.30 p.m. conf.
- "          "          11 "          9 a.m. bus.
31. Chatham, Chatm., 14 Dec., 10 a.m.
32. Stratford.
33. Huron, Goderich, 18 Jan. 11 a.m.
34. Maitland, Wingham, 18 Jan., 9 a.m.
35. Bruce, Paisley, 14 Dec., 10.30 a.m.
36. Sarnia, Strathroy, St. A., 7 Dec., 9 a.m.

*Synod of Manitoba and the North-West.*

37. Superior, Port Arthur, 1 March.
38. Win., Man. Col., 2 Tu. Jan., bi-mo.
39. Rock Lake, Manitou, St. And.
40. Glenboro, Carmen, 1 March, 7.30 p.m.
41. Portage, Portage, 2 March, 7.30 p.m.
42. Brandon, Brandon, 1 March, 10 a.m.
43. Minnedosa, Birtle, 2 March, 8 p.m.
44. Melita, Melita, 1 March.
45. Regina, Qu'Appelle, 9 Dec., 9 a.m.

*Synod of British Columbia.*

46. Calgary, Macleod, last Wed. Feb.
47. Edmonton, Edmon., 8 Mar., 10 a.m.
48. Kamloops, Revelstoke, 2 Mar., 10 a.m.
49. Westminster, Westminster, 7 Dec., 2 p.m.
50. Victoria, Victoria, 7 Dec., 2 p.m.

## Other Workers and Work.

### \*INDIA AS A MISSION FIELD.

India's millions are our fellow subjects. The largest of our missionary undertakings is there. Our mission in Trinidad, so successful, is to immigrants from India. These things make the following article, by Rev. Dr. Mudge, an American missionary, of special interest to readers of the RECORD.—ED.

There are at least four things that strongly recommend India as a field for missionary enterprise, and furnish reasons why the money of the Church, to even a still greater degree than heretofore, can be wisely expended there.

1. *The British government.* The immense importance to the missionary of friendliness on the part of the civil ruler can hardly be exaggerated. While the Christian worker may not desire active interference on his behalf, and would even repudiate any organic connection between Church and State, believing that all should be treated precisely alike, with even-handed justice, whatever their creed, nevertheless he does wish for complete protection both for himself and his converts, and a hundred times in the year he sees what a difference the favorable influence of the secular power makes in his work.

The events of the past few years have shown with startling emphasis how easily and speedily a hostile government can greatly impede, if not entirely destroy, labors that for a generation have been struggling hard for a foothold. We have seen how little regard a Roman Catholic or Greek Church power was disposed to give Protestant missionaries, and how even German officers, nominally Protestant, would not hesitate to hamper or prohibit the action of English-speaking preachers in the territories they acquired.

The disgraceful conduct of the French in robbing the London Missions at the instigation of the Jesuits in Madagascar, and the utter intolerance of Russia at all points, are well known; while the Armenian churches, on whom so much American treasure and blood has been nobly poured forth, seem likely to be wiped out through the cruelty of Turkey, the covetousness of Russia, and the heartlessness of Germany.

In bright contrast with all this is the unobstructed and unjeopardized ground

for activity in British India. While the government is professedly neutral, as it should be, nevertheless its policy is decidedly helpful to the Christianization of the country. Through its grant-in-aid system a very large amount of money is bestowed upon the mission schools.

Its officers, both civil and military, are in very many cases decided Christians in something more than a nominal sense, and by their generous private contributions as well as personal influence largely aid the missionary. The latter has no hesitancy in appealing for protection in any exigency that may arise. It is promptly and effectively given, and his poorest convert is upheld in his rights, against every sort of persecution, by the whole force or the paramount power.

How much this means, and how very much it is worth, no one probably can fully appreciate who has not been in some of the trying situations so frequently arising on a mission field, where vast numbers of non-Christians surround a little handful of despised departers from the faith of their fathers.

What the missionaries themselves think of the advantages they derive from the British government may be seen from the resolution, unanimously and most heartily adopted by a standing vote at the great Clifton Springs meeting of the International Missionary Union last summer, where one hundred and fifty-five foreign workers convened. This is what they said:

"We recognize with devout gratitude to God the gain which has accrued to religious freedom in the world during the period of the reign of her majesty, Queen-Empress Victoria. As missionaries of various nationalities we rejoice in the liberty of speech and of the press secured to all persons in the United Kingdom and throughout the colonies of the British empire, and among the vast heathen and Mohammedan populations subject to its domination; and also in the legal and peaceful abolition of terrible iniquities and abominable customs which had existed in India, sanctioned by, though not an essential part of, the religions of its peoples. Wherever the British flag floats it affords equal protection to professors and propagators of all religious faiths. American and other non-British missionaries also now have in cases of need, often occurring in some regions, assistance as readily and fully extended to them by British officials as if they were loyal English subjects. The almost ubiquitous

\*Note.—This and the following articles illustrate the bright, and the darker, sides of mission work in India.



protection of the British flag in missionary fields in which it is of greatest value, deserves thankful acknowledgment, which at this time of felicitation we gladly give, as especially due to her Majesty, whose personal character and influence during the sixty years of her reign have done so much to secure this happy condition and other great benefits to mankind.

While this government, then, is so firmly established in India, and shows in multiplied ways so high an appreciation of the assistance rendered by Christian preachers and teachers in elevating the millions whom Providence has intrusted to its care, it certainly seems as though it was the part of wisdom to turn our resources very largely in that direction.

2. The *healthfulness of the climate* is also a very important factor. In some lands a long term of service is practically impossible, if indeed a very few years do not eventuate in a breakdown. This is not so at all in India. The *Indian Witness* gave the other day a list of eighty-one missionaries who had served from thirty to sixty-one years, the average of the whole being thirty-eight and one half. There were seven who had been there fifty years and over, eight between forty-five and fifty, and eleven from forty to forty-five.

With the changes that are possible to the hills, the excellent sanitary arrangements of the stations, the comfortable houses, and the furloughs, a missionary in India has about as good a chance of long life as anywhere, much better at least than in some other fields. And this should encourage free expenditure there, for veterans are worth a great deal to a mission both from their own acquaintance with the work and their ability to rightly and economically disburse the funds intrusted to them.

3. The *devoutness of the people* tells strongly in favor of good effects from toil in India. It is so deeply religious that it sees God everywhere, and does everything religiously. It produced two of the great religions of the earth, and by its zealous missionaries propagated one of them throughout the larger part of Asia. The earnestness in this same direction, which now finds vent in its millions of fakirs and consecrated devotees, needs but to be turned to a more enlightened quarter, and fired with love to Christ to make a conquering host fit to capture the world for Jesus. The Christianity of India will some day put to shame that of England and America. Let it be speedily developed and have a chance.

4. The *wonderful results* already achieved are a bright earnest of what may be legitimately expected in days to come. Nowhere has expenditure been better rewarded. Nowhere is the horizon brighter with brilliant promise.

The hopes of the Church have not been frustrated in India. With greater truth could it be said that the hopes of India have been frustrated by the Church; and when a little advance has been asked to enable the panting toilers to take advantage of the unexampled uprising, their request has been met by a ruthless reduction of what was before painfully insufficient, though expended with cruel economy to meet the pressing need. This is not right.

When will God's people rise to meet these sublime calls of the Master; and enable the Saviour to see the travail of His soul in the redemption of the three hundred millions of that mighty empire of the East. It is our candid and mature conviction that in all the elements that go to make up a magnificent mission field, where money and strength can be laid out to greatest advantage and with an assured certainty of rich return, India stands unequalled.

#### SOME INCIDENTS FROM INDIA.

The following incidents quoted in the "Indian Standard," give some idea of the difficulties that stand in the way of mission work in India. On reading them, and then looking at the rapid progress of Christianity in the face of such obstacles; bigotry, prejudice, and persecution; and with nothing in it to appeal to the natural heart, one sees fresh proof that the power behind it is Divine.

#### THREE BRAHMIN CONVERTS.

Rev. Robert P. Wilder, writing from India, pictures in a few words the terrible struggle Hindu converts pass through in taking an open stand for Christ among their countrymen. He says:

Many people at home think that when a man is baptized our work for him is nearly if not quite done. But you know that he needs far more care after baptism than before. Friends pull at him. He feels the change of environment and becomes somewhat lonely. He is shocked by some professors who are not possessors of religion. Doubts arise. He is shunned, hated,

mocked at, and non-Christians refuse to employ him.

The three Brahmins who were baptized are still in the faith, though opposed by fears within and foes without. We praise God for them. But no one knows how many hours have gone in praying for, rebuking, entreating, and counselling them. All three are working for their support. One receives so little that I assist him slightly, but if he passes his examination in March, he will be entirely independent. Will you not join us in prayer for him?

Three other Brahmins are asking for baptism, also one Mahratta. The struggle is terrible. Oh, the power of Christ! If people desire to see marvels please send them out here. What greater marvel is possible than the conversion of a Brahmin!

"YOU HAVE RUINED OUR SON."

"Leaving Dhajea the other day, where we had held a service," writes a missionary, "we were followed by a man and a woman, crying after us, and saying, Why have you ruined our son? Why have you robbed us of our son? He is now dead to us. What can he now ever do for us while we live, or when we come to die? You have desolated our home. You have destroyed our souls!

They were the parents of a young man we had a month ago baptized; and to realise the greatness of their grief we had only to recall that in the view of the Hindu, to be baptized is to be outcasted and ceremonially dead, and that "the son is called *putra*, as his mission is to rescue the *manes* of his father from the hell called *Put*."

We explained to them that we quite understood their despair, but that we must tell them that they themselves, not we, were really responsible for it, as it was but a penalty of their being in the wrong; people in the wrong could not be put right without the infliction of suffering—on both themselves and their saviours.

Adding an invitation to take the step into the right their son had taken and so at once recover him and find the Son of God, we left them still exclaiming bitterly against us and all our works.

The son continues to work quietly as a tea-garden coolie, and lives as close to his parents as they will let him."

#### APPEALING TO CÆSAR.

A case which has caused a good deal of excitement has just been decided in the Court of Arbab Sher Bahadur Khan, Additional District Judge in the Gujerat district [Punjab]. The way it arose was this:—

A Hindu lad belonging to the Scotch Mission School there appears to have shown his inclination to embrace the Christian religion, and accordingly was taken in hand by Mr. Dalgetty, of the Scotch Mission.

The relatives of the boy, however, objected strongly to his conversion; but finding that he had fully made up his mind to leave them, they first tried to compel him to return, and, failing in this, they at once made an application to the Court for the purpose of appointing a guardian for the boy on the ground that he was a minor.

The case was a lengthy one, both sides having employed counsel. The relatives produced the boy's horoscope, school certificate, and the Municipal Birth and Death Register in support of their action, besides other witnesses to testify that the boy was still under age. The Civil Surgeon, Dr. Khazon Chand, was also called in as a witness, and gave his evidence in favour of the relatives of the boy, as he stated that in his opinion the boy was not yet 18. A prominent witness on the opposite side was Dr. Martin Clarke, of Amritsar who, after examining the boy, said that he was 18 years of age, and he was therefore free to choose for himself.

#### HINDRANCES FROM EUROPEANS.

Another obstacle, one common to all Foreign Fields, is the life and work of those from so-called Christian lands:—"One Sunday in August last, a football match was played between a team of the Royal Munsters and a team of the Calcutta Club at the time of evening service in the barrack-square, Dum Dum. Rev. J. Brown was conducting the service in the Wesleyan Chapel that evening, and he sent a letter to the commanding officer, requesting that such matches should not be held on the Lord's Day.

The commanding officer treated the matter as a joke, and advised Mr. Brown to follow the example of the Roman Catholic priest, and have the service at a



time that would suit the convenience of the footballers.

Mr. Brown could not let the matter rest there, and made a representation to the Commander-in-chief, who gave his very careful consideration, and in his reply stated that while he does not approve of matches on Sunday, he is not prepared to prohibit them altogether, yet these amusements will be entirely prohibited when they are liable to disturb congregations during the hours of public worship."

### THE CREED OF THE STUNDISTS.

The Stundists, who since 1870 have been the special object of persecution by the orthodox Church of Russia, are an evangelical and Protestant Church with reformed tendencies. In the Lord's Supper they see only a memorial feast, and most of them reject infant baptism. In fact, not a few of them will have nothing to do with the Sacraments at all. Their all-in-all is the Bible, which they read and study most diligently, both at home and in their meetings. Since 1864 they have published the New Testament in a pocket edition, and this is to be found in everybody's possession.

They are not skilled theologians, and as a consequence indulge in some religious peculiarities. They refuse to take part in war, and regard the taking of interest as sin.

They are also not satisfied with the existing agrarian property laws, and undoubtedly their ideas in this regard furnish the authorities with the basis for considering the Stundists in the light of a communistic or even an archistic sect.

And yet the Czar has no subjects so industrious, so moral, so order-loving and peaceful as are the Stundists. They are noted for their cleanliness, honesty and temperance. From the very outset they have banished that curse of the Russian peasant—intoxicating liquors.

The Stundists have no common Confession of Faith. They acknowledge only the Bible, in the interpretation of which, however, they do not entirely agree. They also have a fixed organization. In accordance with the Biblical precedent, they have presbyters and elders at the head of their congregations, for which offices they select older and experienced men. These take the lead in public services and officiate at marriages and funerals.

Although not theologically educated, they are expected to be thoroughly at home in the Scriptures. These officers, too, are enjoined to visit the congregation and further the unity of the Spirit. Subordinate to them are the deacons, usually active young men, who occasionally take the place of the elders in the conduct of public worship. They also keep the records of the congregations, and look to the needs of the young and of the sick. Naturally, these elders and deacons do not constitute a clerical order, but they labor with their hands, and serve in the congregation without any remuneration.

This organization has been seriously disturbed by the persecutions of recent years as the Russian State and Church authorities aimed their blows first and foremost at the leaders of the Stundists.

The public services of the Stundists are unique. They have no regular churches, but worship in some hall or generally in the largest room of some private house. At one end there is a table and a chair for the elder.

When the members enter they salute each other with the kiss of fraternal love. Women and men sit apart. Then a hymn is sung, and it is claimed by those who have attended that the singing of the Stundists is especially good. Some of the hymns have been translated into English. After the hymn, the elder reads a chapter out of the Bible and explains it, and each one present is privileged to make remarks.

The women, in compliance with St. Paul's injunction, are required to be silent auditors. They, however, are allowed to pray in public, which is always done in a kneeling posture. The services are closed with the Lord's Prayer.

Very significant is the Stundist order of marriage. The parents of the bride and bridegroom present the couple to the elder. The bride is first asked if she wishes to enter the estate of holy matrimony with this young man, and if she loves him, and if she is taking this step of her own free will and under no compulsion, not even that of her parents. When the bridegroom has answered similar questions, a hymn is sung and a prayer is spoken. Then the elder tells the couple to embrace each other and to grasp the right hands. This ends the ceremony. Of course this ceremony is not recognized by the law of Russia, as only the Russian Church can legally perform the marriage ceremony.—*Prof. G. Godet.*

## DATE OF CLOSING THE ACCOUNTS OF THE CHURCH.

The special attention of Congregational Treasurers is called to the fact that the Accounts for the year close on the 31st March. All contributions intended to go into this year's Accounts must be in the hands of the Agents of the Church at that date.

## Receipts.

For the month of Oct. by  
Rev. Robt. H. Warden, D.D.  
Agent of the Church.  
Address: Presbyterian  
Offices, Toronto.

## KNOX COLLEGE FUND

Reported.....	\$732 54
Madoc St Peter's	8 00
John Brebner	5 00
Brooke Chal.	4 00
Paisley, Knox	34 10
Kippen	4 10
Moore Lane	3 00
Greenbank	5 32
Wick	15 00
Mosa, Burns	7 25
Seaforth Ist.	2 85
Hills Green	2 38
Beechwood	4 60
Nairn	5 06
Belgrave	3 00
E Wawanosh	4 00
—	\$839 54

## QUEEN'S COLLEGE FUND.

Reported.....	\$ 75 80
Madoc St Peter's	4 00
Portsmouth	1 70
Collins Bay	4 00
Bolsover Kirkf'd	3 00
Calabogie	3 00
E Wawanosh	2 00
—	\$96 50

## MONTREAL COLLEGE FUND.

Reported.....	\$ 72 00
Madoc St Peter's	4 00
Kenyon	15 00
St Louis de Gonz	4 00
—	\$95 00

## MANITOBA COLLEGE FUND.

Reported.....	\$338 72
Madoc St Peter's	2 00
Bow River	1 00
Bolsover Kirkf'd	1 00
Mosa, Burns	6 02
Sudbury	1 00
Chesterfield	5 00
Okotoks, High R	5 00
Rossland	4 75
Belgrave	1 00
—	\$266 49

## HOME MISSION FUND.

Reported.....	\$8,889 84
Beq W Smith Gal	2,027 90
Lachute Ist.	4 70
Petrolas ss	7 37
Cumberland	6 00
Truro, St Awmouss	60 00
Tarbolton field	14 60
Bow River field	4 00
Mitchell	28 00
Petrol, Sumry	20 00

Ashcroft	5 00
Friend	1 00
Nairn St And.	28 70
Red Deer field	4 10
Innisfail	5 40
Ayr, Knox	39 36
Bent Path	3 64
Kilbride	7 00
Strabane	20 00
Bear Creek	8 50
Brigden	2 56
Barrie Pres	44 92
Algoma	25 36
Medonto	14 00
Wawa	3 25
The Ridge etc	18 97
L Amable	17 45
Carlow etc	22 35
Maynooth	3 24
NW minstr STA	8 00
Dr. Carment Edin	47 50
Somerville	15 00
Brooke Chal.	5 00
Richmond	7 50
Gainsboro	5 90
Vancouver Ist.	35 00
C. C. Whiting	2 00
Olds	6 00
Bowden	6 00
Mrs. Malcolm	1 00
Maxville	25 00
Tor Cowan Av ss	36 14
Ap Gravel Hill	11 00
Union Point	18 40
Hilton	33 39
Martintown St	47 95
St. Ss	13 09
Castelford etc	26 32
Culloden	17 00
Verschoyle	5 00
Rev Gaud Formosa	30 00
Tarbolton	5 70
Port Hope Ist.	25 00
Skeads Mills	2 52
Chesterfield ce	3 50
Rat Portage	27 00
Farnham	5 00
Calabogie	5 00
Scarboro, Knox	150 00
Sudbury	15 50
Chesterfield	46 65
Seaforth Ist.	21 35
Stony Mt	8 00
Sidney Mission	5 00
Okotoks, H R	18 00
Wapella	16 20
Wapella	10 80
St Louis de Gonz	7 00
Crawl and	6 25
John Howie	10 80
Harpervl Posen	27 00
W. Williams	4 00
Swift Current	4 50
Wentry	15 00
Shylw	13 00
Alwyn	7 00
H. McBean	3 00
Belgrave	15 00
Lady	9 75
Spallumcheen	17 00
E Wawanosh	1 00
Wapella	14 20
Ninga	5 20
Ballantrae	5 20

## AUGMENTATION FUND.

Reported.....	\$1,138 31
Minnedosa	4 00
Friend Wolton	1 50
Lachute Ist	45 00
Red Deer	2 60
Bristol	26 00
X	50 00

John Brebner	5 00
Omeme	10 00
Vancouver Ist.	8 00
Edmonton	15 00
Rev Gaud Formosa	20 00
Palmerston	10 00
Port Hope Ist.	15 00
Mosa, Burns	7 50
Seaforth Ist	3 00
Lansdowne, etc	7 00
S Plympton	5 00
Okotoks, H Riv	3 00
Wolseley	6 45
W. Williams	10 00
Rossland	5 00
Belgrave	4 00
E Wawanosh	1 00

\$1357 21

## FOREIGN MISSION FUND.

Reported.....	\$23,589 22
Mont Erskine	250 00
“	100 00
“	134 00
Lachute Ist.	3 50
Tor Mem Bloor	2 90
New Glasgow	4 00
M. C.	5 00
Bow River	1 00
Dr. Menzies Honan	50 00
Petrel Sumrvl	15 00
Friend Walton	1 50
Newtonville	14 44
Red Deer	2 00
Friend Hensall	2 00
Glengarry Pres	185 00
Red creek, mem	10 00
Ridgetown	5 00
Blenheim	8 00
Essex	15 40
Windsor	21 10
Tilbury	5 03
Fletcher	8 16
Duart	1 00
Chatham Ist.	41 00
Thamesville	8 00
Dr. Duncan	5 00
John Brebner	5 00
Gainsboro	5 90
Vancouver Ist	2 00
C. C. Whiting	2 00
ET de Beaugard	5 00
Tor Cowan Av ss	75 00
Roxboro Knox ce	8 00
Huntsville	10 00
Tor. St Jas ss	95 26
John Howie	5 00
A. E. Anderson	5 00
Miss Bryans	1 00
Miss Gardiner	5 00
Miss Robinson	5 00
Dr. MacLaren	10 00
H. McBean	10 00
Rev Dr Parsons	2 00
J. B. Hamilton	50 00
Lady	50 00
Rev. Dr. Laing	5 00
A. T. Wilson	5 00
Mrs. Steele	25 00
Mrs Macdonald	20 00
Lestawel	16 00
Friends, Perth	10 00
Per. Rev J. Shearer	10 00
John Penman	100 00
Indians Pipestone	15 00
Knox Col Alum	300 00
S. Plympton	1 50
Port Hope Ist.	25 00
St Andrew	10 00
Chesterfield ce	3 50
Churchill	2 00

Chesterfield	22 55
Seaforth Ist.	23 45
W. F. M. S Tor	856 60
Elgin	52 15
Okotoks H.R.	5 00
Wolseley	7 70
Crowland ce	4 10
Wm. Wilson	5 00
W. Williams	27 00
Swift Current	1 00
Shuswap	5 00
A. McNevin	137 65
Rossland	6 45
Belgrave	15 00
E. Wawanosh	48 30
Per. Rev J. Shearer	36 25
Morden	68 00

\$26,473 11

## WIDOWS AND ORPHANS FUND.

## Collections, etc.

Reported.....	\$ 264 94
Carluk St. Paul	4 33
Minnedosa	10 00
Red Deer	1 00
Kilbride	1 00
Strabane	5 00
Vancouver Ist.	2 00
Wroxeter	5 70
Wmstown St A.	4 00
Moore Line	3 00
Hagersville	7 30
S. Plympton	3 00
Port Hope Ist.	5 00
Elkhorn	12 00
Sunbury	1 60
Londesboro	4 50
Seaforth Ist.	2 35
Wolseley	1 00
S Louis de Gonz	4 00
W. Williams	5 00
Hills Green	2 79
Beechwood	6 00
Nairn	6 00
Kenyon	10 00
Belgrave	2 00
E. Wawanosh	2 00

\$375 51

## Ministers' Rates.

Reported.....	433 10
D. Wardrope	8 00
P. Straith	8 00
J. S. Henderson	85 26
Dr. Proudfoot	8 00
J. R. Craigie	1 00
Dr. Battisby	8 00
Dr. Cochrane	5 00
W. Farquharson	10 00
J. D. Anderson	10 00
J. A. Matherson	2 00
J. B. Hamilton	180 00
P. Scott	8 00
A. C. Reeves	12 00
M. Barr	8 00
S. M. Whaley	8 00
D. B. Macdonald	8 00
A. Young	8 00
J. L. Campbell	8 00
G. Munro	8 00
D. Duff	8 00
J. M. Duncan	8 00
G. Bremner	8 00
J. M. Aull	8 00
Dr. Patterson	8 00
F. Ballantyne	8 00
Dr. Ure	8 00

G. Arthur	16 00
W. Forrest	8 00
R. Whillans	8 00
A. H. Kippan	8 00
W. J. Clark	8 00
J. B. McLaren	8 00
H. Crozier	8 00
Alex. Wilson	10 00
W. A. Wylie	8 00
D. Tart	36 20
G. S. Scott	8 00
P. Nicol	8 00
J. A. McDonald	8 00
Prof. Baird	24 00
G. F. Hanna	8 00
W. M. Christie	25 00
J. Eadie	8 00
W. M. Reid	10 00
S. H. Eastman	8 00
Dr. Armstrong	8 00
J. Macalister	8 00
W. J. Hewitt	12 00
F. M. Dewey	8 00
T. G. Thomson	8 00
J. Steele	8 00
W. P. Walker	8 00
F. F. Seylaz	8 00
R. Wallace	8 00
P. Musgrave	10 00
W. Clarke	24 00
D. Fleming	88 21
A. M. McCalland	8 00
J. Douglas	10 00

\$1295 51

## AGED AND INFIRM MINISTERS FUND.

## Collections etc.

Reported.....	\$ 581 35
Lachute Ist	1 40
Colinville ce	2 50
Sandhill ce	1 00
Admaston ce	2 50
Richmond ce	1 00
Bradford ce	1 31
Nicolson ce	1 00
Saiperton ce	2 00
Minnedosa	10 00
Newtownville	2 00
Red Deer	1 00
Kilbride	1 00
Strabane	5 00
Vancouver Ist.	3 00
Wmstown St A.	4 00
S. Plympton	3 09
S. Plympton	2 50
Port Hope Ist.	5 00
Sudbury	1 20
Seaforth Ist	2 60
Wolseley	1 00
Crowland	7 75
W. Williams	5 00
Beechwood	4 00
Nairn	4 00
Belgrave	4 00

\$653 20

## AGED AND INFIRM MINISTERS' FUND.

## Minister's Rates.

Reported.....	\$ 111 55
Dr. Torance	4 00
P. Straith	4 00
J. R. Gilchrist	5 00
Dr. Patterson	6 00
Dr. Battisby	7 50
W. Farquharson	4 50
J. C. Hamilton	5 00



P. Scott..... 4 00	S. S. COMMITTEE.	Annapolis, B't'n 16 00	Lawrencetownetc 8 00	FRENCH EVANGELIZA-
D. B. Macdonald 4 00		Stellarton, ad'l 6 90	Dr. Pollok..... 250 00	TION FUND.
J. L. Campbell... 5 00	Jarvis..... 4 00	Westville..... 30 00	Flatlands Meta. 5 00	
G. Munro..... 5 00	Walpole..... 1 48	Sale of Map... 1 50	Parrsboro..... 10 00	Reported..... \$701 92
D. Duff..... 3 50	Ospringe ss... 7 00	Three l'rooks, etc. 1 50		New Castle..... 10 00
Dr. Paterson..... 4 00	Ventry..... 3 25	W'Green Hill 5 00	\$3,832 63	Hampton..... 2 00
R. Whillands..... 3 75	Pundalk..... 4 00	Summerside ss 20 00		Lower Stewiacke, 28 75
P. Nicol..... 4 00	Hensall Carmel 2 25	Little River co 7 90	BURSARY FUND.	Kentville..... 8 00
J. A. McDonald 4 00	Kirkfield ss... 7 40	Mulgrave..... 7 00		Quody, Moser R. 4 05
W. G. Hanna..... 4 00	Tor Centra'ls... 7 11	Dundas co.... 5 00	Reported..... \$11 10	Blackville Derby 3 00
J. Eadie..... 4 00	Tor Cowan Ave 2 00	Lawrencet'netc 5 00	Lower Musq'd'b't 30	Clifton N.S..... 14 00
T. M. Macalister 4 00	Rockburn..... 1 50	15 mile str. ss. ce 12 00	Hampton..... 2 00	Tangier ss..... 1 43
J. G. Thomsen..... 4 00	Gore..... 23 40	Flatlands Meta 12 00	Blackville Derby 18 00	A. B. R. M..... 5 00
J. Steele..... 3 75	Windsor St A ss 5 00	Brookfieldmssoc 15 00	Int S Simpson... 2 00	W. R. Green Hill 28 75
W. Clarke..... 44 64	Palmerston..... 1 00	Parrsboro..... \$1,984 06	Annapolis Bdgt'n 2 00	Summerside..... 16 00
D. Fleming..... \$253 69	Lansdowne etc.. 3 14		Shediac..... 1 50	Parrsboro..... 4 75
	Beeton..... 3 32	HOME MISSIONS.	Lawrencetownetc 2 00	
	Tottenham..... 1 85	Reported..... \$2,326 14	Int J. W. Hall... 62 10	PTE. AUX TREMBLE
ASSEMBLY FUND.	W. Williams..... 4 00	New Maryland etc 3 06	E. F. Hart... 60 00	FUND.
Reported..... \$285 12	Leaskdale..... 4 12	Lower Musq'dbt 14 00		Reported..... \$54 00
Sunny Brae, St.P 3 00	Greenbank ss... 4 12	Hampton..... 5 00	COLLEGE LIBRARY	Amherst ss..... 50 00
Red Deer..... 1 90	KNOX COLLEGE MISS. SOC	U London derry 20 00	FUND.	
W'mstown..... 4 00		Amherst ss... 17 00	Reported..... \$3 50	
Edmonton..... 2 00	ew Glasgow ss 10 00	Red Bank etc.. 14 00	Alumni Assoc.... 50 00	\$104 00
Chesterfield..... 5 00	Oro, Guthrie ce 25 00	Baddeck..... 13 00		
Londonderry, etc 2 00	Culloden ce.... 3 00	Quoddy Moser R. 2 70		ASSEMBLY FUND,
S. Plympton..... 4 00	UNAPPORTIONED CON-	Backvil, D'byad'l 21 00		Reported..... \$46 50
Hensall..... 12 68	TRIBUTIONS.	Springdale..... 23 00	MANITOBA COLLEGE	Kentville..... 3 00
Okotoks, H.River 2 00		Thorburn S'th R. 26 58	FUND.	R.B. & Whitneyvill 2 00
Wolsley..... 1 00		Annapolis Brg'n. 8 00	Blackville Derby \$2 00	Westville..... 2 00
West Williams... 4 00	Westminister 1st 120 00	New Annan... 6 75		Hopewell & M.R. 5 00
Belgrave..... 1 00	Dundas..... 12 00	Students n soc 15 00		Shediac..... 5 00
	Parkdale D Ave 275 00	Three Brooksetc 2 00	\$2 00	Lawrencet'n & C B 2 50
Sundry Schems. 11-0 11	Edmondville..... 30 00	R Division Rept 15 00	AGED MINISTERS'	
	Almont St John 230 00	W R Green Hill 54 85	FUND.	
\$1,457 81	Bowmanvil stP 100 00	Shediac..... 4 00	Interest, Collections, etc.	
	Kussels Mel. 69 00	Summerside... 20 00		
FRENCH EVANGELIZA-	St Helen..... 37 00	St John Presbytry 20 00		
TION FUND.	Collingwood.... 154 05	L. w'etown etc 12 65		
	INDIAN FAMINE.	Lumiles str. ss. ce 5 00		
Reported..... \$2,616 72		Gore repaym't 6 00	Reported..... \$873 46	
Lachute 1st..... 4 75	Presbyterian.... 1 00	Flat's Metaped 6 00	Int Mrs. Wood... 75 00	
Kensington ss... 3 00	Friend..... 1 50	Sunny Brae StP 28 00	Hampton..... 1 40	By other Treasurers.
Tatamagouche... 17 00	Hazie Tanner... 40 00	Dartmouth ss... 8 00	Kentville..... 5 00	MANITOBA COLLEGE.
Nuel..... 15 17	Collingwood.... 6 57	Brookfld missoc 6 15	Locke Ainslie... 3 00	
New Glasgow Uni 156 49		Parrsboro..... 15 00	Blackville Derby 14 00	Ordinary Fund.
Lockport E.Jor 3 00	MACAO MISSION.	North West.	Rev J D McIlvry 10 00	Treasurer.
Milford G River 38 28		H'fax F Massey 4 00	Annapolis Bdgt'n 4 00	REV. DR. KING.
Campbellton St A 40 00	Montreal W.M.S. \$23 50	Ferrona..... 7 00	Hopewell mid. R. 3 50	
Sunny Brae, StP 7 00		Summerside.... 30 00	Shediac..... 2 25	Rev. D. Stalker. \$20 00
Strathlorne..... 8 00	NEW HEBRIDES.		Summerside..... 8 00	Peter McBean... 5 00
Tarbot..... 1 59			Int. H. Barnhill. 24 50	Victoria..... 40 00
Bow River..... 1 00	Andrew Kirk... \$25 00		Lawrencet'n etc 5 00	McGregor..... 10 00
Carlukie St. Pauls 14 67			Flatlands Meta 2 00	Edmonton..... 13 00
Friend, Walton 1 00			Int. D. I. Welch 30 00	Leduc..... 1 00
Red Deer..... 2 00				Little Britain... 5 00
Friend W. Shefford 2 00				Rosebank..... 2 00
Kilbride..... 4 00				Gainsboro miss.. 3 65
Strabane..... 10 00				Syl ester miss... 3 50
X..... 50 00				Pierson..... 3 20
D. Bisson..... 1 00				Petrel, Som..... 14 00
Blocke, Chal... 4 00				Riverside miss... 2 60
Buevale..... 11 00				Pinkham..... 3 55
Vancouver 1st... 8 00				Greenfield..... 3 65
Martintown StA 1 15				Alcester..... 2 00
Moore Line..... 8 00				Brownlee..... 3 30
Port Hope 1st... 1 15				Gretna..... 5 00
Calabogie..... 3 00				Bank Canmore... 8 00
Mosa Burns..... 10 70				Vancouver, 1st... 9 00
Seaford, 1st... 3 90				Wuswap..... 5 00
Wolsley..... 3 80				Wolsley..... 8 00
Eadies..... 5 30				ss..... 1 80
Williams..... 5 00				Ninga..... 13 65
Swift Current... 1 00				Cartwright..... 6 65
Belgrave..... 9 00				Calgary..... 5 00
E. Wawanosh... 7 00				Clanbeoye, etc. 3 00
				Josephsberg... 2 00
\$3,081 65				Pense..... 5 00
POINT AUX TREMBLES.				Swan Lake..... 5 00
Reported..... \$619 25				McLeod..... 5 00
Hx. Park St. ss 50 00				Summer Session Fund.
New Wmnstr SAss 25 00				D. Morrice Mon. 100 00
Tor. West ss... 7 60				Scholarship Fund.
Neepawa..... 3 00				G. R. Crowe, Win 50 00
Thamesford ss... 50 00				Rev. Dr. King... 50 00
				Mrs Barbour Scotld 97 20
\$754 85				

KNOX COLLEGE STUDENTS MISSIONARY SOCIETY.	Seabright.....	3 10	Miss B. Moir.....	4 00	Dobington.....	2 60	Mckillop, Duffs..	4 00
Received during Oct., by J. T. Taylor, Treas.	Uphill.....	4 90	" Madge Smart	1 00	A. Ormiston.....	1 00	Winthrop, Caven..	3 00
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DANIEL WEBSTER ON PREACHING.

"If clergymen in our day would return to the simplicity of the gospel, and preach more to individuals and less to the crowd, there would not be so much complaint of the decline of true religion. Many of the ministers of the present day take their text from Paul and preach from the newspapers. When they do so I prefer to enjoy my own thoughts rather than to listen. I want my pastor to come to me in the spirit of the gospel, saying: 'You are mortal; your probation is brief; your work must be done speedily. You are immortal, too; you are hastening to the bar of God; the Judge even now standeth at the door.' When I am thus admonished I have no disposition either to muse or sleep."

AN INSTANCE OF GIVING.

One half the world does not know how the other half gives. The *Gleaner*, an English Church missionary paper, tells how those in high as well as in lowly circles practice self denial for larger giving:

"A bishop's daughter, and the sister of an earl, find her income suddenly reduced to £150 a year. The joy and privilege of giving for the extension of Christ's kingdom would seem by this unexpected providence to be taken away—so, at least, it would have appeared to most.

But, so far from acquiescing in this conclusion, the subject of these remarks contrived, to her own astonishment, as she confessed, to spare over £70 a year to help missions. How was this done?

She informs us that the arrangements included the luxuries of both town and country residences, the former a tiny flat, at a rent of £24, and the latter a cottage with a real garden, at £9 a year.

Servants were dispensed with, and nearly all the clothes worn were home-made; and thus, in perfect contentment and happiness, having sufficient food and raiment, she set about to increase the generous sum saved for Foreign Missions from an attenuated income by manifold expedients, the result of which was, that in one year not £70 merely, but £270 was earned and given to advance the work.

How this was done is explained in a little anonymous leaflet which concludes: 'We rise at five winter and summer, we work unceasingly, prayer is our mainstay in and for everything, and, though shortcomings and trials abound, our life is one long song of praise.'

GOOD FOR PASTOR AND PEOPLE.

A pastor who regularly and systematically presents the claims of all the Boards and benevolent work of the church, and whose churches, during pastorates extending through nearly thirty years, have rarely shown any vacant columns in the Minutes of the General Assembly, on one occasion apologized to his congregation for making such constant and persistent appeals to the pockets of his people for money with which to carry on the Lord's work.

At the close of the service, one of the richest men in the congregation said to him: "I am sorry you made an apology for the appeals which you make in behalf of the good cause of the Church. I don't know what we should do if we did not have some one like you to tell us so plainly and earnestly what we ought to do with our money. For my own part, I am always glad to hear you when you tell us of some worthy cause and urge upon us the duty of contributing to its support."

Pastors who fail in their duty in this respect for fear of offending the people make a sad mistake. While there may be some who will grumble, every deserving cause, when properly presented, will commend itself to a large part of every congregation, and the pastor who, in a kind spirit of conscientious fidelity to duty, speaks with no uncertain sound of the claims of the benevolent work of the Church, will not be a loser, but rather a gainer in the esteem and confidence of his people.—*Presbyterian Journal*.

HOW TO BE A MISSIONARY.

Many a Christian whose heart is in a foreign land, and who is providentially detained at home, is carrying out a life-long desire to be a missionary by using a part of his income in the support of a substitute.

"How shall they preach except they be sent?" How shall they do effective work unless kept free from worldly cares?

There is joy in saying, "Here am I; who can I send?"

Said one who paid a small sum each month into the treasury of a missionary society: "This is the inspiration of my life. By this act I am made conscious of my relation to the whole world. With my own hand I am unlocking forces which are to bring the kingdoms of this world to our Lord."













